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विश्वेश्वरानन्द-वैदिक शोध-संस्थान-प्रकाशनम्—६३६

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विश्वेश्वरानन्द-भारतभारती-ग्रन्थमाला—६९

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*Gen. Editor* — **S. BHASKARAN NAIR**

# महा-सुभाषित-संग्रहः

## MAHĀ-SUBHĀṢITA-SAMGRAHA

Being an extensive collection of wise sayings and  
entertaining verses in Sanskrit with Introduction,  
English Translation, Critical Notes and Indices

*By*

**LUDWIK STERNBACH, LL.D.,**  
Collège de France, Paris

**Volume II**

**Subhāṣita-s—Nos. 1874—4208**

(अपः—अह्नि)

*Edited by*

**S. BHASKARAN NAIR**

VISHVESHVARANAND VEDIC RESEARCH INSTITUTE  
HOSHARPUR

1956



सर्वेऽधिकाराः सुरक्षिताः

प्रकाशकृत्

विश्वेश्वरानन्द-वैदिकशोध-संस्थानम्  
साधु-आश्रमः (प. गृ.), होशियारपुरम् (भारतम्)  
प्रथमं संस्करणम् १९७६



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भारते होशियारपुरे वि. वं. शो. सं.-मुद्रागृहे ।  
शास्त्रिणा देवदत्तेन मुद्राप्येदं प्रकाश्यते ॥

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## ABBREVIATIONS

For Abbreviations see Vol. I of the Mahā-subhāṣita-saṅgraha, pp. XIII—LXIV and p. 405 See also Further Addenda and Corrigenda to Vol. I appended this Vol. II, p. 1021.

### ADDITIONAL ABBREVIATIONS:

Alm	See Al.
Ambaḍa	Amarasūri's Ambaḍacaritra, Jamnagar 1919.
BPS	Bhojaprabandhaśloka, MS BORI, Viśrambag I 248, as quoted in BhŚ (as BPS) and in SkV (as BPS).
ISPP	Indian Studies—Past and Present, Calcutta.
R (Kumbh)	Rāmāyana, Kumbhakonam edition.
SPR	Subhāṣita-padya-ratnākara by Muniraja Viśalavijaya. Vijayadharmasūri Jaina Granthamālā, Vols. 27, 31, 34, 48, 52.
SSkṛP	J. B. Chaudhuri, Sanskrit Poetesses, Calcutta 1949.
SSNL	Subhāṣita-sudhānanda-laharī in Malayamārutah III, ed. by V. Raghavan, New Dehli 1973, pp. 92-115.
Vjv	Vidagdhanavallabhā, as quoted by V. Raghavan in the Silver Jubilee Volume of the Journal of the Kerala University Oriental MS Library, 12. 1-2 (1963), pp. 133—154.

## ACKNOWLEDGEMENTS

On the occasion of the issuance of the Second Volume of my *Maha-subhaṣita-saṁgraha*, I wish to remember once more my scholar-friend, the late lamented Acharya Dr. Vishva Bandhu Shastri, former Joint Secretary and Director of the Vishveshvaranand Vedic Research Institute, who accepted this project of mine for publication by the Institute. I take this opportunity to express my sincerest thanks to the Management of the Institute for publishing it in the *Vishveshvaranand Indological Research Series*.

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LUDWIK STERNBÄCH

*Collège de France,  
Paris,  
December 31, 1975*

ॐ  
(Continued)

1874\*

अपः पिबन् प्रपापालीम् अनुरक्तो विलोकयन् ।  
अगस्त्यं चिन्तयामास चतुरः सापि सागरान् ॥

(आ) SR 187.23, SSB 534.23, SRK 156.41  
(a. Sabbhātaraṅga), IS 7653. Cf. No. 7031.

While drinking water (the thirsty traveller) looking lovingly at the girl who served at the way side water shed, cleverly thought of the sage Agastya<sup>1</sup>, while she too thought of the ocean (so that the vessel might contain a large quantity to serve him). (A.A.R.).

1. who drank the whole ocean, in order to prolong the feast to his eyes

1875\*

अपकर्ताहमस्मीति हृदि ते मा स्म भूद्भयम् ।  
विमुखेषु न मे खड्गः प्रहर्तुं जातु वाञ्छति ॥

(अ) KāD 2.293.

(आ) Sar 5.78 (p. 599).

(b) मा ते मनसि [हृ° ते मा स्म] Sar.

(c) मे om. KāD (R).

Yet not the apprehension that I strike in revenge enter your heart. My sword has no desire to strike at those who do not meet me face to face (in fight) (A.A.R.).

अपकारगृहं तेन see उपकारगृहीतेन

1876

अपकारदशायामप्य् उपकुर्वन्ति साधवः ।  
छिन्दन्तमपि वृक्षः स्वप् छायाया किं न रक्षति ॥

(अ) Sabhā 69.

Good people help others even at the time of suffering an injury at their hands. Does not the tree give its protecting shade even to him who is cutting it down ? (A.A.R.).

अपकारपरे नित्यं see No. 1881.

1877

अपकारमसंप्राप्य तुष्येत् साधुरसाधुतः ।  
नैषोऽलाभो भुजङ्गेन वेष्टितो यो न दृश्यते ॥

(आ) JS 57.8 (a. Bhagavadvyāsamuni), VS 372 (a. Śrībhagavadvyāsamuni), Vyās 31, SR 56.102, SSB 318.104 (a. Vyāsamuni).

(इ) SS (OJ) 338, Vyās (C) 28, Vyās (S) 28.

(c) एष लाभो JS, Vyās (C); नैष VS, SR, SSB.

(d) वेष्टितो Vyās (C) (var.); यन्न [यो न] JS, VS, SR, SSB, Vyās (C); दृश्यते (°ति) Vyās (C) (var.).

A good man should rejoice that he has not been wronged by the wicked. It is no mishap. That though the snake coiled itself round one, it did not bite. (Raghuvīra's translation).

1878

अपकारिणि कोपश्चेत्

कोपे कोपः कथं न जायेत ।

धर्मार्थिकाममोक्ष-

प्राणयशोहारिणि क्रूरे ॥

(अ) Dvi Appendix 1.4.

(आ) SRHt 82.10 (a. Sundarapāṇḍya), SSSN 46.10, Spr 231.30 (a. Utrara-dhyāyanasŪtraṭīkā 227).

(b) जाये (last akṣara missing) SRHt ; न ते [न जा°] Spr.

(cd) °मोक्षाणां, प्रसह्य परिपन्थिनि Spr.

Āryā metre.

If it is right for a person to exhibit anger against an offender, why should not anger rise against anger which is cruel and takes away (obstructs) fame, life and the four aims of human life, (A.A.R.).

1879

अपकारिणि चेत् क्रोपः क्रोपे कापः कथं न ते ।  
धर्मार्थकाममोक्षाणां प्रसह्य परिपन्थिनि ॥

(आ) Vidy 341.

Why do you not get angry against anger if you are indignant against an offender ? For it<sup>1</sup> is the great obstacle to the attainment of righteousness, wealth, love and liberation. (A.A.R.)

1. anger

1880

अपकारिणि विलम्बं यः करोति नराधमः ।  
अनाथो दुर्वलो यद्वन् न चिरं स तु जीवति ॥

(अ) Hariv 1163, Harivamśapurāṇa, Hari-  
vamśaparvaḥ 20.122 (Purāṇa 3. 1,  
p. 61.4).

(आ) SR 382.199, IS 389.

(a) विस्त्रम्भं (°भ्र°) Hariv (var.).

That low (foolish) person who puts trust in an evil-doer may not live long as is the case of the helpless and the weak. (A.A.R.).

1881

अपकारिषु मा पापं चिन्तय त्वं कदाचन ।  
स्वयमेव पतिष्यन्ति कूलजाता इव द्रुमाः ॥

(अ) P (PP 1.164), Cr 68 (CRr 3.17,  
CNG 59, CNI I 129, CPS 60.28),  
GP 1.110. 22, KR 7.173.1.(आ) VS 3358 (a. Śrī Vyāsamuni), SRHt  
193.67, IS 390, Pr 363, Spr 243.11  
(a. Jainapañcatantra), SRRU 874,  
SSH 1.76, SRK 12.19.(a) अपकारपरि नित्यं GP (GPY as above);  
रात्रैव [मा पा°] CR (var.); माहा पाप  
[मा पा°] CNI I (contra metrum);  
यायां [पा°] GPY (GP as above).(b) चिन्तयस्व (°येन्) Cr, GP, VS, SRRU,  
SSH; चित्तया क° CNI I (contra metrum);  
महामते Cr (but CRT, CNI I, CNG as  
above), VS, SRRU, SSH.(c) हि नश्यन्ति (विनश्यति or °न्ति CRBh I,  
CRP; प्रणश्यति or °न्ति CRBh II,  
CRCa II) Cr (but CRT, CNG, CNI I  
as above), VS, SRRU, SSH.

(d) तीरजाता KR; कुलजाता PP (var.).

Of means to injure brutal foes/you do not need to think,/since of them-  
selves they fall, like trees/upon the  
river's brink. (A.W. Ryder's translation).

अपकारिषु यः साधुः see No. 7031.

आपकार्यं महाकार्यं see No. 4546.

1882

अपकुर्यात् समर्थं वा नोपकुर्याद्यदापदि ।  
उच्छिन्द्यादेव तन्मित्रं विश्वस्याङ्गमुपस्थितम् ॥

(अ) K ((K) 7. 18, 40, K (S) 320. 15-6,  
K (G) 366.9-10, K (J) 192.19-20,  
K (V) 281, K (P) 521.9-10). Cf.  
JSAIL 32 No. 11.(आ) SRHt 173. 21, SSSN 77.18 (both  
a Kautilya).

(a) समर्थं SRHt, समस्तं SSSN.

(b) नोपकुर्यात् SRHt, SSSN.

(c) उपच्छिन्द्यादेव (then two akṣara-s missing)  
SRHt.(d) विश्वास्याङ्गमुपागतम् SRHt (better; so  
also translation).

That ally who might do harm or who, though capable, would not help in times of trouble, be should certainly exterminate him, when, trustingly, he comes within his reach. (R.P. Kangle's translation).

1883

अपकुर्वन्नपि प्रायः प्राप्नोति महतः फलम् ।  
और्वं दहन्तमेवाग्निं संतर्पयति सागरः ॥

(आ) ŚP 219, VS 227, JS 52-9, SR 45.9,  
SSB 301.10, SH 536, IS 391. Cf.

महान्त एव महतामर्थम् .

(b) शुभम् [फ°] VS.

(c) दहन्तमप्यौर्वमग्निं VS.

(a) तपंयत्येव [स°] VS (var.); वारिधिः [सा°] VS, SH.

Even while doing harm one often gets beneficial results from the great. The ocean pleases the submarine fire, even though it burns him (by supplying its fuel). (A.A.R.).

1884

अपकृत्य बलस्थस्य दूरस्थोऽस्मीति नाश्वसेत् ।  
श्येनानुचरितैर्ह्येते निपतन्ति प्रसाद्यतः ॥

(अ) MBh (MBh (Bh) 12.94. 20, MBh (R) 12.93.20, MBh (C) 12.3501). Cf. No. 1885; कृत्वापराधम् and पण्डितेन विरुधः

(आ) IS 392.

(a) अपकृत्वा (°हृत्य; °कृत्या) MBh ( var ); बलस्थेषु (स्थस्य; °स्थेन; °स्थोपि; °स्तस्य; °वते) MBh (var.).

(b) नावसेत् (°ह्वयेत्) MBh (var.).

(c) एते [ह्येते] MBh (var.); श्येनाभिपतनैरेते (°तनेनैते; °तनेनेचैते; °तिपतितैरेते) MBh (var.).

(d) प्रसाद्यतः (°द्य तं; °द्यते) MBh (var.); प्रसाद्यतः MBh (var.).

Having injured a powerful king, one should not comfort himself with the thought that he lives at a great distance from the injured. Such kings when injured fall upon the injurer like the hawk swooping down upon its prey, in moments of heedlessness. (P. Roy's translation).

अपकृत्याधिकम् see बाष्पैर्जाञ्जलि दत्त्वा

अपकृत्य व° see No. 1484.

1885

अपकृत्वा बुद्धिमतो दूरस्थोऽस्मीति नाश्वसेत् ।  
दोषो बुद्धिमतो ग्राह याभ्यां हिसति हिंसितः ॥

(अ) MBh (MBh (Bh) 5.38. 8, MBh (R) 5.37. 8, MBh (C) 5.1405). Cf. No 1884.

(आ) SRHt 104.2 (a. MBh), SSSN 114.2, SR 381.175, IS 393.

(a) अपकृत्य MBh ( var. ), SR; अपहृत्वा MBh (var.).

(b) दूरस्थोपि न विश्वसेत् MBh (var.); मा° [ना°] MBh (var.).

(d) ताम्यां MBh (var.); दूरे हि नास्ति सः [हि° हि°] MBh (var.); हिस्यात्स [हि° first] MBh (var.); हिंसकः [हि° second] MBh (var.).

Having wronged an intelligent person, one should never gather assurance from the fact that one liveth at a distance from the person wronged; long are the arms which intelligent persons have, by which they can return wrongs for wrongs done to them. (P. Roy's translation).

1886

अपक्रान्ते बाल्ये तरुणमनि चागन्तुमनसि

प्रयाते मुग्धत्वे चतुरिमणि चाश्लेषरसिके ।

न केनापि स्पृष्टं यद्विह वयसा समं परमं

यदेतत् पञ्चेषोर्जायति वपुरिन्दीवरदृशः ॥

(आ) SR 255.31, SSB 66.37.

(d) °घरदृशः SSB.

Śikhariṇī metre.

When girlhood is past and the state of a damsel is eager to take possession and when childishness has disappeared and womanly charm is ready to embrace, this stage (of the grown up girl), not yet touched by any of the definite stages, is the supreme secret of the five arrowed Cupid, true body of the lily-eyed one. (A.A.R.).

1887

अपवदं मङ्गमायाति अतिजीर्णं तु कर्कशम् ।  
ज्ञातिघृष्टं तु सोद्वेगं कलहो घान्धर्वः सह ॥

(आ) ŚP 1753.

Quarrel with one's relations when unripe snaps the ties, when fully

matured is very rough and full of excitement when rubbed in by other relatives. (A A R.).

1888\*\*

अपक्वमपि चूतस्य फलं द्रवति वेगतः ।  
गुडशुण्ठीप्रलेपेन विघृतं शश्वदात्पे ॥  
(आ) ŚP 3005.

The fruit of the mango tree gets spoiled (deteriorates) quickly even in the unripe stage : but (preserved) smeared with ginger and treacle and then dried in the sun keeps on (unspoilt) for long. (A.A.R.).

1889

अपक्वे तु घटे नीरं चालिन्या सूक्ष्मपिष्टकम् ।  
स्त्रीणां च हृदये वार्ता न तिष्ठति क्वापि हि ॥  
(आ) Subh 31, IS 394.

(b) चालिन्या Subh.

Water does not remain in an unbaked jar, nor flour in a sieve, nor gossips in the heart of women.

1890\*

अपगतमवरागा घोषिवेका प्रभाते  
कृतनिविडकुचाया पत्युरालिङ्गनेन ।  
प्रियतमपरिभुक्तं वीक्षमाणा स्वदेहं  
व्रजति शयनचासाद् वासमन्यद्वसन्ती ॥

(अ) Rtu 5.11.

(a) एव [एका] Rtu (var.).

(b) कृतविनतकुचाया or कुचनिविडकुचाया Rtu (var.).

(c) वीक्ष्यमाणा Rtu (var.).

(d) गेहद्वत्यमाकर्षयन्ती Rtu (var.); अन्यं हसन्ति or अन्यद्वजन्ती Rtu (var.).

Mālini metre.

In the silver morning the young bride, /sobered with the overstrain of love's delight, /sees the nipples of her breasts, / and the resilient limbs embraced by the loved one ; /she goes

from her sleeping-room to other rooms/ with a smile concealed on the fringe of her lips. (R.S. Panidt's translation).

1891\*

अपगतरजोविकारा  
घनपटलाक्रान्ततारकालोका ।  
लम्बपयोधरभारा  
प्रावृद्धियं वृद्धवनितेव ॥

(आ) VS 1738 (a, Vṛddhi), ŚkV 231, Prasanna 956, Any 17.141.

(a) सुपगतगिरिकारा (*contra metrum*).

(c) लम्बपयो° Any.

Ārya metre.

This rainy season is like an old woman. It is no longer disturbed by dust [or : menses] ; the light of its stars [ or : pupils ] is obscured by a cloud curtain [ or : thick cataract ] ; and its heavy clouds [or : breasts] hang low. (D.H.H. Ingalls's translation).

1892

अपष्टिलधियः शुद्धाः साधुमानसवृत्तयः ।  
वमन्ति श्रुतिजीवातुं ध्वनिं मधुरसास्पवम् ॥

(आ) SNi 11.1.

(a) अप्रपङ्कलयितुं SNi (KM).

The thoughts of the good people which are clean and free from all impurities set forth sounds (words) which are the essence of the scriptures and life-giving to the ears (highly pleasing) and the very receptacle of the nine (and novel) sentiments. (A.A.R.).

अपङ्कलयितुं शुद्धा see No. 1192.

1893

अपचिक्रमिषुः पूर्वं सेनां स्वां परिसान्त्वयन् ।  
विलङ्घयित्वा सश्रेण ततः स्वयमुपक्रमेत् ॥

(आ) SRHt 162.13 (a. MBh; does not appear in the MBh (Bh) edition).

(A king) desiring to attack (an enemy) should first make his soldiers



contented (by good pay and just treatment) and having injured (weakened) the enemy by strategy should himself then advance (to the attack). (A.A.R.).

अपचितकसुमा विहाय see No. 3223.

1894\*

अपटः कपटी हिमहीनश्चिः  
प्रथितः पशुरन्यकलत्ररसः ।  
तव राय(?) वसन्तसमो न हरो<sup>1</sup>  
न हरिर्न हरिर्न हरिर्न हरिः ॥

(आ) Vidy 793.

1. According to the oral tradition prevalent in North-Western India a better reading of *pada c* is “द्विजराज भवत्सदृशो न हरो” instead of “तव राय? वसन्तसमो न हरो”.

Toṭaka metre.

(A horse) which is devoid of clothes but not Śiva, full of deceit but not Viṣṇu, of the colour of the sun but not the sun, a well-known animal but not the lion, attached to another's wife but not Indra, is similar to...the spring season. (A.A.R.).

1895

अपण्डितास्ते पुरुषा मता मे  
ये स्त्रीषु च श्रीषु च विश्वसन्ति ।  
श्रियो हि कुर्वन्ति तथैव नायौ  
भुजङ्गकन्यापरिसर्पणानि ॥

(अ) Mīch 4.12.

(आ) SR 349.65, SSB 228.65, IS 395,  
Dampatiś 45.

Upajāti metre (Upendravajra and  
Indravajra).

Those men are fools, it seems to me, who trust to women or to gold ;/for gold<sup>1</sup> and girls, it is plain to see, / are false as virgin snakes and cold. (A.W. Ryder's translation).

1 Śrī (fortune)

1896

अपण्डितो वापि सुहृत् पण्डितो वाप्यनात्मवान् ।  
मन्त्रमूलं यतो राज्यम् अतो मन्त्रं सुरक्षितम् ॥

(आ) SRHt 106.13 (a. Mahābhārata)<sup>1</sup>  
(ab=MBh 5.38.18 cd and 12.82.3  
cd)

1. It is difficult to connect semasiologically the first half of the verse (ab) with the second half (cd), as was done in SRHt.

A well-wisher (friendly) but not learned, and a learned man but unreliable (is no good), for kingship is maintained by wise counsel and therefore it (state secrets) should be well guarded. (A.A.R.).

1897\*

अपतुपारतया विशदप्रभैः  
सुरतसङ्गपरिश्रमनोविधिः ।  
कुसुमचापमतेजयदंशुभिर्  
हिमकरो मकरोजितकेतनम् ॥

(अ) Ragh 9.39.

(आ) SR 332.49, SSB 198.54 (a. Kālidasa).

(a) विशद° Ragh (var.).

(b) मुराग° Ragh (var.).

Drutavilambita metre

The cool-rayed one sharpened the God of love whose flag is distinguished by a fish, by means of rays whose lustre is clear owing to the frost being removed, and which dispel the exhaustion due to sexual enjoyment. (R. D. Karmarkar's translation).

अपत्यं च कलत्रं च see संसारतापदग्धानं

1898

अपत्यं धर्मकार्याणि शुश्रूषा रतिवृत्तमा ।  
दाराधीनस्तथा स्वर्गः पितृणामात्मनश्च ह ॥

(अ) Mn 9.28.

(आ) Madanapārijāta 191.

(c) दाराधीनास् Madanapārijāta.

(d) °नः सदा Mn (var.). (Govindarāja); त्वह  
[च ह] Madanapārijāta

Offspring, (the due performance of) religious rites, faithful service, highest conjugal happiness and heavenly bliss

for the ancestors and ourself, depend on one's wife alone. (G. Bühler's translation).

अपत्यजीवि तस्यार्थे see No. 1899.

1899

अपत्यदर्शनस्यार्थे प्राणानपि च या त्यजेत् ।  
त्यजन्ति तामपि क्रूरा मातरं दारहेतवे ॥

(आ) SR 157.193, SSB 436.197, SuM 31.3.

(a) अपत्यजीवितस्यार्थे SuM.

(b) च om, SuM (B MS).

She, who was prepared even to give up her life (in child birth) for the sake of seeing the child, even her, the mother, cruel men abandon for the sake of the wife (to please her). (A.A.R.).

1900\*

अपत्यानि प्रायो दश दश वराही जनयति  
समाभारे धुर्यः स पुनरिह नासीन्न भविता ।  
पदं कृत्वा यः स्वं फणित्फणान्वक्रवलये  
निमज्जन्तीमन्तर्जलधि वसुधामुत्तलयति ॥

(आ) SkV 1206, Skm (Skm (B) 1645, Skm (POS) 4.1.5) (a. Varāha), Prasanna 37 b. Cf. जायन्ते बह्वोऽत्र क°

(a) नवदश Prasanna.

(b) धरोद्वारे धुर्यः. Prasanna; निसीन्दभरिता Prasanna.

(c) यः स्वं कृत्वा Prasanna; °चक्र च नये Prasanna.

(d) निमज्जन्तीमन्तर्जलधि वसुधामुत्तलयति Skm. Sikhariṇī metre.

Sows bring forth ten young (ones) to every litter, /but never past nor future one to bear the world/such as was he who placed his hoof/upon the circled hoods of Śesa/and raised the earth from drowning in the sea. (D.H.H Ingalls's translation).

1901\*

अपत्ये यत् तादृग्दुरितमभवत् तेन महता  
विपत्तस्तीविण व्रणितदृदयेन व्यथयता ।

पटुर्घोरावाही नव इव चिरेणापि हि न मे  
निकृन्तन्मर्माणि शकच इव मर्न्युर्विरमति ॥

(आ) Uttara 4.3.

Śikharīṇī metre.

Impressed by that great and peculiar mishap which befell my child, and which, keen as it was, has pierced my heart and is torturing me; my grief, continuing unceasingly deep like a fresh one, cutting my vitals, like a saw, does not indeed cease even after this long time. (S. Ray's translation).

1902

अपत्येन प्रवृत्ते न जातूपचितोऽपि सः ।  
वृद्धौ नवीमुखेनैव प्रस्थानं लघणाम्भसः ॥

(आ) Ragh 17. 54. (Cf. A. Scharpō's Kalidāsa-Lexicon I.4; p. 272).

(आ) Almm 28.

(a) प्रवृत्तेन Ragh (var.).

(c) °मुखेनेव Ragh (var.).

(d) हि सरित्पतेः [ल°] Ragh (var.).

(King Atithi of the solar dynasty) though full of strength did not take to an unrighteous path. The reservoir of salt waters (the sea) has its outlet in high tide only through the mouth of rivers (and does not inundate the land). (A.A.R.).

1903

अपत्येनैव यो योगाद् अघः सारायते स्वयम् ।  
नीचोयसर्पणवशात् स पतेद् वंशवानपि ॥

(आ) SSK 4.11, KSSKP 4.11.

If a person, though of noble birth, associates himself with low people, considering it important, is doomed to a fall, as a person though holding a bamboo stick may precipitate into a fall if he takes a difficult path leading downwards. (A.A.R.).

अपत्ये पदमर्पयन्ति see नृपतेः प्रतिषिद्धये

1904

अपध्यभोगेषु यथातुराणां  
स्पृहा यथार्थेष्वतिदुर्गतानाम् ।  
परोपतापेषु यथा खलानां  
स्त्रीणां तथा चौर्यरतोत्सवेषु ॥

(भा) VS 2393.

Upajāti metre (Upendravajrā and  
Indravajrā).

Women have a hankering for illicit enjoyment just as sick people long for unbeneficial enjoyments, as the poor for wealth and as the wicked for tormenting the good. (A.A.R.).

1905

अपध्यमायतो लोभाद् आमनन्त्यनुजीविनः ।  
प्रियं शृणोति यस्तेभ्यस् तमूच्छन्ति न संपदः ॥  
(भा) Bhaṭṭikāvya (NSP) 1463 (18.5).

(भा) IS 396.

Dependents give advice for taking an unbeneficial course actuated by greed (for their own future). He who listens to their pleasing words is not favoured by prosperity. (A.A.R.).

1906

अपध्यस्य च भुक्तस्य दन्तस्य चलितस्य च ।  
अमात्यस्य च दुष्टस्य समूलोद्धरणं सुखम् ॥  
(भा) SRHt 102. 3 (a. Pañcatantra),  
SSSN 112.3.

Disagreeable food, shaking tooth, untrustworthy minister—will lead to happiness only if they are completely uprooted. (A.A.R.).

1907\*

अपधान्तरं च परितः क्षितिक्षिताम्  
अपतन् द्रुतभ्रमितहेमनेमयः ।  
ज्विमारुताञ्चितपरस्पररोपम-  
क्षितिरेणुकेतुवसनाः पताकिभः ॥

(भा) Śiś 13.4.

Mañjubhāṣiṇī metre.

The chariots of the princes moved on close together on all sides raising such columns of dust by the rapidly moving golden wheels that the banners and the dust were very similar by the action of the speeding wind. (A.A.R.).

1908\*

अपदो दूरगामो च साक्षरो न च पण्डितः ।  
अमुखः स्फुटवक्ता च यो जानाति स पण्डितः ॥  
(अ) ŚP 514, SR 184.1 (a. ŚP), SSB  
528.1, SRK 146.1 (a. Prasaṅga-  
ratnavall), Spr 1878.11 (a. Kavita-  
kaumudī 3.437.6), IS 7655.<sup>1</sup>

1. Puzzle लेखपत्रं

It has no feet but goes far, is full of letters but not a scholar, has no mouth but communicates clearly: he who knows this is wise. (Answer: a letter). (A.A.R.).

1909

अपध्वस्तो ह्यवमतो दुःखं जीवति जीवितम् ।  
जीवितं यदवक्षिप्तं यथैव मरणं तथा ॥

(भा) MBh ( MBh (Bh) 12.132.9 [ cf.  
12.123.18], MBh (R) 12.134.9  
[cf. 12.129.18], MBh (C) 12.4844  
[cf. 12.4542].

(भा) IS 397.

(a) अपध्वस्तस्त्ववमतो MBh 12.123.18 ;  
अपध्वस्तो MBh (var.); ह्यवगतो or ह्यवमता  
or [s]पह्वरते or [s]पह्वयवते [ह्य°] MBh  
(var.).

(b) जीवति जीवति MBh (var.); जीवित् [जी°  
second] MBh (var.).

(c) जीवेच्च यदपध्वस्तस् MBh 12.123.18 ;  
यदविक्षिप्तं MBh (var.); यदपकृष्टं or  
°भिक्षिप्तं or °धिक्षिप्तं or °पध्वस्तं MBh  
(var.); यदुपकृष्टं MBh (var.).

(d) तच्छुद्धं मरणं भवेत् MBh 12.123.18 ;  
तथैव or यथैव MBh (var.); धरणं [म°]  
MBh (var.); यदा [त°] MBh (var.).

One fallen away from a state of affluence leads a life of humiliation and sorrow; life of humiliation and reproach is like death itself. (P.C. Roy's translation).

अपनेयतोऽपि धनिन. see No. 3431.

1910\*

अपनेय महामोहं राजन्ननेन तवासिना

कथय कुहकफ्रीडाश्चर्यं कथं च च शिक्षितम् ।

यदरिहृदिं पायं पायं कुसुम्भरसारुणं

ऋगिति चमति क्षीराम्भोधिप्रवाहसितं यशः ॥

(आ) SkV 1015 (a. Dakṣa), Skm (Skm (B) 1015, Skm (POS) 3. 29. 3) (a. Dakṣa), Prasanna 82 b. Cf. Kav p. 42.

(a) महा° om. Prasanna.

(b) कुहकाश्चर्यं क्वेदं Skm; नु च [क्व च] Skm (POS); शिक्षितम् Prasanna.

(d) ऋटिति Skm, Prasanna. Harṇi metre.

Dispel our illusion, monarch, / tell where and how your sword / has learned the marvel of this juggler's trick : / that the more it drinks your foemen's blood / red as saffron dye, / the more it drips with glory / white as the sea of milk. (D.H.H. Ingalls's translation).

· 1911\*

अपनिद्रमधूकपाण्डुरा

सुदृशोऽदृश्यत गण्डमण्डली ।

गमिताश्रुजलप्लवंरिव

ऋशिमानीर्णतयापि निम्नताम् ॥

(आ) Skm (Skm (B) 965, Skm (POS) 2.98.5) (a. Śilhana; in Skm (POS) Bilhana).

Viyogini metre.

The well-shaped cheek of the charming-eyed one was seen to be pale like a full blown *madhuka*-flower; though much reduced (by grief), they were rendered hollow (sunken) as if by the force of the streams of tears. (A.A.R.).

अपनीतं च कस्मत्तु see No. 1124.

1912

अपनीतं सुनीतेन योऽर्थं प्रत्यानिनीषते ।  
मतिमास्थाय सुदृढां तदकापुरुषव्रतम् ॥

(अ) MBh (MBh (Bh) 5.39.40, MBh (R) 5.38.54, MBh (C) 5.1499).

(आ) IS 398.

(b) प्रीत्या निनीषते MBh (var.); प्रत्यानिनीषति (°निनेष्यते) MBh (var.).

(c) आसाद्य MBh (var.).

(d) स आगात्पुरुषव्रतम् MBh (var.).

He who, with a firm resolution, striveth to accomplish by a virtuous policy purposes that have once been frustrated, is said to possess real manhood (P.C. Roy's translation).

1913\*

अपनीतपरिमलान्तर-

कथे पदं न्यस्य वेवतरुकुसुमे ।

पुष्पान्तरेऽपि गन्तुं

वाञ्छसि चेद् अमर धन्योऽसि ॥

(अ) BhV (BhV (POS) 1. 20 BhV (C) 1.21).

(आ) SR 222.55, SSB 610.19.

(b) सुरतरु° [दे°] BhV (var.).

(d) चेत् BhV (C); मद्युप° [अ°] BhV (var.).

Āryā metre.

O bee! what a sensible creature must you be, if you desire to fly to get another flower, after having once sat [enjoyed] on a flower of the trees of heaven, before which no mention of any other fragrance can be made (which defies any other fragrance). (H. D. Sharma's translation).

1914

अपनेयमुद्देतुमिच्छता

तिमिरं रोषमयं धिया पुरः ।

अविभिद्य निशाकृतं तमः

प्रभया नांशुमताभ्युदीयते ॥

- (अ) Kir 2.36.  
 (आ) SRHt 83.14 (a. Bhāravi), SSSN 64.14, Subh 105, IS 399.  
 (c) अविभाज्य [अ°] Subh, IS Viyoginī metre.

The darkness in the form of wrath should be first removed by intellect by one who aspires to rise; even the sun does not rise without dispelling the darkness caused by night, by his rays. (S.V. Dixit's translation).

1915

अपमानं पुरस्कृत्य मानं कृत्वा तु पृष्ठतः ।  
 स्वार्थमभ्युद्वेरेत् प्राज्ञः कार्यध्वंसो हि मूर्खता ॥

- (अ) P (PtsK 3.246); BhPr 12; Niti-sāra of Ghaṭakarpāra (KSH 502) 16, Cr 1159 (CNI I 73, CNM 127 and 172, CNMN 94 and 137 v.l.).  
 (आ) Kt-3, KtR 3, SR 160. 299, SSB 490.306, SuM 23.13, Spr 1162.3 (a. MBh; does not appear in the MBh [Bh]edition), IS 400, TP 48.  
 (a) अवमानं [अ°] BhPr, TP; पुरस्कृत्य CNI I; पुरकृत्यं CNM 127.  
 (b) मानं CNM 127; च[तु] CNI I, BhPr, Niti°, SSB, SR; पृष्ठके Niti°; पुष्ठतः PtsK; पृष्ठतः CNM, CNI I.  
 (c) स्वकार्यमुद्वेरेत् Cr, Niti°, Kt, KtR, SR, SSB; प्राज्ञः PtsK; स्वार्थसमुद्वेरेत् (स्वार्थं BhPr) BhPr, CNI I; स्वकार्यसाधयेद्दीमानं CNM 127; विलोक्य समयावस्थां SuM; स्वकार्यसाधयेद्दीमाने CNM 172.  
 (d) स्वकार्यं साधयेत्सुधीः SuM; स्वार्थभ्रंशो P, BhPr, TP, Spr; कार्यध्वंसो हि (°स च Kt, KtR) मू° Cr, Niti°, Kt, KtR, SR, SSB; कार्यं धंसो CNI; कार्यध्वंसो CNM 127; च [हि] IS.

Putting disrespect before and respect behind, a wise man would uphold his own interest<sup>1</sup>; ruin of one's own

interest (is) folly. (L. H. Gray's translation).

1. and also considering the time and circumstances (SuM's text).

1916

अपमानः पतिविहितो  
 गुरुपरिकरतीव्रता गृहे वीःस्यम् ।  
 शीलक्षतये यासां  
 तासामतिरागतोऽन्यनररक्तिः ॥

- (अ) Kuṭṭ (Kuṭṭ [KM] 497, Kuṭṭ [BI] 508).

Āryā-gīti metre.

Insults from the husband, the rigour of serving the elders in the house and the uncongenial atmosphere of the home—these lead to loss of good conduct in young women and in the case of the very passionate, it leads them to the arms of other men. (A. A. R.).

1917

अपमानात् तपोवृद्धिः संमानाच्च तपःक्षयः ।  
 अचित्तः पूजितो विप्रो दुग्धा गौरिव गच्छति ॥

- (अ) PdP, Sṛṣṭikhaṇḍa 19.342.

(आ) PAn 37.16.

- (d) मुग्धा [दु°] PdP (var.), PAn.

With penance increased by the insults from others and with loss of the same by honour bestowed, the Brāhmaṇa, honoured and worshipped, goes along like a cow that has been milked. (A. A. R.).

1918

अपमानात् तु संभूतं मानेन प्रशमं नयेत् ।  
 सामपूर्वं उपायो वा प्रणामो वाभिमानजे ॥

- (अ) KN (KN [ĀnSS] 10.10, KN [BI] 10.10).

War caused by the offer of insult should be extinguished by the offer of honour. Conciliation and propitiation are the means for pacifying a war caused by pride and arrogance of one party. (M. N. Dutt's translation).

1919

अपमानितोऽपि कुलजो  
न व्रवति पुरुषं स्वभाववाक्षिण्यात् ।

नहि मलयचन्दनतरः  
परशुप्रहतः स्रवेत् पूयम् ॥

(आ) IS 401, Subh 25, Pr 363.

(इ) Cf. NS (OJ) 4.23.

(b) पुरुषः IS; पुरुष Subh.

(d) अश्वत्पुष्यम् Subh.

Āryā metre.

One well born, though insulted, does not hit back in the same strain due to innate breeding (natural courtesy). The sandal tree of the Malaya mountain does not exude filth (even) to him who cuts it with an axe. (A. A. R.).

1920\*

अपमेघोदयं वर्षम् अदृष्टकुसुमं फलम् ।  
अतर्कितोपपन्नं वो वर्षानं प्रतिभाति मे ॥

(अ) Kum 6.54. (Cf. A. Scharpé's Kāli-dāsa Lexicon I.3; p. 90.

Your appearance which has come quite unexpectedly, appears to me like a shower without the rise of clouds, (or) like a fruit without the flower seen (earlier). (S. Rangachariar's translation).

1921\*

अपवाति सरोवया निरस्ते  
कृतकं कामिनि चुक्षुवे मृगाक्ष्या ।

कलयन्नपि सव्यथोऽवतस्थे-

ऽशकृनेन स्वलितः किलेतरोऽपि ॥

(अ) Śis 9.83.

Aupacchandāsika metre.

When asked to get out by the angry wife the lover was moving away; then the deer-eyed one coughed significantly to indicate (that he was to remain). Understanding this the lover remained dejected, as if he could not proceed by the bad omen (of the cough). (A. A. R.).

1922\*

अपयान्तीनामधुना  
संकेतनिकेतनान्मृगाक्षीणाम् ।

वासस एव न केवलम्  
अभवन्मनसोऽपि परिवर्तः ॥

(आ) JS 288.15 (a. Madana).

Āryā metre.

When the deer-eyed damsels were moving out of the house of the rendezvous, not only were their clothes exchanged, but their minds too had changed. (A. A. R.).

1923

अपयायिनि स्वतोऽर्थे  
कथमिव सौहार्दधीः कदर्याणाम् ।

मस्यापयानसमये

प्राणत्यागोऽपि हा सुकरः ॥

(आ) SSB 342.45 (a. Saṁgrahītr).

Āryā metre.

How can the misers show goodwill to wealth that moves out of their hoard? Alas! parting with life would have been far easier than loss of wealth! (A. A. R.).

1924\*

अपरजलधेर्लक्ष्मीं यस्मिन् पुरीं पुरमित्प्रभे  
मदगजघटाकारैर्नवां शतैरखम्बुनति ।

जलदपटलानीकाकीर्णं नवोत्पलमेचकं  
जलनिधिरिव ध्योम व्योम्नः समोऽभवदम्बुधिः ॥

(अ) Inscription at Aihole, Hyderābād composed by Ravikīrti (in *Epigraphia Indica* VI.8.

Harīṇī metre.

Radiant as the god Śiva, besieged Puri, the fortune of the western sea, / with hundreds of ships, like elephants in rut, / the dark blue sky, scattered with hosts of clouds, / looked like the sea, and the sea looked like the sky. (A. L. Basham's translation in his *The Wonder that was India*; p. 511).

1925\*

अपरतरुनिकरमुषतं

मरुमण्डलमावसत्यसावेकः ।

फलकुसुमरूपकुर्वन्

अररे करीर कथं धीरः ।

(आ) Any 136.221 .

(d) अररि (?) करीरः Any.

Āryā metre.

This one (*karīra* tree) alone grows in the desert devoid of other trees. Oh *karīra*, how brave you are to help others with flowers and fruit. (A. A. R.).

1926

अपरागसमीरणेरितः

क्रमशीर्णाकुलमूलसंततिः ।

सुकरस्तरुषत् सहिष्णुना

रिपुरुन्मूलयितुं महानपि ॥

(अ) Kir 2.50.

(आ) Almm 29, SRHt 234.14 (a. Bhāravi)

(b) °मूलसन्ततिः Kir (D).

(d) महागपि Almm.

Viyoginī metre.

An enemy, though powerful, can be easily uprooted by a patient person, if he is shaken by the wind of disaffection and if his supporters are gradually estranged, like a tree which, though big, can be easily uprooted shaken by the wind and its mass of roots gradually giving way. (S. V. Dixit's translation).

1927\*

अपराद्धं भवद्वाणी- आविणा पृच्छ किं मया ।

वीणाहं पुरुषं यन्मां कलकण्ठी च निष्ठुरम् ॥

(अ) Naiṣ 20. 60.

Ask her then if I have offended her by paying heed to thy words. The

lyre, indeed, sounds now harsh to me, while the cuckoo sounds cruel. (K. K. Handiqui's translation).

1928

अपराद्धांस्तु सुस्निग्धान् स्तोत्रोक्त्या मानवानतः ।  
साधयेद् भेदवण्डाभ्यां यथायोगेन चापरान् ॥

(अ) KN (KN (ĀnSS) 18.52 *ab/ef*, KN (BI) 17.50).<sup>1</sup>

1. KN (ĀnSS) adds *cd* : अवरुद्धांस्तत्कुलीनान् सामन्तांश्च विचक्षणः ।

Offended friends should be reconciled by honouring and gifts and kind words; others should be won over by the proper employment of the policy of alienation or bribery or gift. (M: N. Dutt's translation).

1929\*

अपराधं न शृणुमो न चासत्यं त्वयोदितम् ।  
गोप्येति गदितः कृष्णस् तूष्णीं तिष्ठन् पुनातु वः ॥

(आ) JS 32.94.

"We do not hear any fault of thine nor any untruth spoken by thee"—spoken thus by a cowherdess, Kṛṣṇa remained mute. May he purify you all. (A. A. R.).

1930

अपराधः स देवस्य न पुनर्मन्त्रिणामयम् ।  
कार्यं सुघटितं यत्नाद् देवयोगाद् विनश्यति ॥

(अ) H (HJ 4.2, HS 4.2, HM 4.2, HK 4.2, HP 4.2, HN 4.2, HH 98.14-5, HC 132.1-2).

(आ) IS 402.

(a) देवस्य IS.

(b) न पुनः शूरमानिनः HS; देवतस्व पुनर्विप्राणिनावयम् B in HP.

(c) कार्यमुद्घटितं ववापि HS; सुचरितं HM; सुघटितं HH; कापि [य°] HP, HN, HM, HC.

(d) मध्ये (मन्ये HP, HN) विघटते (°दितं HP, [but B as above]; °दिते HN) यतः HS, HN.

This is the fault of destiny, assuredly it is not of the counsellors. A business will planned with care, miscarries through the influence of destiny. (F. Johnson's translation).

1931\*

अपराधसहस्रभाजनं

पतितं श्रीमन्मवार्णधोदरे ।

अर्गतिं शरणागतं हरे

कृपया केवलमात्मसात्कुरु ॥

(घ) Mukundamālā 13.

(घा) SRHt 271.1, SSSN 247.1.

(a) °सकुलं [°भा°] Muku°.

Viyoginī metre.

O Hari, kindly make me your own, who have committed thousands of faults, fallen into the dread ocean of *samsāra* (worldly life) and helpless too, and come to you for refuge. (A. A. R.).

अपराधादभीतस्य see No. 1949.

1932

अपराधानुरूपं च दण्डं पापेषु पातयेत् ।  
उद्वेजयेद्वनैःश्रद्धान् दरिद्रान् वधवन्धनैः ॥

(घ) MBh (MBh) (Bh) 12. 86.19, MBh (R) 12.85.20; MBh(C) 12.32.13). Cf. Vi.3.91.

(घा) VS 2828; Dharmakośa 1.573 (cf. 1.571, 98, 544, 455, 462).

(a) तु [च] MBh (var.).

(b) दण्डपा° MBh (var.); दण्डयेषु [पा°] VS; पापे-तु MBh (var.); धारयेत् or कारयेत् [पा°] MBh (var.).

(c) नियोजयेद् MBh (var.); वियोजयेद् (°जने) [उ°] MBh (var.), VS; नृद्वान् or इद्वान् or लन्वान् MBh (var.); श्राद्धान् VS.

(d) दरिद्रं or अघनान् [द°] MBh (var.); अथ or वाथ or पद° or घन° [वघ°] MBh; वंधयेत् [व°] MBh (var.).

(The king) should mete out punishment to sinners as the gravity of the offence demands. The rich may be fleeced of their wealth and the poor by imprisonment and death. (A. A. R.).

1933\*

अपराधिन मयि दण्डं

संहरसि किमुद्यतं कुटिलकेशि ।

वधंयसि विलसितं त्वं

दासजनायात्र कुप्यसि च ॥

(घ) Māl 3.22. (Cf. A. Scharpé's Kālidāsa Lexicon 1.2; p. 37).

(घा) Almm 30.

(b) समुद्यतं Māl (var.).

(c) विलासित्वं Māl (var.).

Āryā metre.

Why do you withdraw the scourge lifted against me the malefactor, Oh curly-haired one! You increase your fascinations, and still you are angry with your slave here. (C.H. Tawney's translation).

1934\*

अपराधी नामाहं

प्रसीद रम्भोर विरम-संरम्भात् ।

सेष्यो जनश्च कुपितः

कथं नु वासो निरपराधः ॥

(घ) Vik (Vik (SA) 2. 20, Vik (BSS) 2.21). (Cf. A. Scharpé's Kālidāsa Lexicon I. 2; p. 83).

(घा) SRK 129.2 (a. Vik), SR 305:8, SSB 155.10, IS 7656.

(a) नो नाहं Vik (var.); नूनमहं Vik (var.), SRK, SR, SSB.



(d) च [नु] Vik (var.).

Ārya metre.

Alas! I am the guilty; O fairest one! be appeased and relent from thy wrath; the mistress of the house is angry, and how can the servant seem faultless? (E.B. Cowell's translation).

1935\*

अपराधीनाशोकः

सहते चरणार्हति सरोजवृशाम् ।

विलसितबकुलो वनिता-

मुखवासी मद्यपात इव ॥

(अ) VE in VCsr after 6.2.

(a) \*घोवा° E in VCsr.

(cd) विकसति बकुले मद्युपाने मोदमानिव V in VCsr.

Ārya metre.

The *asoka* tree, not dependent, endures the kick from the feet of the lotus-eyed damsels. The wanton *bakula*-tree gets the spray of wine, rendered fragrant by their mouths! (A. A. R.).

अपराधी नूनमहं see No. 1934.

1936

अपराधेऽपि निःशङ्को नियोगी चिरसेवकः ।

स स्वामिनमवज्ञाय चरेच्च निरवग्रहः ॥

(अ) H (HJ 2.98, HS 2.94, HM 2.98, HK 2.97, HP 2.88, HN 287, HH 55 22-3, HC 73.12-3), P (PM 4.6).

(आ) SR 147.204, SSB 470.96, IS 403, Sama 1 अ 64.

(a) अपराधेऽपि Sama; नि.शको HM.

(c) ततः स्वामिनमज्ञाय HN; तत् [स] HP; स्वस्वा° HP (var.); स्वामिनमिव ज्ञात्वा Sama.

An old servant, filling a situation, is fearless although in fault; and despising

his master, he will act without restraint. (F. Johnson's translation).

1937\*

अपराधो न मेऽस्तीति नैतद् विश्वासकारणम् ।  
विद्यते हि नृशंसेभ्यो भयं गुणवतामपि ॥

(अ) P (PT 2.30, PTem 2.30, PS 2.20, PN 1.18, PRE 2.20, [cf. Pts after 2.32, PtsK after 2.33]), H (HJ 1.77, HS 1.70, HM 1.74, HK 1.76, HP 1.56, HN 1.57, HH 18.15-6, HC 25.5-6). Cf. Ru 95; ZDMG 58.7.

(आ) VS 2737, SRHt 135.17 (a. P), SSSN 109.14 (a. H), SR 163.447, SSB 494.447, IS 404, GSL 15, Sama 1.33.

(a) अहितोऽयं [अप°] PTem.

(b) न तद् [नै°] PS (var.).

(c) विद्यतेऽहि Sama (sic!).

(d) मतिमतामपि [गु°] PS; गुणवतामपि PN.

"I have done (him) no wrong",—this is not a reason for confidence, for to the virtuous danger from the vicious always exists. (F. Johnson's translation).

अपराधेऽपि निःशङ्को see No. 1936.

1938\*

अपराधो मया कान्ते कृतो यदि त्वया मतः ।  
निपात्य निरिस्ङ्गोच्चौ कुचौ किं न निपीड्यते ॥  
(आ) SSB 155.2 (a. Saṃgrahītr).

If you, dear, consider that I have committed an offence, why not your bosom, high like peaks of a mount, be pushed down and crushed? (A. A. R.).

1939\*

अपराह्णशीतलतरेण शनैर्  
अनिलेन लोलितलताङ्गुलये ।  
निलयाय शाखिन इवाह्वयते  
द्वुराकुलाः खगकुलानि गिरः ॥

(अ) Śiś 9.4.

(आ) SR 294.33, SSB 135.35 (a. Māgha).

Pramitākṣara metre.

To the tree which was beckoning with its fingers of branches, shaken by the wind, cool in the evening, to go over to their nests, the flock of birds gave reply in the form of their noisy chirpings. (A. A. R.).

1939 A

अपरित्यक्तमात्मानम् इच्छता पण्ययोषिताम् ।  
नित्योपयोगिकं द्रव्यम् आत्मसारं प्रदर्शयेत् ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 72.

If a man wishes to be on good terms with a harlot<sup>1</sup>, he should make presents to her of such things which are useful to her and of which she is fond.

1. i.e. not be thrown out by her.

अपरीक्षितं न कर्तव्यं see No. 1942.

1940

अपरीक्षितपरवञ्चनम्  
अञ्चति लोभादपेक्षितप्रेक्षी ।  
व्याधृतपक्षमवशो  
विह्वल्यते पक्षिघ्न क्षितिपः ॥

(आ) SMH 7.9.

(b) अवेक्षितप्रेक्षी SMH (var.).

Ārya metre.

A king who advances towards the enemy without carefully examining others' deception expecting to see what he wants, out of greed, is killed helplessly, deserted by his allies, like a bird with its wings cut and helpless. (A. A. R.).

1941

अपरीक्षितलक्षणप्रमाणैर्  
अपरामुष्टपदार्यसार्यतर्कैः ।

अघशीकृतजंत्रयुक्तिजालैर्

अलमैतरनधीततर्कविधैः ॥

(अ) Viśvagunādarśacampū 558.

(आ) SR 42. 2, SSB 297. 2, SRK 81.3  
(a. Viśvagunādarśa).

(d) अलमैतेरन° SRK.

Aupacchandīsika metre.

Enough of these people who have not learnt the *tarka-vidyā* (science of logic), and not examined the definitions and means of knowledge, who have not pondered over the *padārtha-s* (topics) and *tattva-s* (first principles), and who have never mastered the victorious reasoning powers ! (A. A. R.).

1942

अपरीक्ष्य न कर्तव्यं कर्तव्यं सुपरीक्षितम् ।  
पश्चाद्भवति संतापो ब्राह्मणी नकुलं यथा ॥

(अ) P (PP 5.13, Pts 5.18, PtsK 5.16, PM 5.8, PTu 2.35), VCsr VII.11, Vet 1.29. Cf. KSS 10.64.131. Cf. योऽर्थतत्त्वमविज्ञाय.

(आ) ŚP 1442, IS 405; Subh 130; SH 1183.

(इ) PrŚ (C) 45.

(a) अपरीक्ष्य PtsK ; अपरीक्षितं PP, VCsr (var.), Vet (*contra metrum*); अपरीक्ष्यं (°क्षं) VCsr (var.).

(b) च परी° (°रि°)[सु°] VCsr. (var.); °कृति (°क्षि°) SH.

(c) सन्तार्य PrŚ (C).

(d) ब्राह्मण्या नकुले Pts, ŚP ; ब्राह्मण्या नकुला-  
द्यथा (ब्राह्मण्यान् or °णि or °णी Vet [var.]),  
PrŚ (C), PtsK, Vet ; ब्राह्मणे VCsr ;  
नकुलो (°ले ; °लं) Vet (var.) ; लगुडं  
[°न] VCsr (var.); च यथा मम [न° य°]  
VCsr (var.).

Let the well-advised be done ; / ill-advised leave unbegun : / else, remorse will be let loose, / as with lady and mungoose. (A.W. Ryder's translation).

अपरे बालिशाः सन्तः see संयताश्चापि दक्षाश्च

अपरे बाहुवलिनः see येषामस्ति च भोक्तव्यम्

अपरो यो see No. 2155.

1943

अपरोक्षधनो गम्यः

श्रीमानपि नान्यथेति निर्दिष्टम् ।

कन्दर्पशास्त्रकारैः

कृतः कथा लुप्तविभवस्य ॥

(अ) Kuṭṭ (Kuṭṭ (B 1) 638, Kuṭṭ (KM) 627).

Āryā metre.

Women consider two kinds of men as worthy to lie with them : those whose fortune leaps to the eyes, and those with influence ; and all the authors who have published concerning the art of love are agreed upon this. How could there be any doubt about those men whose wealth was lost !<sup>1</sup> (E. Powys Mathers's translation).

1. Last sentence omitted in E. Powys Mathers's translation.

अपरोक्ष्य न कर्तव्यं see No. 1642.

अपरोपगमारम्भ° see No. 5503.

अपरो योऽतिथिः see No. 2155.

1944\*

अपर्ण्यं भ्रूमृद्वनमटति वल्काम्बरधरा

जटालो दिग्वासाः शिखरिणि शिवोऽयं निवसति ।

इति भ्रान्त्यान्वोऽयं क्षणभिलितयोः क्षोणितिलक

द्विषद्दम्पत्योस्ते शिव शिव भवन्ति प्रणतयः ॥

(आ) PV 172, Pad 27. 67, SR 132.22, SSB 443.22, RJ 211.

(b) हि [दि°] PV (var.).

(c) क्षोणितिलक PV.

(d) शिवन्ति [भ°] SR, SSB.

Śikharīṇī metre.

“This must be that female who takes not even leaves (the goddess Pārvatī), dressed in bark garments and wondering over (her father's) mountain forest.”

“Surely he must be that Śiva who lives on the mountain wearing matted locks and direction-clothed”—thus, O best of kings, did your enemy king and spouse meet for a moment with eyes filled with doubts ! And O god Śiva, their obeisance comes to you ! (A. A. R.).

अपर्ण्यं सती सेव्या see No. 1945.

1945\*

अपर्णव लता सेव्या विद्वद्भिरिति मे मतिः ।  
यया वृतः पुराणोऽपि स्थाणुः सूतेऽमृतं फलम् ॥

(आ) SR 11.3, RJ 35 (a, Śaṅkaraguru). (Cf. H.D. Sharma, Some unknown Sanskrit Poets of Mithilā, in Jhā Commemoration Volume ; p. 363), SuMuñ 5.10-1, SSB 18.3.

(a) अपर्ण्यं सती सेव्या SSB.

The wise should worship the goddess Aparṇā, the devoted one ; for chosen by her (as husband) the ancient *sthānu* (Śiva : the old tree trunk) produced immortal (sweet) fruit ; this is my view. (A. A. R.).

1946

अपर्यन्तस्य कालस्य क्रियानंशः शरच्छतम् ।  
तन्मात्रपरमायुर्धुः स कथं स्वप्नुमर्हति ॥

(आ) SRHt 27.5 (a. Pañcatantra).

(इ) SS (OJ) 372.

(a) अपर्यन्तस्य SS (OJ).

(b) कियद्वा शरदां शतम् SRHt.

(c) °परमायुर्धुः SS (OJ).

What fraction is a hundred years of limitless time. Man, whose highest expectation of life is one hundred years, how should he sleep in ease. (Raghuvira's translation).

1947\*

अपर्याप्तमजायामः सखेदोऽस्याः सखीजनः ।  
श्रोण्यां कथञ्चित् कुरुते रशनादामवन्धनम् ॥

(आ) SR 268.374, SSB 89.4.

Her lady-in-waiting is worried that her arms are not long enough : but somehow she places the golden belt and fastens it around her mistress's waist ! (A. A. R.).

1948\*

अपवर्जितविप्लवे शुचौ  
हृदयग्राहिणि मङ्गलास्पदे ।  
विमला तव विस्तरे गिरां  
मतिरादर्शं इवाभिवृश्यते ॥

(अ) Kir 2.26.

Viyoginī metre.

Your honest intention is reflected (clearly) in your words which are free from fallacious arguments, pure, appealing to the heart, and salutary, as in a mirror, which is free from dust, bright, attractive and auspicious. (S. V. Dixit's translation).

1949

अपवादादभीतस्य समस्य गुणदोषयोः ।  
असद्वृत्तेरहो वृत्तं दुर्विभावं विधेरिव ॥

(अ) Kir 11.56.

(आ) JS 57.2 (a. Bhāravi), SRHt 42.38, SR 55. 56 (a. Kir), SSB 316. 56 (a. Bhāravi).

(a) अपवादादभीतस्य JS (var.).

(d) दुर्विभाव्य Kir (var.), JS, SRHt, SR.

Ho, the ways of the wicked, regardless of infamy and equal in merit

and demerit are inscrutable like the ordains of Providence. (S. and K. Ray's translation).

1950

अपवादो भवेद् येन येन विप्रत्ययो भवेत् ।  
नरके गम्यते येन तद् बुधः कथमाचरेत् ॥

(अ) P (PP 1.174). Cf. No. 2718.

(आ) IS 406.

What wisdom in a deed/that brings dishonour fell,/that causes loss of trust,/that paves the way to hell? (A.W. Ryder's translations).

अप्रवृत्त्य तमस्तीव्रं see No. 1966.

1951\*

अपशङ्कमङ्कपरिवर्तनोचिताश्  
चलिताः पुरः पतिमुपेतुमात्मजाः ।  
अनुरोदितीव कश्चणेन पत्रिणां  
विहृतेन वत्सलतथैव निम्नगाः ॥

(अ) Śis 4.47.

(आ) SSB 457. 31 (a. Magha), SuMuñ 194.13-4.

(b) पतिमुपेतुं Śis (var.), SSB.

(d) वत्सलतथैव SSB.

Kalahaṁsa metre.

This (mountain) is as it were, crying, out of affection, with the pitious screams of birds over his daughter, the rivers, who, used to fearlessly on this lap, are (now) going before him to meet their husband. (M. S. Bhandare's translation).

1952

अपशास्त्रघनो राजा संचयं नाधिगच्छति ।  
अस्थाने चास्य तद्विषं सर्वमेव विनश्यति ॥

(अ) MBh (Bh) 12.72.14.

(आ) SRHt 178.77 (a. MBh), SSSN 80.58 (a. MBh).

(a) अपशास्त्रघनो MBh (but some texts as above).

- (b) संचयान्नावि° MBh (but some texts as above); संबधान् or संशयान् or घमर्थान् or संचया MBh (var.); यो or च [न] MBh (var.).
- (c) वास्य MBh (var.).

A king who is not conversant with *sāstra-s*, builds not a fortune. And what wealth he already has will all disappear in unworthy cause. (A. A. R.).

1953

अपशूलं तमासाद्य लवणं लक्ष्मणानुजः ।  
रुधो संमुखीनो हि जयो रन्ध्रप्रहारिणाम् ॥

- (अ) Ragh 15.17. (Cf. A. Scharpé's *Kālidāsa Lexicon* I.4; p. 233).
- (आ) Almm 31.
- (a) समासद्य (°ध्य) Ragh (var.).
- (b) संयुगीनो Ragh (var.).

Catching the demon Lavaṇa un-awares when his (invincible) trident was far away, Śatruḡhna, the younger brother of Lakṣmaṇa, attacked him; for victory presents itself to those who strike at the weak point of the enemy that faces him. (A. A. R.).

1954

अपशोकमनाः कुटुम्बिनीम्  
अनुगुल्लोष्व निवापदत्तिभिः ।  
स्वजनाशु किलातिसंततं  
दहति प्रेतमिति प्रचक्षते ॥

- (अ) Ragh 8.86. (Cf. A. Scharpé's *Kālidāsa Lexicon* I.4; p. 131).

Viyoginī metre.

With the mind freed from sorrow, favour your wife with libation of water. Indeed, the incessant flow of tears of the relatives, they say, burns the departed one. (R.D. Karmarkar's translation).

1955

- अपश्चात्तापकृत् सम्यग् अनुबन्धिफलप्रदः ।  
अदीर्घकालोऽभोष्टश्च प्रशस्तो मन्त्र उच्यते ॥
- (अ) KN (KN (ĀnSS) 12.35, KN (BI) 11.55.
- (आ) SRHt 105.2 (a. Kauṭilya), but not found in Kauṭilya's *Arthaśāstra*, SSSN 115.2.
- (b) अनुरक्तिक्° KN (BI).
- (c) °कालाभीष्टश्च SRHt; °कालेऽभी° SSSN.
- (d) मन्त्रः प्राशस्त्यमिष्यते SSSN; प्रशस्यो KN (BI); इष्यते [उ°] KN (BI), SRHt.

Praise-worthy is that counsel (of ministers) which does not result in regrets, produces fruits, good and continuous, pleasing in its effect and without delay. (A. A. R.).

1956

- अपश्यद्भिरिवेशानं रणाञ्जिवृत्ते गरुः ।  
भुह्यत्येव हि कृच्छ्रेषु संभ्रमज्वलितं मनः ॥
- (अ) Kir 15.2.
- (आ) Sar 5.524 (p. 741).
- (d) संभ्रमाधिगतं Sar.

The *gaṇa-s* (the followers of Śiva) missed seeing their lord (in their hurry) and hence withdrew from the battlefield. Indeed, the mind when flurried becomes confused in difficulties. (A. A. R.).

1957

- अपश्यद्भिर्महास्वादान् भावान् स्वाह्विवेकिभिः ।  
कि ज्ञेयमशनादन्यत् क्षमापैरन्धैरिवोक्षभिः ॥
- (अ) RT (RT [S] 4.500, RT [T] 4.499, RT [VVRI] 4.500).
- (आ) IS 407.
- (b) स्वादवि° RT (T); स्वाह्वि° RT (S).
- (d) °रन्धैरि° RT (S) (var.).

Those kings who have no eyes for things of great charm, and cannot judge what is sweet, what can they know but eating, just as blind oxen? (M. A. Stein's translation).

1958\*

अपसरणमेव युक्तं  
मीनं वा तत्र राजहंसस्य ।  
कटु रटति निकटवर्ती  
वाचाटष्टिद्विभो यत्र ॥

(अ) Dvi 113 *cd/ab*.

(आ) ŚP 798, VS 692 *cd/ab*, PdT 220, SuM 21.5, RJ 386, PV 729, SRHt 44.57 *cd/ab* (a. Caphaḥadeva), Vidy 27*cd/ab*, AA 67.15-6, SR 221.8, SSB 608.6, IS 408, Subh 110, SRK 183.3 (a. ŚP), Any 55.28, ASS 1.7, VP 10.41.

(a) अयं सरणं Subh; सरणं [यु°] ŚP, PdT (B रणं only); PV, SR, SSB, SRK, Any, VS, Vidy.

(b) भवति [त°] SuM (reconstructed); तव [त°] PV (var.); तत्र om. Dvi; SRHt (*contra metrum*); हंसस्य [रा°] VS (*metri causa*).

(c) कटु Subh; निकटवर्ती Vidy (printing error).

(d) वाचालष्टिद्विभो (°चार°) SuM, Vidy, SRK; वाचाटो टिट्टिभो IS; वाचाटः टिट्टिवो Subh; °दृष्टिद्विभो PdT (var.); °टिट्टि° PdT (var.); यत्ना PdT (var.); यथा ŚP (MS); वाचाटष्टिद्विभः पटुयंत्र VS (*metri causa*); यत् तस्मात् [यत्र] Dvi (*contra metrum*).

Āryā metre (Dvi, SRHt and VS corrupt).

The flamingo (*rajanisa*) can only retreat or observe silence, if a garrulous *ṣiṭṭibha* (*parra jacana*) standing besides him, shrills loudly.

अपसरत रे दूरावस्मात्कटाक्षविधानलात् see No. 1962.

1959\*

अपसरति न चक्षुषो मृगाक्षी  
रजनिरियं च न याति नैति निद्रा ।  
प्रहरति मदनोऽपि दुःखितानां  
वत बहुशोऽभिमुखीभवन्त्यपायाः ॥

(अ) Damayantī-kathā (Nalacampū) 7.49.

(आ) ŚP 3459, AP 32, SH 2089 (a. Trivikrama), SR 278.27, SSB 106.31 (a. Trivikramabhaṭṭa), SRK 132.24.

(c) मदनो न SH.

Puṣpitāgrā metre.

The gazelle-eyed one (charming Damayantī) does not leave the line of my vision. The night does not come to an end, nor does sleep come to my eyes. Cupid, too, strikes. Alas! to the miserable dangers come in battalions! (A. A. R.).

1960\*

अपसर पृथिवि समुद्राः

संवृणुताम्बूनि भूधरा नमत ।

वामनहरिलघुतुन्दे

जगतां कलहः स धः पायात् ॥

(आ) JS 30.81, Skm (Skm[B] 212, Skm [POS] 1.43.2) (a. Bhavānanda).

(b) भूमृतो [भू°] Skm.

(d) जगतीकलहः Skm; पातु [पायात्] Skm. Āryā metre.

Earth, move on (contract); oceans, withdraw your waters; mountains, bow (become small); for now the battle of the worlds is in the belly of Viṣṇu in his dwarf incarnation. (or in the belly of Kṛṣṇa when Yaśodā looked when reports came that he had eaten dust). May he protect you all! (A. A. R.).

1961\*

अपसर मधुकर दूरं

परिमलबहुलेऽपि केतकीकुसुमे ।

इह नहि मधुलवलाभो

भवति परं घृलिधूसरं वदनम् ॥

(अ) MK (MK [S] 49, MK [G] 49.32 [corrupt]).

(आ) ŚP 831, PdT 214, PV 685 (a. Vikāṭa-nitambā), SR 222, 50, SSB 610.9, ŚRK 186. 17, Pad 97.31, IS 409, Pr 363, Any 82.53, VP 10.68.

(a) मधुर ŚP (MS).

(b) बहुले [ब°] ŚP (MS); हि [ऽपि] IS; तिके° [ऽपि के°] ŚP (MS).

(c) लिह मधुलिह° [न° म°] ŚP (var.); 'वलेशे MK, ŚP, PdT, PV.

(d) परा PdT; घूरि° ŚP (var.); °वू° om. ŚP (MS).

Āryā-gīti metre.

O bee ! depart from here, as far as possible (and go) to the *ketakī*-flower abounding in fragrance ; here, you will not find not even a trace of honey, only a face coloured with dust !

1962

अपसर सखे दूरावस्मात् कटाक्षविषानलात्

प्रकृतिविषमाद् योषित्सर्पाद् विलासफणाभृत. ।

इतरफणिना दष्टः शक्यश्चिकित्सितुमौषधंश्च

चट्टलवनिताभोगिग्रस्तं त्यजन्ति हि मन्त्रिणः ॥

(अ) BhŚ 205, KR 8.193.5.

(आ) SR 350.74, SSB 229.74, SLP 5.17, IS 410.

(a) अपसर वै or अथ सर सवै BhŚ (var.); अपसरत रे SR, SSB; दूरेऽमुष्मात् or दूरम् or खेदाद् [दू°] BhŚ (var.); °विपमानलात् or °विशिखानलाद् or °विषोल्बणात् BhŚ (var.); °लसत् फणात् KR.

(b) प्रकृत° BhŚ (var.); कुटिलाद् [वि°] BhŚ (var.); °विलाभृतः or °फणानिलात् or फणाभृतात् [°फ°] BhŚ (var.).

(c) इति च [इ°] BhŚ (var.); °भणिना [°फ°] BhŚ; दृष्टाः or दष्टाः or दृष्टः or दृष्टं [द°] BhŚ (var.); साक्षात् BhŚ (var.); शक्याश् or कश्चिच् [श°] BhŚ (var.); औषधं or औषधैश् or औषधयश् or ईहते [औष°] BhŚ (var.).

(d) चतुर° [चट्टु°] BhŚ (var.); °भोगग्रस्तं BhŚ (var.); मन्त्रिणी or मन्त्रिका BhŚ (var.).  
Harinī metre.

Oh friend ! you should carefully avoid from a distance the contact of a woman-serpent that is deadly poisonous from its very nature, commanding the fiery arrows of side-glances and wearing the hood of graceful and amorous sports ; for, those who are bitten by ordinary snakes are liable to cure by use of medicines, but persons bitten by serpentine ogles of inconstant<sup>1</sup> women are entirely incurable even through the skill of renowned charmers. (P. G. Nath's translation)

1. P.G Nath considered the reading in *pada* d as चतुर instead of चट्टल and so he, in his translation, used 'clever' in the place of 'inconstant'.

1963\*

अपसारय घनसारं

कुरु हारं दूर एव किं कमलैः ।

अलमलमालि मृणालैर्

इति वदति दिवानिशं बाला ॥

(अ) Kuṭṭ 102.

(आ) Amd 188.496 and 211.555, Kpr 8.341 and 9.356, VS 1071 (a. Dāmodaragupta), SR 275.7 (a. VS), SSB 101.8 (a. Dāmodaragupta), SuMuñ 219.10-1 (a. Damodaragupta).

Āryā metre.

Take away this camphor ! Remove that pearl necklace ! What should I do with lotus ? Hide those filaments of lotus, dear friend. oh, hide them !<sup>1</sup> Thus does the girl<sup>2</sup> speak day and night.<sup>3</sup>

1. E P. Mathers' translation.

2. a courtesan.

3. E. P. Mathers translates the last sentence as : These are the despairing words we hear her to say.

This verse is quoted in Kpr. as an example of alliteration which adds to the excellence to the *rāsa* or verbal figure of speech (vulgar).

1964

अपसारसमायुक्तं नयनैर्दुर्गमुच्यते ।

अपसारपरित्यक्तं दुर्गव्याजेन बन्धनम् ॥

(अ) P (PP 3.110, Pts 3.120, PtsK 3.125, PM 3.46).

(आ) IS 411.

A fort must have for egress, say/ the specialists, a gap ; / if this be lacking, it is not / a fortress, but a trap. (A.W. Ryder's translation).

1965

अपस्तरन्ति पाषाणा ह्यनुष्णन्ति हि राक्षसान् ।

फपयः कर्म कुर्वन्ति फालस्य कृदिला गतिः ॥

(अ) Sama 2 क 46.

Stones cross the waters (by building the dam), kill the demons too, and monkeys do the work. Such are the time's crooked ways ! (A. A. R.).

1966

अपहृत्य तमस्तीव्रे यथा भात्युदरे रविः ।

तथापहृत्य पाप्मानं भाति गङ्गाजलोक्षितः ॥

(अ) MBh (MBh [Bh] 13.27.32, MBh [R] 13.26.33, MBh [C] 13.1791), VCsr 15.3.

(आ) SR 382.202, IS 412.

(a) अपहृत्य (°वृत्य) VCsr.

(b) यात्युदयं VCsr ; यात्युदये SR.

(c) तथा सद्यो विपाप्मानः VCsr (var.); तदापहृत्य or तथापहृत्य MBh (var.); तथापहृत्य (तथा°) VCsr ; पापानि VCsr, SR.

(d) तथा [भाति] MBh (var.); याति VCsr (var.); तथा गंगाजलोक्षितः MBh (var.); °जलप्लुतः MBh (var.); °जलाप्लुतः (°ताः) VCsr, SR ; जलप्लुवतः IS (*contra metrum*).

As the sun when it rises dispels blinding darkness, even such is the effulgence of one who has bathed in the Ganges-water, and so has rid himself of sins. (E. Edgerton's translation of VCsr.).

1967\*

अपहरति मनो मे कोऽप्ययं कृष्णचौरः

प्रणतदुरितचौरः पूतनाप्राणचौरः ।

बलयवसनचौरो बालगोपीजनानां

नयनहृदयचौरः पश्यतां सज्जनानाम् ।

(आ) PG 101.

(b) प्रणतदुरितनिघ्नः IO in PG added on upper margin.

(c) बालगोपीगणानां PG (var.).

Mālinī metre.

Even while the good people are looking on, this thief of a Kṛṣṇa robs my heart, the destroyer of the ill-luck of devotees and of the life of the demoness Pūtanā, the thief who took away from the cow herdesses their armlets and dresses too ! Robbed them of their glances and with them went their hearts. (A. A. R.).

1968\*

अपहरति महत्त्वं प्रार्थना किं न जाने

जनयति गुरुलज्जामित्यहं किं न वेद्यि ।

तदपि वद ववान्यं तं सदा प्रत्यहं मां

जठरपिठरवतीं वह्निरथोँकरोति ॥

(आ) SR 97.7, SSR 383.8.

Mālinī metre.



Do I not know that begging destroys one's greatness and produces a great deal of shamefulness? None the less please make the request to him who is generous; for the fire of hunger burning in my belly prompts me day by day. (A. A. R.).

1969

अपहरति सदा मनांसि पुंसाम्  
अतिमहता गुणसंपरिग्रहेण ।  
न च भवति तथाप्यनेकचित्तो  
हृतमथवा विवृणोति कः परस्वम् ॥

(आ) VS 2491.

Puṣpītāgrā metre.

O mind, you constantly take up the ideas of others, and despite the numerous qualities taken in do not become many minds. Or, whoever reveals the wealth robbed of others? (A. A. R.).

1970\*

अपहस्तितबान्धवे त्वया  
विहितं साहसमस्य वृष्णया ।  
तदिहानपराधिति प्रिये  
सखि कोऽयं करुणोऽभ्रतक्रमः ॥

(आ) SR 362.16, SSB 250.16, RJ 1316.

(b) साहसमस्य SSB (*contra metrum*).

Viyogini metre.

By intense desire a rash deed was committed by you to me who is without relations. Thus, towards me free from all guilt and dear to you, dear, why this merciless tone? (A. A. R.).

1971\*

अपहाय शनैः पटोरवाटीर्  
इह लाटीजनमानलुण्ठनाय ।  
समुदेति मनोजराजघाटी-  
परियाटीपट्टरेष गन्धवाहः ॥

(आ) SR 325.7, SSB 187.7.

Aupacchandisika metre.

Leaving the forests of sandal trees slowly, the breeze, which is efficient in furthering the royal assault of love, now blows into the regions of the Lāṭa country to undermine jealous anger of ladies there. (A. A. R.).

अपहास्यश्च (°स्यंश्च) शोकेन see No. 1288.

अपहृत्य तमस्तीव्रं see No. 1966.

1972

अपहृत्य परस्यार्थं तेन धर्मं करोति यः ।  
स दाता नरकं याति यस्यार्थंस्तस्य तत्फलम् ॥

(आ) Cr 69 (CR 7.70, CPS 184.25), GP 1.114.67.

(आ) VS 2978, SRHt 190.37 (a, MBh), SSSN 181.27.

(a) परस्वं हि GP; परस्यार्थं (°थान् VS) CR (var.), VS (var.).

(b) यस्तु दानं प्रयच्छति GP; यः परेभ्यः प्रयच्छति VS, SRHt, SSSN.

(c) गच्छं [दा°] CR (var.); गच्छिन् [दा°] CR (var.); चोरं [या°] CR (var.); चोरं [या°] CR (var.).

(d) पुतत् [तस्य तत्] CR (var.).

That donor who gives donations with the wealth taken from another goes to hell, for proceeds follow him who is the owner of the wealth.

अपहृत्य व° see No. 1884.

अपहृत्वा वु° see No. 1885.

1973\*

अपहृत्यवानस्य जनाय यन्निजाम्  
अधीरतामस्य कृतं मनोभुवा ।  
अदोधि तज्जागरदुःखसाक्षिणी  
निशा च शय्या च शशाङ्ककोमला ॥

(आ) Naiṣ 1.49.

Vamśastha metre.

What Cupid did to Nala, who was concealing his restlessness from others, was known to the night as well as his bed, both of which, soft with moonshine, witnessed his sleeplessness suffering. (K.K. Handiqui's translation).

अपां कूले लीनं see No. 1976.

1974

अपां निर्धि वारिभिरच्यन्ति

दीपेन सूर्यं प्रतिबोधयन्ति ।

ताभ्यां तयोः किं परिपूर्णता स्याद्

भवत्या हि तुष्यन्ति महानुभावाः ॥

(अ) SR 49.178, SSB 307.183, VP 1.13.  
Upajāti metre (Upendravajrā and Indravajrā).

People worship the lord of waters (ocean) by offering (consecrated) water to him and wave lights before the sun (to illumine him). Do these two things enhance their fullness? Great people are indeed pleased by devotion. (A. A. R.).

अपां पङ्कजसंलीनं see पाण्डुपङ्कजसंलीनं

1975

अपां प्रवाहो गाङ्गोऽपि समुद्रं प्राप्य तद्रसः ।

भवत्यवश्यं तद् विद्वान् नाश्रयेदशुभात्मकम् ॥

(अ) KN (KN (ĀnSS) 5.8, KN (BI) 5.8.

(आ) SR 382.203 (a. KN), SRHt 232.4  
(a. Kāmandakīya), SSSN 178.5, IS 414.

(a) गाङ्गो वा KN (BI), SR.

(c) भवत्यपेयस्तद् KN (BI), SR.

(d) °शुभाः स्वयम् SSSN.

A stream of tasteful water,<sup>1</sup> having flown into the sea, becomes saline and thus undrinkable. For this simple reason, a wise man should never associate with one of wicked and impure soul. (M.N. Dutt's translation).

1. a stream of Ganges water.

1976\*

अपां मूले लीनं क्षणपरिचितं चन्दनरसे

मुणालीहारावौ कृतलघुपदं चन्द्रमसि च ।

मूहृतं विश्रान्तं सरसकवलीकाननतले

प्रियाकण्ठाश्लेषे निवसति परं शैत्यमधुना ॥

(आ) SkV 201, Kav 91, Skm (Skm [B] 1267, Skm 2.159.2), ŚbB 3.166, SSSN 213.3.

(a) कूले [मूले] Kav; मृदुप° SSSN.

(c) मूहृतं Kav; °ननतले Skm.

(d) प्रियागाढा° SSSN; निविशति (°सति) पदं Skm (but Skm [POS] as above).

Śikhariṇī metre

Coolness, which stayed a while beneath the waters, /made brief acquaintance with unguent of sandalwood, /set foot on lily stems and moonlight, /and rested later in the shade of tasty plantains, /now is found alone /with my sweetheart's arms. (D.H.H. Ingalls's translation).

1977\*

अपां विहारे तव हारविभ्रमं

करोतु नीरे पृषदुत्करस्तरन् ।

कठोरपीनोच्चकुचद्वयीतट-

त्रुटत्तरः सारवसारवोमिजः ॥

(अ) Naiṣ 12.7.

(c) °तटे Naiṣ (var.) (Mallinātha).

(d) त्रुटत्तरः Naiṣ (var.). (Nārāyaṇa).

Vamśastha metre.

In thy water sports (with him), let the floating mass of bubbles on the water, produced by the Sarayū's noisy waves, assume a pearlstring's grace [ or : produce the illusion of a pearlstring ], heavingly breaking against the bank of thy firm, high and rounded breasts. (K.K. Handiqui's translation).

अपां हि तृप्ताय न sec शुद्धान्तसंभोगं

1978\*

अपाकुरु कपोलतः सखि भुजङ्गवल्लीरसं

परित्यज कुचस्थलात् त्रुटितवन्धनं कञ्चुकम् ।

पिधेहि दशनच्छदे दशनजक्षतं लाक्षया  
वदेत्यमबलागणे गुरुजने कथं यास्यसि ॥

(अ) Janśring 96.

Pr̥thvi metre.

Friend, remove the juice of betelroll from cheeks and change the jacket whose seams have snapped; cover also your lips with red lac so as to conceal the teeth-marks (wounds inflicted by teeth). Tell me, how can a young lady go before the elders, ladies all, with such tell-tale marks? (A. A. R.).

अपाकृतः स कथमस्तु see No. 2172.

1979\*

अपाकृत्याशेषाप्यपि च घनजालानि परितस्  
तमोधूमस्तोमोद्भ्रुवमलिनिमानं च तद्वन् ।  
शरच्चन्द्रः शिल्पी रतिपतिमुदेऽसौ निजकरैः  
सुधासंवोहाद्रैर्भुवनभवनं पाण्डुरयति ॥

(आ) SR 345.44, SSB 221.51.

Śikharinī metre.

Having driven away on all sides every vestige of clouds and thereafter the darkness which is black as mass of smoke, the autumnal moon, the artisan, friend of Cupid, has whitened with his own hands of rays the abodes in the three words with fresh white wash to please his friend, the god of love. (A. A. R.).

1980\*

अपाङ्गतरले दृशो मधुरवक्रवर्णा गिरो  
विलासभरन्नन्धरा गतिरतीव कान्तं मुखम् ।  
इति स्फुरितमङ्गके मृगदृशः स्वतो लीलया  
तदत्र न मवोदयः कृतपदोऽपि संलक्ष्यते ॥

(आ) Kpr 10. 546, Amd 321. 927, ARJ 193.8-11, AR 211. 3-6, Kuv ad 80. 147, SRK 272. 26 (a. Rasika-jīvana), SR 253.27 (a. Kpr.), SSB 62.42 (a. Kpr.).

(a) तरलवक्रवर्णा SRK, SR, SSB, Kuv (but var. as above); मधुरवक्रवर्णा Amd (var.); मधुरवक्रवर्णा ARJ.

(c) अङ्गकैर् मृगदृशां SRK, SR, SSB, Amd, ARJ, Kuv (but var. as above).

(d) यदत्र ARJ.

Pr̥thvi metre.

The eyes are tremulous in the corners; words sweet and artful; the movement graceful and languid, the face extremely light; all this has appeared naturally in the tender body of the fawn-eyed one through lasciviousness; so that no sign of intoxication is perceptible in her body.<sup>1</sup> (G. Jhā's translation).

1. Quoted in Kpr to illustrate *mīlita*—the lost.

1981\*

अपाङ्गपातैरपदेशपूर्वैर्  
एणीदृशामेकशिलानगर्यात् ।  
वीथीषु वीथीषु विनापराधं  
पदे पदे शृङ्खलिता युवानः ॥

(अ) BhPr 277 (description of the city of Ekaśilā by Kālidāsa).

(आ) SuM, Appendix II.10.

(a) अपदेशु पू° SuM.

Upajāti metre (Upendravajrā and Indravajrā).

In every street, at every step in the city of Ekaśilā youths (are) fettered, without fault (on their part) by the side-long pretextful glances of gazelle-eyed (damsels). (L.H. Gray's translation).

1982\*

अपाङ्गसंसर्गि तरङ्गितं दृशोर्  
भ्रुवोररालान्तविलासि वेल्लितम् ।  
विसारि रोमाञ्चनकञ्चुकं तनोस्  
तनोति योऽसौ सुभगे तवागतः ॥

(आ) Kpr 7 184, SR 304. 3 (a. Kpr.), SSB 154.4 (a. Kpr.).

(b) °विकासि SR; वल्लनम् SR; वेल्लनम् SSB.

(c) रोमाञ्चितक° SR, SSB.

Vamśatha metre.

(O beautiful one !) Here has come—  
one who brings a tremor to your eyes,  
an elegant curvature to your eye-brows  
and a bodice of thrilling hairs to your  
body. (G. Jha's translation).

1983\*

अपाङ्गस्तव तन्वङ्गि विचित्रोऽयं भुजङ्गमः ।  
दृष्टमात्रः सुमनसाम् अपि सूर्क्षाविधायकः ॥  
(आ) PV 240 (a. Gaurī), SskṛP 12. 27.

Slim lady, the outer corner of your  
eye indeed works like a strange snake ;  
for a mere sight of it produces swoon  
(the effect of poison : that of love) even  
of gods and the well disposed.  
(A. A. R.).

1984\*

अपाङ्गात् पुच्छमूलं तु तिर्यग्श्वं प्रमाणयेत् ।  
खुरान्तात् ककुदं यावद् ऊर्ध्वमानेन बुद्धिमान् ॥  
(आ) ŚP 1641.

A wise man should measure the  
length of a horse from the outer corner  
of the eye to the root of its tail ; the  
height of the animal from the tip of its  
hoof to the top most point of its *kakud*  
(the shoulder). (A. A. R.).

1985

अपात्रं पात्रता याति यत्र पात्रं न विद्यते ।  
अस्मिन् देशे द्रुमो नास्ति एरण्डोऽपि द्रुमायते ॥  
(अ) Cr 1160 (CNF 83, CNI II.61). Cf.  
यत्र विद्वज्जनो नास्ति  
(a) पात्रतां CNF (MS), CNI II ; also E.  
Teza in GSAI 1.45; याति CNF (MS).  
(b) पात्र CNF (MS); वीघते CNF (MS).  
(c) निरस्तपादपे देशे CNI II ; यस्मिन्देशे द्रुमो  
(for द्रुमो) नास्ति CNF (MS); ना° द्रु°  
Cr.

Even an unworthy person becomes  
worthy when worthy persons are not  
available. A castor-oil plant is con-  
sidered as a tree where other trees are  
not found.

अपात्रं(°त्रे)भजते नारी see नीचमाश्रयसौ

1986

अपात्रवर्षणं जातु न कुर्यात् सद्विगहितम् ।  
अपात्रवर्षणात् किं स्याद् अन्यत् कोशक्षयादृते ॥

(अ) KN (KN (ĀnSS) 5. 65, KN (BI)  
5.66).

(आ) IS 413.

(cd) °वर्षणादन्यत्किं स्यात्कोष° KN (BI).

A monarch should never waste his  
riches on undeserving persons, as such  
an act has been denounced by the wise.  
For, what else comes out of such  
showering of wealth on the unworthy,  
but the exhaustion of the exchequer.  
(M.N. Dutt's translation).

1987

अपात्रे पात्रताबुद्धिः पात्रे बुद्धिरपात्रता ।  
ऋणानुबन्धरूपेण वातुर्त्पद्यते मतिः ॥

(आ) Same 2 ऋ 1.

The undeserving person becomes a  
fit recipient and a fit person unworthy to  
receive gifts ; such becomes the incli-  
nation of a donor when prompted by  
the tie of discharging a debt (of former  
life). (A. A. R.).

1983

अपात्रे रमते नारी गिरौ वर्षति वासवः ।  
खलमाश्रयते लक्ष्मीः प्राज्ञः प्रायेण निर्धनः ॥  
(अ) Cr 70 (CR 7.52, CPS 212.95). Cf.  
नीचमाश्रयसौ and लक्ष्मीर्लक्षणहीने वा  
(आ) SRHt 239 37 (a. Sundarapāndya),  
SSSN 200.30.  
(b) वर्षणम् [वा°] CR (var.).  
(c) लुब्धम् [ख°] SRHt, SSSN; विस्रं [ल°]  
SRHt, SSSN.  
(d) प्राज्ञाः CR (var.), SRHt ; प्राज्ञा SSSN ;  
निर्धनाः CR (var.), SRHt; निर्धनम् SSSN.

अपात्रे रमते नारी गिरौ वर्षति वासवः ।  
खलमाश्रयते लक्ष्मीः प्राज्ञः प्रायेण निर्धनः ॥  
(अ) Cr 70 (CR 7.52, CPS 212.95). Cf.  
नीचमाश्रयसौ and लक्ष्मीर्लक्षणहीने वा  
(आ) SRHt 239 37 (a. Sundarapāndya),  
SSSN 200.30.  
(b) वर्षणम् [वा°] CR (var.).  
(c) लुब्धम् [ख°] SRHt, SSSN; विस्रं [ल°]  
SRHt, SSSN.  
(d) प्राज्ञाः CR (var.), SRHt ; प्राज्ञा SSSN ;  
निर्धनाः CR (var.), SRHt; निर्धनम् SSSN.

A woman is pleased with an unworthy person, the rain god [Indra] showers on hills, Lakṣmī protects the wicked ones, a wise man is generally poor. (A. A. R.).

1989\*\*

अपानप्राणयोरैक्यं क्षयो मूत्रपुरीषयोः ।  
युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥

(आ) ŚP 4418 (a. Yogasāstra).

By controlling the *mūla*, the lowest extremity, the vital airs *prāṇa* and *apāna* come in unison; the discharge of urine and faeces is reduced and even the old man becomes young again. (A. A. R.).

1990\*\*

अपानेन पुनः कश्चित् प्रेरितः कालरूपिणा ।  
निःश्वासोच्छ्वासकृद्वाति जपन् हृसेत्यर्हनिशम् ॥

(आ) ŚP 4320.

If one is impelled by the vital air *apāna* which is of the form of *kāla* [untimely death], its bad effects can be mitigated greatly by deep breaths and constant repetition of *hamsa*. (A. A. R.).

1991\*

अपापघनसंबृतेरविशदस्मितात्युन्नमत्  
समस्तनरसादरग्रहणतः कृतार्थप्रिया ।  
रतिर्मनसि जायते यदि कदापि शौर्याश्रया  
तदैव सकलं जनुः सफलमेवमाहात्मभूः ॥

(आ) Ras 4.

(a) Version A : अपा-पाप-घन-संबृतेर् अविशद्  
अस्मिताऽयु°

Version B : अपाऽपघन-संबृतेर् अविशद-  
स्मिताऽयु°

(b) Version A : समस्त-नर-साद°

Version B : सम-स्तन-रसाद°

(c) Version A : रतिर् मनसि जायते यदि  
कदापि शौर्य-आश्रया  
Version B : रतिर् मनसि जायते यदि कदापि  
शौर्याऽश्रया

Prthvī metre.

Version A :

Lord Brahmā has said that the birth of a person becomes fruitful if delight and a sense of duty enters the mind along with devotion to Kṛṣṇa, with the thick cover of sins removed and the sense of the ego is absent and great regard shown to all beings.

Version B :

The god of love has said that love finds its fulfilment if it springs in the mind along with courage (in wooing) a dear damsel and with limbs tight round her, having a charming smile and with the towering and even breasts well grasped (A. A. R.).

1992

अपापास्तत्कुलीनाश्च मानयन्ति स्वकान् हितान् ।  
एष प्रायो नरेन्द्राणां शङ्कनीयस्तु शोभनः ॥

(आ) R (R[Bar] 6. App. I. No. 8. l. 15-16,  
R [R] 6.18.11 ; R [B] 6.18.11).

Benevolent advice given by well-wishers is taken by the good and their clan; but kings generally view such an advice with suspicion (T.S. Raghavacharya's translation).

1993

अपामुद्वृत्तानां निजमुपविशन्त्या स्थितिपदं  
दद्यत्या शालीनामवनतिमुदारे सति फले ।  
मयूराणामुग्रं विषमिव हरन्त्या मदमहो  
कृतः कृत्स्नस्यार्थं विनय इव लोकस्य शरदा ॥

(आ) Mudr 3.8.

(आ) JS 227.8 (a. Viśākhadeva).

(a) °पथं [°पदं] Mudr (var.).

- (b) ददत्या Mudr, JS; दत्या [द°] Mudr (var.).  
 (c) मुदमहो Mudr (var.); म...हो JS (MS).  
 (d) शरदः Mudr (W).  
 Sikhariṇī metre.

Directing the surging waters to their abiding course, teaching the paddy to bend with modesty when the season's yield is profuse, removing from the peacocks vanity like a severe poison, the autumn has marvellously regulated the entire world! (R. S. Walimbe's translation).

1994

अपायकलिता मनुर्जगति सापवः सम्पदो  
 विनश्वरमिदं सुखं विषयजं श्रियश्चञ्चलाः ।  
 भवन्ति जरसारसास्तरललोचना योषितस्  
 तदप्ययमहो जनस्तपसि नो परे रज्यति ॥

- (अ) AS 325.  
 (a) संपदो AS.  
 (b) °जं श्रिय° om. B in AS.  
 (c) जरसा रसा° AS (var.).  
 (d) तदप्ययमहो AS (var.); परं or परि AS (var.).

Pṛthvī metre.

The use of *mantra-s* is fraught with dangers and so is wealth, sensual pleasures are evanescent, and inconstant is prosperity. Women with loving glances become stale in old age, alas! man does not take delight in penance supreme. (A. A. R.).

1995

अपायसंदर्शनजां विपत्तिम्  
 उपायसंदर्शनजां च सिद्धिम् ।  
 मेधाविनो नीतिविधिप्रयुक्तां  
 पुरः स्फुरन्तीमिव दर्शयन्ति ॥

- (अ) P (PT 1.21, PTem 1.18, PS 1.27, PN 2.18, PP 1.47, Pts 1.61, PtsK 1.70, PRE 1.23), H (HJ 2.59, HS

2.59, HM 2.62, HK 2.62, HP 2.55, PN 2.54, HH 48.25-6, HC 64.19-20). Cf. KṣB 16.273. Cf. Ru 24 and ABORI 15.47.

- (आ) SR 172.836 (a. P), SSB 508.836, IS 415.  
 (इ) Old Syriac 1.15.  
 (a) °दर्शनतां PS (var.).  
 (b) °दर्शनतां PS (var.).  
 (c) नीतिविदः प्र° PT, PTem; नीतिविदप्रयुक्ताः (°विदि°) PS; नीतिपथप्रयुक्ताः (°प्रविष्टाः; °थः प्रवृत्ताः; °प्रवृत्ताः; °प्रवृद्धाः) PS (var.); नीतिगुणप्रयुक्तां PP, Pts, PtsK.  
 (d) पुरस्तरन्तीमिव PS (var.); परि [पुरः] IS; वर्णयन्ति [द°] IS.

Upajāti metre (Upendravajrā and Indravajrā).

The wise exhibit, as if breaking forth before (us), as the result of the rules of polity, disaster occasioned by the manifestation of helplessness, and success resulting from the exhibition of contrivance. (F. Johnson's translation).

1996\*

अपायि मुनिना पुरा पुनरमायि मर्यादया  
 अतारि कपिना पुरा पुनरदाहि लङ्कारिणा ।  
 अमन्यि मुरवैरिणा पुनरबन्धि लङ्कारिणा  
 वव नाम वसुधापते तव यशोऽम्बुधिः क्वाम्बुधिः ॥

- (अ) Mahāpadya 9 (a. Kālidāsa) (KSH 484).  
 (आ) Can ad 3.1 (p. 33), SR 135.28, SSB 448.28, IS 416, SRK 124.3 (a. Indīśesaprukha).  
 (a) मर्यादयाप्य SR.  
 (b) व्यतारि [अ°] Can; स्वतारि SSB; पुनरशोषि कल्पारिना Can; पुरा हनुमता यथा गोष्पदम् SSB.  
 (d) नाथ [ना°] Can.  
 Pṛthvī metre.

Where is the comparison, O king, fame between the sea of your fame and the (common) sea which was drunk up by the sage Agastya in days of yore and limited in its place (and may not spread like your fame), crossed by the monkey Hanūmān and burnt by the foe of Laṅkā, which was churned by Viṣṇu [the enemy of Mura] and fettered (bunded) by Rāma, the foe of Laṅkā? (A. A. R.).

1997\*

अपारः पाथोधिः पुलिनपदवी योजनशतं

निरालम्बो मार्गो धियति किल शून्या दश दिशः ।

इतोवायं कीरः कतिपयपदान्येव गगने

मुहुर्भ्राम्यन् भ्राम्यन् पतति गुणवृक्षे पुनरपि ॥

(आ) SR 227.195, SSB 618.15, Vidy 157, Ava 98.

(b) धियति वत [वि° कि°] Vidy.

(c) इतोवायं Vidy.

(d) मुहुर्भ्रान्त्वा भ्रान्त्वा पतति Vidy.

Śikharīṇī metre.

Boundless is the ocean and the sandy shore a hundred *yojana-s*, the path of the sky has no firm support, and all empty are the ten quarters—this thinking and flying a little in the sky and wandering hither and thither, the parrot once again rests on the mast of the ship.<sup>1</sup> (A. A. R.).

1. The place of refuge.

1998\*

अपारपुलिनस्थलीभुवि हिमालये मालये

निकामविकटोन्नते वुरधिरोहणे रोहणे ।

महत्यमरभूधरे गहनकन्दरे मन्दरे

भ्रमन्ति न पतन्त्यहो परिणता भवत्कीर्तयः ॥

(अ) Śāmbhu's Rajendrakarṇapūra (KM I.30) 52.

(आ) VS 2607 (a. Śāmbhu).

Pr̥thvī metre.

The waves of your fame are wandering over the vast regions of the

seas and sandy shores, over the mountain Himalayas and the mount Malaya and the high and unclimbable regions of Rohaṇa, the mountain of Ceylon, over the divine Meru, and the mountain Mandara, full of caves; and in spite of its ripeness of age, your fame never once falls down (but ever soars). (A. A. R.).

1999

अपारसंसारसमुद्रमध्ये

संमज्जतो मे शरणं किमस्ति ।

गुरो वयालो कृपया वदंतद्

विश्वेशपादाम्बुजदीर्घनौका ॥

(अ) Praśnottaramāla of Śuka (p. 107 in *Monatsberichte der Kön. Preuss. Ak. der Wiss. in Berlin* 1868).

(आ) IS 417.

Upajāti metre (Upendravajrā and Indravajrā).

What refuge have I who am sunk in the boundless ocean of *samsāra* [worldly life]? Preceptor compassionate, kindly tell me. There is the big ship of the lotus feet of the lord of the universe.<sup>1</sup> (A. A. R.).

1. Śiva.

2000

अपारे काव्यसंसारे कविरेव प्रजापतिः ।

यथा वं रोचते विश्वं तथेदं परिवर्तते ॥

(अ) Agni-pur 339.10, Dhv (HSS) 551.16-7.<sup>1</sup>

(आ) PAN 55.231.

(b) कविरेकः (Dhv [HSS] as above) Dhv (other edns.).

(c) यथास्मै Dhv (HSS) (printed wrongly, but corrected to यथास्मै in the *īkā* there below (cf. Dhv [HSS] 551.23), यथास्मै Dhv (other edns.).

1. Cf. P.V. Kane, *History of Sanskrit Poetics*, Delhi (pp.7-8).

In the boundless poetry of worldly life the poet alone is the lord creator. As he wills, so they take shape the world of poetry and the world of life. (A. A. R.).

2001

अपारे पाथोघौ किमिति सतिमिग्राहगहने

निलीय श्रीनाथः स्वपिति भुजगे शङ्कित इव ।  
किमेतावद्भिर्वा भवतु किल सर्वातिशयितः

श्रिया संदिलष्टाङ्को व्यपगतभयं को निवसतु ॥

(आ) SMH 11.40.

(d) हिया or प्रिया [श्रि°] SMH (var.).

Śikhariṇī metre.

In the vast ocean so deep and full of whales and sharks the lord of Lakṣmī [God Viṣṇu] seems to sleep full of apprehension. Does this surprise you? Who can sleep free from fear when embraced by Śrī [the goddess of wealth]? (A. A. R.).

2002\*

अपारंभ्यापारंरहरिह नयन्तोऽशनदशा-

स्वय स्नाताः संध्यां विदधति न जातु स्वसमये ।

त्यजन्तः स्वां वृत्तिं द्विजकुलभवा ग्रामगणको-

भवन्तो हन्तामी कथमपि च जीवन्ति बहवः ॥

(अ) Viśvaguṇādarśacampū (NSP) 133.

(आ) SR 99.15, SSB 386.18.

Śikhariṇī metre.

Many are the Brāhmaṇa-s, alas! who somehow eke out a livelihood as village clerks, giving the go by to their own proper duties (as Brāhmaṇa-s), ever immersed in petty activities, they bathe and worship the Sandhyā just at meal time allowing the proper time for them to pass unnoticed. (A. A. R.).

2003

अपार्थकमनायुष्यं गोविषाणस्य भक्षणम् ।

दन्ताश्च परिघृष्यन्ते रसश्चापि न लभ्यते ॥

(अ) MBh (MBh [Bh] 12.138.56 cd|ef;  
MBh[R] 12.140.56 cd|ef; MBh[C]  
12.5303).

(आ) IS 253, Pr. 362.

(a) अनर्थकम् MBh (var.); अस्वार्थकम् MBh (var.).

(b) लक्षणम् [भ°] MBh (var.).

(c) परिघृष्यन्ते (or °मृज्यन्ते or °पिष्यन्त or °मृद्यन्ते or °मृज्यन्ते or मृष्यति or °दश्यन्ते MBh (var.).

(d) विद्यते [ल°] MBh (var.).

To eat cow-horns is fruitless and never invigorating<sup>1</sup> By eating them one's teeth are broken while the taste is not gratified. (P.C. Roy's translation).

1, in the same way as for the king "to cross a river with the aid of two arms" only i. e. without the help of others.

2004

अपार्थैतरयुक्तानां

व्याससंग्रहशालिनाम् ।

अपि गोपालगीतानां

निवेशो निगमादिषु ॥

(आ) SNi 11.7 (om. in SNi (KM)).

To those who waste their time in worthless things there are the songs of the Gītā of the lord Kṛṣṇa, shining in the midst of Vyāsa's work which admit them to the truths of the Veda-s. (A. A. R.).

अपालपन्नरः see शरणागतः क्षुधार्तश्च.

2005\*

अपास्तपाथेयसुधोपयोगंस्

त्वच्चुम्बिनंश्च

स्वमनोरथेन ।

क्षुधं च निर्वापयता तृषं च

स्वादीयसाध्वा गमितः सुखं तैः ॥

(अ) Naiṣ 8.87.

Upajāti metre (Upendravajrā and Indravajrā).

Omitting to take any supply of nectar as provision for the way, happily did they make their journey with their desire alone fixed on thee—the sweet desire allaying their hunger and thirst. (K.K. Handiqui's translation),



2006\*

अपास्तपायोदहि शायितं करे  
करोति लीलाकमलं किमावनम् ।  
तनोषि हारं कियदल्लुणः स्रवैर्  
अदोषनिर्वासितभूषणे हृदि ॥

(अ) Nais 9.105.

(b) लीलानलिनं Nais (var.) (Mallinātha).

Vamśastha metre.

Why art thou turning thy face into a toy-lotus placed on thy hand that had discarded the lotus? On thy bosom, that has banished ornaments through no fault of theirs, how long wilt thou create a string of pearls with the streams of thy tears? (K.K. Handiqui's translation).

अपास्तविद्रुमच्छाया see No. 2636.

2007\*

अपास्तस्ताराभिर्विधन ह्रव कामी युवतिभिर्  
मधुच्छत्रच्छायां स्पृशति शशलक्ष्मा परिणतः ।  
अयं प्राचीकर्णाभरणरचनाशोककुसुम-

च्छटालक्ष्मीचौरः कलयति रविः पूर्वमचलम् ॥

(आ) Skm (Skm [B] 1189, Skm [POS] 2.143.4) (a, Śātānanda). Cf Kav; p. 110.

Śikharinī metre.

The moon [the hare-emblemmed one] grown old possesses the colour of bees-wax and is thrust out by the stars as an indigent lover is turned out by young women. The sun adorns the eastern will possessing the beauty of a cluster of blossoms of *aśoka*-tree adorning the ears of the eastern quarter. (A. A. R.)

2008\*

अपास्य लक्ष्मीहरणोत्थदैरिताम्  
अचिन्तयित्वा च तदद्रिमन्यनम् ।  
ददौ निवासं हरये महोदधिर्  
विमत्तरा धीरधियां हि वृत्तयः ॥

(आ) VS 861.

Upendravajra metre.

Ignoring the enmity caused by the seizure of his daughter Laksmī and not minding the churning by the mountain [Mandara] (which was done at his instigation) the great ocean gave a place of shelter to the Lord Viṣṇu. Free from malice are the doings of the magnanimous. (A. A. R.).

2009

अपि कल्पानिलस्यैव तरङ्गस्य महोदधेः ।  
शक्यते प्रसरो रोद्घुं नानुरक्तस्य चेतसः ॥

(अ) Cr 1136 (CRT 7.4, CRC 7.10, CPS 187 35), GP 1.114.8.

(आ) VS 3333 (a. Vyāsamuni), Vyās 77, IS 423, Subh 77.

(इ) Vyās (C) 74, Vyās (S) 75.

(ab) अतिचण्डानिलोद्भूततरङ्गस्य (अपि°) म° Cr, IS, Subh, Vyās (C), Vyās (S).

(c) प्रसभं रोघो (रोद्घुं) Cr, VS; बोद्घुं GP.

(d) नह्यरक्तस्य GP.

Even the course of the high rolling sea baffled by furious wind could be checked, but not the course of a loving heart.

2010

अपि कापुरुषो भीरुः स्याच्चेन्नूपतिसेवकः ।  
तथापि न पराभूति जनादाप्नोति मानवः ॥

(अ) P (PP 1.112, PtsK 1.165). Cf. No. 2011.

(आ) IS 418.

(a) भीतः PP.

Though fashioned on a cowardly plan/and mean, a royal servant can/resent affronts from any man. (A.W. Ryder's translation).

2011

अपि कापुरुषो भीरुः स्याच्चेन्नूपतिसेवकः ।  
यदाप्नोति फलं लोकात् तस्यांशमपि नो गुणी ॥

- (अ) P (Pts 1.149). Cf. No. 2010.  
 (आ) SR 149.179, SSB 472.185, IS 419.  
 (c) बलं [फ°] SR.

Remuneration is received by a contemptuous and cowardly man, (if he is) a royal servant ; (but) in this world a man with good qualities [who is not a royal servant] does not receive even a part of it [remuneration which a royal servant receives].

2012

अपि कापुरुषो मांगे द्वितीयः क्षेमकारकः ।  
 फर्कटेन द्वितीयेन जीवितं परिरक्षितम् ॥

- (अ) P (Pts 5.104 and 106, PtsK 5.89 and 92, PM 5.58). Cf. Nos. 7593-4.  
 (आ) IS 420.  
 (d) सर्पात् पान्थः प्ररक्षित. PtsK 5.89 and 92.

Even a contemptuous man affords peace and security as a companion ; life was once saved by a crab who accompanied [Brahmadatta].

2013

अपि कालस्य यः कालः सोऽपि कालमपेक्षते ।  
 कर्तुं जगन्ति हन्तुं वा कालस्तेन जगत्प्रभुः ॥

- (अ) Sabhā 65.

He who is the destroyer of Kāla [Lord Śiva], he too has to bide his time to create or destroy the universe. Hence Time is the lord of the universe. (A. A. R.).

2014

अपि कीर्त्यंयमायान्ति ताशं सद्योऽतिमान्निः ।  
 न चेच्छन्त्ययशोमिध्रम् अथेवानन्त्यमायुषः ॥

- (अ) P (PT 3.31, PRE 3.22). Cf. Ru 136.  
 (इ) Old Syriac 6.13.  
 (c) चेच्छन्ति यशो PT (MS).  
 (d) एवानन्त्यम् PT (MS).

Do not proud men rush unhesitatingly to destruction for the sake of

glory ? And they will have nothing of a very eternity of life, if it be attended by disgrace. (F. Edgerton's translation).

2015

अपि कुञ्जरकर्णाग्राद् अपि पिप्पलपल्लवात् ।  
 अपि विद्युद्विलसिताद् विलोलं ललनामनः ॥

- (अ) Dar 1.63  
 (आ) VS 2770, IS 421, Subh 93.  
 (a) °कर्णाग्राद् Subh.

The mind of women is more fickle than the tips of the elephant's ears, more than the tender leaves of the *pippala*, [the holy fig tree] and the flash of lightning. (A. A. R.).

अपि कुपित अति see No. 527.

अपि कुपि° see No. 526.

2016

अपि क्रियार्थं सुलभं समित्कुशं  
 . जलान्यपि स्नानविधिक्षमाणि ते ।  
 अपि स्वशक्त्या तपसि प्रवर्तते  
 शरीरमाद्यं खलु धर्मसाधनम् ॥

- (अ) VCsr 10.5, Kum 5.33.  
 (a) अयि Kum (var.); क्रियार्थं Kum (var.); अपि प्रसन्नेन Kum (var.); अप्याज्ञया Kum (var.).  
 (b) जलान्यापि (where in a अयि instead of अपि) Kum (var.); °विधौ क्षमानि ते Kum (var.).  
 (c) अयि Kum (var.); तपसे Kum (var.).

Vamśastha metre.

The firewood and the sacred *kuśa*-grass for the sacrifice are easy to obtain ; the waters also are sufficient for you to perform the ritual bath ; by your own power you may easily engage in ascetic practices ; but the body, I say, is the prime requisite for religious performances. (F. Edgerton's translation).

अपि क्षुद्रो मासून् see No. 2735.

2017

अपि घोरापराधस्य धर्ममाश्रित्य तिष्ठतः ।  
स हि प्रच्छाद्यते दोषः शैलो मेघैरिवासितैः ॥

(अ) MBh (MBh [Bh] Ādiparvan; Appendix I; 81 lines 117-8, MBh [R] 1.142.56-7), MBh [C] 1.5599).

(आ) IS 422.

(a) अपकारापराधस्य MBh (var.).

(c) अपि [स हि] MBh (var.); अमिप्र° MBh (var.).

(d) घनैरकं [शैलो मेघैर्] MBh (var.).

Of one who acts according to *dharma* even a great offence (committed unwittingly) is excused [covered up], just as a mountain is concealed [covered over] by dark blue clouds (A. A. R).

अपि चण्डानिलोद्धूत- see No. 2009.

अपि चातक° see No. 2740.

2018

अपि चाप्यफलं कर्म पश्यामः कुर्वतो जनान् ।  
नान्यथा ह्यभिजानन्ति वृत्ति लोके कथंचन ॥

(अ) MBh (MBh [Bh] 3.33.10 *cd/ef*, MBh [R] 3.32.12, MBh [C] 3.1213).

(आ) IS 424, Pr 363.

(a) अपि चास्य फलं or दृष्ट्वापि च फलं MBh (var.).

(c) ह्यभि° or ह्यपि° or -वै वि° or ह्यति° or त्वभि° MBh (var.); °गच्छति [°जा°] MBh (var.).

(d) संतो (शांता or संति) लोके हि दांभिकाः MBh (var.); वृत्ति लोकाः or लोके वृत्ति MBh (var.); लोकाः MBh (var.).

It is even seen that creatures sometimes perform acts that bear not<sup>1</sup> fruits, for without acts the course of life would be impossible. (P.C. Roy's translation).

1. P.C. Roy has "have no."

अपि चास्य फलं see No. 2018.

2019\*

अपि चिन्तामणिश्चिन्ता- परिश्रममपेक्षते ।  
इदं त्वचिन्तितं मन्ये कृतमाश्चर्यमार्यया ॥

(अ) Mālatī 10.22.

Even the wish-fulfilling gem stands in need of the exertion of wishing (by a person who wants something, before it can grant his desire); but this, I think, is a wonderful thing done by the noble lady without being wished for!<sup>1</sup> (R.D. Karmarkar's translation).

1. Words of Madhava and Makaranda.

2020

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः सत्यम् व्यवसितो हि सः ॥

(अ) MBh (MBh [Bh] 6.31.30 = BhG 9.30 [Cf. MBh 13.591\* 1.2]).

(आ) SRHt 267.12 (a MBh).

(a) स दुराचारो SRHt.

(d) व्यवहितो MBh (var.).

Even if a very evil doer/revers Me with single devotion,/he must be regarded as righteous in spite of all;/for he has the right resolution. (F. Edgerton's translation).

2021

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥

(अ) MBh (MBh [Bh] 6.26.36; MBh [C] 6.1029 = BhG 4.36).

(c) सर्वज्ञान° MBh (var.).

Even if thou art of sinners/the worst sinner of all,/merely by the boat of knowledge all/(the "sea" of) evil shalt thou cross over. (F. Edgerton's translation).

2022\*

अपि जनकसुतायास्तच्च तच्चानुरूपं  
स्फुटमिह शिशुयुग्मे नैपुणोन्नेयमस्ति ।

ननु पुनरिव तन्मे गोचरीभूतमक्षणोर्  
अभिनवशतपत्रश्रीमदास्यं प्रियायाः ॥

- (अ) Uttara 6.26.  
(आ) Amd 69.133, Sar 5.82 (p. 600).  
(a) तच्चात्ररूपं Amd.  
(d) °शतपत्रश्रीव° Sar (var.).

Mālini metre.

This and that again, similar to those of the daughter of Janaka also, are with a little skill, to be clearly guessed in these two boys. Nay, methinks the face of my darling, bearing the charm of a fresh-blown lotus, has as if once again, come within the range of my eyes. (S. Ray's translation).

2023

अपि जलकणान् पयोधोर्  
दूरादाहृत्य जायते जलवः ।  
निकटाद् घटानपि शतं  
समीहरन् वारिहार्यैव ॥

- (आ) SMH 4.18.  
(b) दूरादाकृष्य SMH (var.).  
(c) निकटान् SMH (var.).  
(d) वारिहार्यैव SMH.

Āryā metre.

The cloud is formed by taking up even water drops from the fur away sea. One who takes a hundred pots near by is considered as a water-thief (A. A. R.).

2024\*

अपि तद्वयुषि प्रसपंतोर्  
गमिते कान्तिभरैरगाधताम् ।  
स्मरयौवनयोः खलु हयोः  
प्लवकुम्भी भवतः कुचावुभौ ॥

- (अ) Naiṣ 2.31.  
(आ) SR 265.287, SSB 58.42 (a. Śrīharṣa),  
SuMañ 126.16-7 (a. Śrī Harṣa).  
(b) गमितः SR; कान्तिभरैरगाधताम् Naiṣ (var.).

Viyoginī metre.

Verily her breasts are serving as two swimming pitchers both for Cupid and Youth, as they move forward on her body, though made unfathomable by floods of beauty. (K.K. Handiqui's translation).

2025\*

अपि तद्वनान्मूष्मायन्ते तपत्यपि यामिनी  
दहति सरसीवातोऽप्येष ज्वलन्ति जलान्यपि ।  
इति समधिकं शीष्मे शीष्मे न पुण्यवतां भयं  
मलयजरसैर्दिग्धं लब्ध्वा वधूस्तनमण्डलम् ॥

- (आ) JS 215.16 (a. Śrīpālakavirāja). Cf.  
JOIB 13.3 ; p. 257).  
(a) तद्वदङ्गा° JOIB (printing error).

Hariṇī metre.

In the terrible summer when even the forest trees emit heat, when the nights are burning hot, when breeze from lakes burns, and the water in the reservoirs is dreadfully hot, fear approaches not the fortunate lovers when they clasp the rounded bosom of their sweet hearts, smeared with sandal. (A. A. R.).

2026\*

अपि तुरगसमीपादुत्पत्तन् मयूरं  
न स रुचिरकलापं, वाणलक्ष्मीचकार ।  
सपदि गतमनस्कश्चित्रमात्मानुकीर्णं  
रतिविगलितबन्धे केशपाशे प्रियायाः ॥

- (अ) Ragh 9.67. (Cf. A. Scharpé's Kalidāsa Lexicon 1.4 ; p. 147).  
(आ) Citramimāmsā (KM 38) 50.14-17, Citramimāmsākhaṇḍa (KM 38) 144. 2-5, Rasagaṅgādhara (KM 12) 288. 16-19, Sar (2.17 : p. 153.4-7, Alam-kārasūtra ed. Tarkalankāra 120, Kāvyaṇ 40.13-4, Vidy 940, JS 385. 14 (a. Kālidāsa).  
(b) वाणलक्ष्मीचकार Ragh (var.), Citra°, Citra ...kh.°, Alam°, JS, Vidy.

(d) अतिवि° Ragh (var.).

Mālinī metre.

He did not make the pea-cock who had a charming plumage, although (flying) from near the horse, the target for his arrow, having been at once put in mind of the abundant hair of his beloved, which were interwoven with variegated flowers and the knot of which was loosened owing to sexual sport. (R.D. Karmarkar's translation).

2027\*

अपि तेजो निधिर्हन्त पतितो यदि जायते ।  
सुरतं किमिवास्माकम् इति कोकैर्वियुज्यते ॥

(आ) SSB 138.1.

The ruddy geese couples separate from one another with the thought, where alas ! is conjugal happiness for us when the sun (the repository of light) is set ? (A. A. R.).

अपि, त्यक्तासि see No. 2744.

2028\*

अपि त्वया कैरविणि व्यधायि  
मुधा सुधाबन्धुनि बन्धुभाव. ।  
जनापवादः परितः प्रयातः  
समागमो हन्त न जातु जातः ॥

(आ) Pad 96. 24, Ava 59, SR 244. 221,  
SSB 647.17.

Upeṇḍravajrā metre.

In vain, O lily, have you pitched your affection on the moon, the friend of nectar. Only a scandal has spread all around, but no union, alas ! has taken place. (A. A. R.).

अपि बलवरविन्द see No. 2746.

2029\*

अपि बलन्मुकुले बकुले यया  
पवमधायि क्वापि न वृष्णया ।

अहह सा सहसा विधुरे विधौ  
मधुकरी वदरीमनुवर्तते ॥

(अ) Nitipradīpa of Vetalabhaṭṭa 6 (KSH 527).

(आ) SR 223.74, SSB 611.38, B in SuM after 22.1 (25\*), IS 425, Any 825.9, Ava 123.3.

(a) बकुलेऽपि वा SuM.

(b) पदमदायि SuM, Any; हेलया [तृ°] SR, SSB, Ava, Any (var.); वाञ्छया [तृ°] SuM.

(c) विमुक्ते [वि°] Any.

(d) वदरीमनुसेवते SR, SSB, SuM.

Drutavilambita metre.

That she-bee which has never set foot on the blossoms of *bakula*, out of thirst, now follows the worthless *badarī* when fate, alas ! is cruelly adverse. (A. A. R.).

अपि दाक्षिण्ययुक्तानां see No. 561.

2030\*

अपि दिनमणिरेष क्लेशितः शीतसंघैर्  
अथ निशि निजभार्या गाढमालिङ्गच दोर्भ्याम् ।  
स्वपिति पुनरुदेतुं सालसाङ्गस्तु तस्मात्  
किमु न भवतु दीर्घा यामिनी कामिनीयम् ॥

(आ) Pad 80.14 (a. Lakṣmaṇa), SR 346.26,  
SSB 223.29.

(a) °मणिरेषः Pad.

(d) हैमनी (°मिनी SSB) यामिनीयम् [या° का°]  
SR, SSB.

Mālinī metre.

Will not the passionate woman of the night be long (in winter) when her lover, the sun, affected by the severe cold, sleeps on at night warmly embracing his wife with his arms and hence tardy of rising in the morn ? (A. A. R.).

2031

अपि दोर्भ्यां परिवद्धा  
वद्धापि गुणरत्नेकधा निपुणः ।  
निर्गच्छति क्षणादिव  
जलधिजलोत्पत्तिपिच्छला लक्ष्मीः ॥

(आ) SMH 11.37, SR 62.19, SSB 328.19.

(d) °त्पत्तिपिच्छला SSB; °त्पत्तिपिच्छला or °त्पत्ति°  
or त्पातपिच्छला SMH (var.) (the last  
two *contra metrum*).

Āryā-gīti metre.

Though tightly held by the arms  
and though bound cleverly many times  
with the ropes of virtues, the lady Śrī  
(wealth) slips away in a moment, with  
slippery nature, born as she is of the  
waters of the sea. (A. A. R.).

अपि घर्माद्वलं see No. 568.

अपि घर्मार्थतत्त्वज्ञः see नृपो घर्मार्थतत्त्वज्ञः

2032\*

अपि नवथ निकामं वर्दुराः किं सुवर्ण-  
छुतिभरमुपनीता नूतनेर्वारिपूरं ।

अयमच्चिरविनाशी शोचनीयस्तु भावी  
स चिरमवदत्सीम्नि प्राच्य एव क्रयो वः ॥

(आ) Skm (Skm (B) 1766, Skm (POS)  
4.26.1) (a. Nākoka), AB 535.

(a) अपि [अपि] Skm (var.), AB.

Mālinī metre.

Do you, O frogs, croak so loudly  
with gusto because you have now  
acquired a golden sheen by the influx of  
fresh rain waters? But this boom will  
soon pass and dark is your future, for  
you will ere long be in the fringes of  
wells for a long time as before.  
(A. A. R.).

2033\*

अपि नाम स वृश्येत पुरुषातिशयो भुवि ।  
गर्वाच्छूनमुखा येन धनिनो नावलोकिताः ॥

(आ) VS 501, SR 70.15 (a. VS), SSB  
339.15.

O how we wish that best of men is  
seen on the face of the earth, who never  
looks up to the rich men with faces  
swollen by arrogance! (A. A. R.).

2034\*

अपि नित्यानन्दमयं  
सहः श्रियं वहति संततं हृदये ।

कः साधारणपुरुषः  
प्रभवत्वेनामनावर्तुम् ॥

(आ) SMH 4.5.

Āryā metre.

When that effulgence of eternal  
bliss Lord Viṣṇu himself ever bears in  
his heart Śrī [the goddess of wealth],  
which common man can afford to  
disregard her? (A. A. R.).

2035

अपि निपुणतरमधीतं  
दुर्विनयारूढचेतसः पुंसः ।

मणिरिव फणिफणवर्ती  
प्रभवति शोकाय लोकानाम् ॥

(आ) SMH 3.11.

(b) दुर्वि° SMH.

(c) °फणवर्ती SMH.

Āryā Metre.

The learning of a man, however  
well acquired, if his mind be full of  
indecorum, contributes only to the  
misery of the people, just as a gem on  
the hood of a snake. (A. A. R.).

अपि निरुधम see No. 2057.

2036

अपि निर्मुक्तभोगेन स्वान्तःस्थविययेक्षया ।  
असञ्जावाय, जायेत जिह्मगेन सहासिका ॥

(आ) SNI 5.7.

(b) स्वान्तस्थवि° SNI (KM).

If a person leaves off enjoyments but has a craving for them in his heart, he should be considered as of evil disposition ; and must be classed with a serpent which has cast off its slough but has poison in its fangs. (A. A. R.).

2037

अपि पञ्चशतं दण्डघान् वण्डयेत् पृथिवीपतिः ।  
अभावे पञ्च कायस्थान् एकं वा स्वर्णकारकम् ॥

(आ) SRHt 150.3 (a. Manu, but not found in MnJ and MnJh) SSSN 129.3 (a. Manu).

(c) अथवा SSSN.

If a king punishes five hundred offenders (it is no good) if they do not include five *kayastha*-s and one goldsmith at the least. (A. A. R.).

2038

अपि पञ्चशतं शूरा मृद्नन्ति महतीं चमूम् ।  
अथवा पञ्च षट् सप्त विजयन्तेऽनिवर्तिनः ॥

(आ) ŚP 1927.

Five hundred brave men may pound hard a huge army, or five, six or seven heroes may gain victory, but may never return. (A. A. R.).

अपि पिबत चकोराः see No. 2754.

अपि पुत्रकलत्रैर्वा see No. 2039.

2039

अपि पुत्रैः कलत्रैर्वा प्राणान् रक्षेत पण्डितः ।  
विद्यमानैर्ग्रतस्तैः स्यात् सर्वं भूयोऽपि देहिनाम् ॥

(अ) P (Pts 1.357, PtsK 1.402).

(आ) IS 427.

(a) पुत्रक° Pts, PtsK.

The wise man should save his own life even at the price of his sons or wives ; these are human beings and one can get everything again.

2040

अपि पौरुषमादेयं शास्त्रं चैद्युक्तिबोधकम् ।  
अन्यस्त्वार्षमपि त्याज्यं भाव्यं न्याय्यकसेविना ॥

(अ) Yogavāsiṣṭha 2.18.2.

(आ) SSap 438.

One who ever stands for reason must accept a science, though man made, if it stands to reason ; and he must reject the other (the unreasonable) though it may be propounded by the sages (of yore). (A. A. R.).

2041

अपि प्रगल्भललना- कटाक्षचपलाः श्रियः ।  
सन्मन्त्रिप्रणिधानेन चिरं तिष्ठन्ति भूमुजाम् ॥

(अ) Bhārata-mañjarī (NSP) ed. 1.727, Bhandare's ed. 1.734.

(b) चटुला [चपलाः] Bhāra° (var.).

Royal fortune, though unsteady as the glances of a bold woman, stays long with kings if they employ able counsellors. (M.S. Bhandare's translation).

अपि प्रसन्नेन सुलभं see No. 2016.

2042\*

अपि प्राज्यं राज्यं तृणमिव परित्यज्य सहसा  
विलोलद्वानीरं तव जननि तीरं श्रितवताम् ।  
सुघातः स्वादीयः सलिलमिदमावृप्ति पिबतां  
जनानामानन्दः परिहसति निर्वाणपदवीम् ॥

(अ) Gaṅgālaharī of Jagannātha 6.

(आ) SuMuñ 6.14-7 (a. Paṇḍitaraja Jagannātha).

(c) सलिलमरमा° Gaṅgā°.

Śikhariṇī metre.

To those that have abandoned the prosperous kingdom without hesitation as if it were a blade of grass and resorted to your banks with waving cane plants, O mother (river) and drinking your waters, sweeter than nectar, to

their heart's content, the joy (that they experience) laughs at the position of final liberation. (A. A. R.).

2043

अपि प्राणसमानिष्ठान् पालितांलालितानपि ।  
मृत्यान् युद्धे समुत्पन्ने पश्येच्छृङ्गमिवेन्धनम् ॥

(अ) P (PP 3.111, Pts 3.121, PtsK 3.126, PM 3.47).

(आ) IS 428.

(c) युद्धसमुत्पन्नान् IS.

(d) पश्येन्स्लानामिव स्रजम् Pts.

Pet and pamper servants well<sup>1</sup>; /love them as you love your life; /yet consider them as dry/finder in the hour of strife. (A.W. Ryder's translation).

1. The king.

2044

अपि बन्धुतया नारी बहुपुत्रा गुणयुक्ता ।  
शोच्या भवति सा नारी पतिहीना तपस्विनी ॥

(अ) VCsr 30.10.

(a) अति [अ<sup>०</sup>] VCsr; आढ्या VCsr (var.);  
बन्धुशता or बन्धुरती VCsr (var.).

(b) पुत्रैश्च सं<sup>०</sup> VCsr (var.); पुत्र<sup>०</sup> VCsr (var.);  
गणैर् VCsr (var.).

(c) भोज्या or नोच्च [शो<sup>०</sup>] VCsr (var.).

Though a woman be surrounded by kinsfolk, though she have many sons and be endowed with excellent qualities, she is miserable, poor wretched creature, when deprived of her husband. (F. Edgerton's translation).

2045

अपि ब्रह्मपरानन्दाद्- इदमप्यधिकं ध्रुवम् ।  
जहार नारदादीनां चित्तानि कथमन्यथा ॥

(आ) ŚP 1949.

This (the science of music) must surely be more pleasing than supreme bliss; how else could it have captivated the minds of great sages like Nārada and others? (A. A. R.).

2046

अपि ब्रह्मवधं कृत्वा प्रायश्चित्तेन शुध्यति ।  
तदर्थेन विचीर्णेन न कथंचित्सुहृद्बुद्धः ॥

(अ) P (Pts 1.275, PtsK 1.307).

(आ) IS 429. Cf. SMa 2.63.

(c) परैः कृतं तु विस्मृत्य SMa; तदर्थेण Pts.

(d) कृतज्ञो नैव शुध्यति SMa; सुहृद्बुद्धः PtsK.

Even a slayer of a Brahman can be purified by performance of an appropriate penance; but he who injures a friend can never be purified.

2047\*

अपि भुजलतोत्क्षेपादस्याः कृतं परिरम्भणं  
प्रियसहचरीक्रीडालापे श्रुता अपि सूक्तयः  
नवपरिणयत्रीडावरया मुखोन्नतियत्नतो-  
स्प्यलसवलिता तिर्यग्दृष्टिः करोति महोत्सवम् ॥

(आ) Skm (Skm(B) 5 17, Skm (POS) 2.9.2)

(a. Kālidāsanandin).

Harīṇī metre.

When she throws up her arms (sportively) an embrace is accomplished and when she jokes with her bosom friends one hears the best and sweetest of words. Being newly married she is full of shyness and raises her face with effort (in my presence) and yet the glances from the corner of her eyes though gently done is a great festivity to my eyes. (A. A. R.).

2048\*

अपि भोगिषु मणिधारिण  
एव निहंसि नतु यद्द्विषोऽपि परान् ।  
तत्तव गरुड स्थाने  
दानवसंहारिवाहस्य ॥

(आ) SSB 607.5 (a. Saṁgrahitṛ).

Āryā metre.

If, oh Garuḍa, you kill only the gem-decked among the serpents and not others, though you do hate the rest of



the tribe, rightly done is your action for one who is the vehicle of Viṣṇu, the foe of demons. (A. A. R.).

2049

अपि भ्राता सुतोऽर्घ्यो वा श्वशुरो मातुलोऽपि वा ।  
मादण्ड्यो नाम राज्ञोऽस्ति धर्माद्विचलितः स्वकात् ॥

(अ) Y (Y(NSP) 1. 358, Y (S) 1.357).  
(Cf. पिताचार्यः सुहृन्माता)<sup>1</sup>.

(आ) IS 430.

1. Mitākṣarā quotes in this connection "another smṛti": अदण्ड्यो भ्रातापितरो स्नातकपुरोहित-परिभ्राजकवानप्रस्थाः श्रुतशीलशौचाचारवन्तस्ते हि धर्माधिकारिणः

Even a brother, a son, or a venerable individual, a father-in-law, or the maternal uncle, as well, are not immune from punishment by the monarch, when from their duty they fall away.<sup>1</sup> (J.R. Gharpure's translation):

1. The "other smṛti" says: Immune from punishment are the mother and the father, the *śūdraka*, the family priest, a hermit, wandering ascetics conducting themselves in accordance with the rules of *śruti* and morality, they are the authorities on *dharma*. (J.R. Gharpure's translation).

अपि मदन न दग्धस्त्वं see No. 2757.

2050

अपि मन्दत्वमापन्नो नष्टो वापीष्टदर्शनात् ।  
प्रायेण प्राणिनां भूयो दुःखवेगोऽधिको भवेत् ॥

(अ) P (Pts 2.167, PtsK 2.179).

(आ) SR 382.205, IS 431.

(b) वापीष्ट° PtsK, SR.

(d) दुःखावेगो Pts.

The severity of pain, increases at the sight of dear ones, even if the pain already lessened or completely disappeared.

2051\*

अपि मरणमुपैति सा मृगाङ्गे  
विलसति केव कथा रसान्तरस्य ।

अपि कथमधुना दधाति शान्तिं  
विषमशरज्वरतीव्रवेहाहः ॥

(आ) PV 645 (a. Kṛṣṇapāṇḍita). Subhā-  
ṣitasārasamuccaya (MS 105666-1?-c  
7 in Asiatic Society, Calcutta) 422<sup>1</sup>,  
SR 275.17, SSB 102.19.

(a) मृगाङ्गे PV.

Puṣpīāgrā metre.

1. according to PV.

If she were to die even when the moon shines in all his splendour, what will happen to her when other excitants of love are fully present? O friend, how is this extreme heat of the fever of love in her body to be calmed down now? (A. A. R.).

2052

अपि मानुष्यकं लब्ध्वा भवन्ति ज्ञानिनो न ये ।  
पशुतैव घरा तेषां प्रत्यवायाप्रवर्तनात् ॥

(आ) Sabhā 7.

If, even after having acquired human birth, those who do not become truly wise, it is far better that they are born as beasts; for then they will do no mischief to others. (A. A. R.).

2053

अपि मार्दवभावेन गात्रं संलीय बुद्धिमान्  
अरि नाशयते नित्यं यथा बल्ली महाद्रुमम् ॥

(अ) Uśanas in Hariv. 1167, Harivaṁśa-  
purāṇa, Harivaṁśaparvan 10.126  
(Purāṇa 3. 1 ; p. 61).

(आ) SR 382.206, IS 432.

(c) अरि ना° Uśanas ; अरिर् SR, IS.

(d) बल्लिर् म° Harivaṁśapurāṇa.

That intelligent enemy, having concealed himself in the body under the guise of softness, destroys it (gradually) every day, as a creeper does a mighty tree. (A. A. R.).

2054

अपि मुद्मुपयान्तो चाखिलासैः स्वकीयैः  
परभणित्पु तोषं याति सन्तः कियन्तः ।  
निजघनमकरन्दस्यन्दपूर्णलिधालः  
फलशसलिलसेकं नेहते किं रसालः ॥

(अ) Prasannarāghava 1.19.

(आ) ŚP 164 (a. Jayadeva), JS 4<sup>c</sup>.32 (a. Jayadeva), SH 457 (a. Jayadeva), SSNL M<sub>2</sub>33 (p. 111), SR 33.43 (a. ŚP), SSB 53.35 (a. Jayadeva), IS 433, SuMvñ 23.5-9, SLPr 50.21-4.

- (a) अवि मुद्मुपयातो ŚP (MS).  
(b) भणित्पुर् तृप्तिं याति ŚP (MS); तृप्ति [तो°] ŚP, SR, SSB : किं नैव सन्तः [स° कि°] Prasanna° (var.).  
(c) अपि घन° (घन°) ŚP (MS); निजरस° JS.  
(d) कनककलशसेकं IS.

How many good (gifted) people are there, though pleased with the wealth of their works, find pleasure in the words of others? Does not the mango tree, though filling its basin with the flow of its own honey, need the potful of water to enrich it? (A. A. R.).

2055\*

अपि मृगपतिना करीन्द्रकुम्भ-  
स्थलदलनोद्गतपोरुषेण यस्य ।  
भयचकितदृशा प्रनष्टमुच्चैः  
स हि शरभीकुलराजचक्रवर्ती ॥

- (आ) Skm (Skm (B) 1813, Skm (POS) '4. 35.3) (a. Mādhava)  
(a) दन्त [कुम्भ] Skm (var.).  
Puspitāgrā metre.

Even that lion so full of valour in tearing the temples of lordly elephants quakes with fear laden eyes and is lost at his sight and that is the foremost in the family of the *śarabha-s* (eight footed animals). (A. A. R.).

अपि मृगाक्षि see No. 2762.

2056

अपि मृदुचा गिरा लभ्यः सदा जागत्यंतन्वितः ।  
नास्ति धर्मसमो भृत्यः किंचिदुक्तस्तु धावति ॥

(अ) Sabha 77.

There is no servant equal to *dharma* who comes in though gently called, ever vigilant without sloth and runs the errand by a little speech. (A. A. R.).

2057

अपि मेरूपमं प्राज्ञम् अपि शूरमपि स्थिरम् ।  
तृष्णीकरोति तृष्णंका निमेषेण नरोत्तमम् ॥

- (आ) ŚP 427, IS 426, Pr 363, IS 7659, SR 76.9 (a. ŚP), SSB 348.11, SRK 67.6 (a. ŚP).  
(a) अपि निरुषम IS ; अयमेवरूपम ŚP (MS) ; मेरूपम Ś .  
(b) स्थितम् ŚP (MS).  
(c) तृष्णं ŚP (MS) ; तृष्णंका ŚP.  
(d) निमेषे न or निमेषेणः ŚP (MS) ; सरोत्तमं ŚP (MS).

Greed, the one thing, undermines [sets at naught as a blade of grass] even the best of men in a moment even though he be intelligent, brave and stable like Meru, the mountain. (A. A. R.).

2058

अपि यत्सुकरं कर्म तदप्येकेन दुष्करम् ।  
विशेषतोऽसहायेन किमु राज्यं महोदयम् ॥

(अ) Mn 7.55.

(आ) VirR 177.25-178.1.

(d) किं तु Mn (Calcutta edition); किं नु MnJh.

Even an undertaking easy (in itself) is (sometimes) hard to be accomplished by a single man; how much (harder is it for a king) especially (if he has) no

assistant, (to govern) a kingdom which yields great revenues. (G. Bühler's translation).

अपि यस्यापि व° see No 2195.

2059

अपि राज्यादपि स्वर्गाद् अपोःदोरपि माघवात् ।  
अपि कागताकुचस्पशत् संतोषः परमं सुखम् ॥

(अ) Cr 71 (CR 8.73).

(b) मार्दवात् CR (var.).

(d) संतोषं CR (var.).

More welcome than kingship or heaven ; more gratifying than the spring or the moon ; more pleasing than the touch of the bosom of the sweetheart, is contentment, the highest happiness.

अपि रुद्रेण संघर्षम् see No. 2062.

2060\*

अपि लपितुमहं न हन्त शक्तस्  
तव पुरतः परित्तापमायताक्ष्याः ।  
शिव शिव रसना यतो न यन्नाद्  
अपि यतते निजदाहशङ्कयेव ॥

(आ) Vidya 380.

Puṣpitāgra metre.

Alas ! I too am unable to describe the intense love fever of the long-eyed one. O God, the tongue refuses to function in spite of the best efforts I make as if afraid of being burnt (by her heat). (A. A. R.).

2061

अपि ललितसुगुणवेणिः  
सालंकारापि या सुवर्णापि ।  
रघुतिलक विहीना चेद्  
घाणी रमणीव नैव कल्याणी ॥

(आ) SRK 110.4 (a. Viṭṭhoha Anṇā)

Āryā-giti metre

Speech, though full of sweetness and merits, figures of speech and well-knit syllables, does no good if it does not describe the greatness of Rāma, the best of Raghu-s. Just as a woman is never happy without her husband, O best of Raghu-s, though she has smooth charming tresses, well adorned and has good complexion. (A. A. R.).

2062\*

अपि वज्रेण संघर्षम् अपि पद्भ्यां पराम्बवम् ।  
सहन्ते गुणलोभेन त एव मणयो यदि ॥

(आ) SkV 1485, Skm (Skm (B), 1717,  
Skm (POS) 4.16.2) (a. Vācaspati).

(a) रुद्रेण [व°] Skm (var.).

If men will endure being crushed by a bolt and held under foot, all because of their love of virtue [or : being ground by a diamond and held between two feet in the wish to be strung], then they must be jewels. (D.H.H. Ingalls's translation).

2063\*

अपि वटतरोः स्पर्धां वीजेन सर्वप सांप्रतं  
परिणमसि यो मुष्टिः शाकं सति स्थलसौष्ठवे ।  
जठरकुहरक्रीडद्विश्वो यदेकदलोदरे  
प्रलयशिशुको देवः शिश्ये पुरेति ह शुश्रुमः ॥

(आ) SRHt 214.2 (a. Kavivallabha)

(c) यदेकदलोदरे SRHt.

Hariṇī metre.

If you, O mustard, are competing with the seed of the banyan tree, well, it is indeed fitting ! You become a hand-ful if the soil is good. But we have heard that, in days of yore, the lord, in whose belly the universe sports, slept on the surface of a banyan leaf when He assumed baby-form at the time of deluge. (A. A. R.).

2064

अपि वर्षशतं स्थित्वा सदा कृत्रिमरागिणी ।  
वेद्या शुकीव निःश्वासा निःसङ्गैभ्यः पलायते ॥

(अ) Kṣemendra's Deśopadeśa 3. 9. (Cf. PO 25 ; p. 8).

(c) निश्चवासा Deś°.

(d) निस्सङ्गम्यः Deś°.

Even if she stays for a hundred years (with a lover), a prostitute will show (only) pretended love for him; like a she-parrot she will flee without hesitation from anyone.

अपि विजहीहि see No. 2766.

2065\*

अपि विधिः कुसुमानि तवाशुगान्  
स्मर विधाय न निर्वृतिमाप्तवान् ।  
अदित पञ्च हि ते स नियम्य तांस्  
तदपि तैर्वत जर्जरितं जगत् ॥

(अ) Naiṣ 4.89.

(आ) SR 282.132 (a. Naiṣ), SSB 113.16, RJ 1000.

(d) लक्ष्य° [ज°] Mallinatha.  
Drutavilambita metre.

Cupid, the Creator was not content even with making flowers thy arrows; he gave the five by specifying them; lo, even so they have shattered the world. (K.K. Handiqui's translation).

अपि विभवविहीनः प्रच्युतो see यदि विभवविहीनः.

2066

अपि वीर्योत्कटः शत्रुर् यतो भेदेन सिध्यति ।  
तस्माद् भेदः प्रयोक्तव्यः शत्रूणां विजिगीषुणा ॥

(अ) P (Pts 3.136).

(आ) IS 434.

In as much as an enemy, however brave, can be overcome by sowing disension, this disension in the enemy's camp should be practised assiduous if one desires to conquer the foes. (A. A. R.).

2067\*

अपि वेत्ति षडक्षराणि चेद्  
उपदेष्टुं शितिकण्ठमिच्छति ।  
वसनाशनमात्रमस्ति चेद्  
धनवादप्यतिरिच्यते खलः ॥

(आ) SR 59.203, SSB 322.211, SRK 30.100 (a. Kalpataru), IS 7660.

Viyoginī metre.

The wicked, with the smattering of half a dozen words, desires to instruct the blue-necked god. If he were to have food and clothes he claims to excel the god of wealth. (A. A. R.).

2068\*

अपि शारदचन्द्रिका यदीयां  
तुलनां गच्छति दुष्करैस्तपोभिः ।  
न तदृञ्छति मानसं मदीयं  
हसितं खञ्जनमञ्जुलोचनायाः ॥

(आ) PV 289 (a. Mohana [Ojhāka]), Subhāṣita-sāra-samuccaya (MS No. 105666-13-C 7, in Asiatic Society, Calcutta) 560<sup>1</sup>.

Aupacchandisika metre.

1. according to PV.

Even the rays of the autumnal moon may come to be equal to her by penances difficult to perform. That smile of the wag-tail eyed charmer cannot leave my memory ever. (A. A. R.).

2069

अपि शास्त्रेषु कुशला लोकाचारविवर्जिताः ।  
सर्वे ते हास्यतां यान्ति यथा ते मुखपण्डिताः ॥  
(अ) P (Pts 5.40 and 43, PtsK 5.33 and 39).

(आ) IS 435.

All those people, however proficient in the study of the sciences, the *śāstra-s*, if they lack in worldly wisdom become the laughing stock of the world, as did those learned fools. (A. A. R.).

2070\*

अपि शिशिरतरोपचारयोग्यं  
द्वितयमिदं युगपन्न सह्यमेव ।  
जरठितरविदीधितिश्च कालो  
दयितजनेन समं च विप्रयोगः ॥

(अ) Viddhasālabhañjikā 4.6, Bālarāmaṅyaṇa  
5.25. (Cf. Karpūramañjarī 4.2).

(आ) SR 336.15, SSB 205.16.

Puspitāgrā metre

Two woes there be that coolth  
alone may heal,/yet if they be conjoined  
no man may bear—/the burning radiance  
of the midday sun,/and grief of parting  
from the well-beloved. (L.H. Gray's  
translation).

2071\*

अपि श्रोणिभरस्वैरां धर्तुं तामशकस्य सः ।  
तदङ्गसङ्गजस्तम्भो गजस्तम्भोरुदोरपि ॥

(अ) Naiṣ 20.155.

Though he had arms strong like the  
posts to which elephants are tied, and  
though she walked slowly owing to the  
weight of her hips, he could not catch  
hold of her, paralysed as he was by the  
touch of her limbs (K.K. Handiqui's  
translation).

2072

अपि संतापशमनाः शुद्धाः सुरभिशीतलाः ।  
भुजङ्गसङ्गाज्जायन्ते भीषणाश्चन्दनद्रुमाः ॥

(आ) SNi 5.4.

(c) भुजङ्गसङ्गा SNi (but SNi [KM] has  
भुजङ्गसङ्गा°).

Though they remedy the prickly  
heat and are pure and fragrantly cool,  
the sandal trees are ever frightful by  
their close association with snakes.  
(A. A. R.).

MS II. 6

2073

अपि संपूर्णतायुक्तैः कर्तव्याः सुहृदो बुधैः ।  
नदीशः परिपूर्णोऽपि चन्द्रोदयमपेक्षते ॥  
(अ) P (Pts 2.26, PtsK 2.27, [Cf. PP 2.  
22], PM 2.9). Cf. तृप्तियोगः परेणापि and  
संपूर्णेनापि कर्त°.  
(आ) SR 165.523, SSB 497.523, IS 436.  
(c) बुद्धैः PtsK.  
(d) मित्रोदयमुपेक्षते PtsK.

Wise men should get friends, even  
if they live in abundance, the lord of  
rivers [the ocean], although filled,  
impatiently waits for the rise of the  
moon.

2074

अपि संभृतस्य सततं  
रिक्तत्वं विश्रुतो विसर्जनतः ।  
उदरस्थोदारस्य च  
केवलमाकारतो भेदः ॥

(आ) SSB 565.3 (a. Kṛṣṇarāma)

(a) सम्भृतस्य SSB.

Āryā metre.

The only difference between *udara*,  
the belly and *udāra*, the generous,  
consists in the form; both otherwise  
become quite empty after giving up  
what has been gained. (A. A. R.).

अपि संमानयुक्ताश्च see स्वामिसंमानसंयुक्ताः.

अपि संमानसंयुक्ताः see स्वामिसंमानसंयुक्ताः.

2075\*

अपि सत्पथनिष्ठानाम् आशाः पूरयतामपि ।  
अगस्त्यवृत्तिर्मैधानां हन्त मालिन्यकारणम् ॥

(आ) SNi 2.4.

(b) पूरयितमपि SNi (KM).

Though remaining in the *satpatha* [the sky : the virtuous path] and filling (and fulfilling) the *āśā-s* [directions, desires], the cause of darkness [blemish] in the cloud is that it behaves like Agastya [stooping low]. (A. A. R.).

2076\*

अपि स दिवसः किं स्याद्यत्र प्रियामुखपङ्कजे  
मधु मधुकरोवास्मद्दृष्टिविकासिनि पास्यति ।  
तदनु च मृदुस्निग्धालापक्रमाहितनर्मणः  
सुरतसचिवैरङ्गैः सङ्गो ममापि भविष्यति ॥

(अ) SkV 777 (a. Vārttikakāra), Skm  
(Skm [B] 933, Skm [POS] 2.92. 3)  
(a. Vārttikakāra), AB 524, Prasanna  
161 b (a. Vārttikakāra).

(a) स्यात्स्वास्मिन् Prasanna.

(b) वाष्पकृष्टि Prasanna ; विकाशिनि Skm.

Will that day ever come whereon  
my eyes like bees/can drink their fill  
of honey from my darling's lotus face ;/  
when, after sweet and loving talk has  
led to games of love,/my limbs can  
join her limbs in busy intercourse ?  
(D.H.H. Ingalls's translation).

2077

अपि सर्वविवो न राजते  
वचनं श्रोतरि बोधवर्जिते ।  
अपि भर्तरि नष्टलोचने  
विफलः किं न कलत्रविधमः ॥

(अ) BhŚ 370 (doubtful).

(आ) NBh 38, SuB 13. B. 3.

(a) शोभते [रा°] NBh ; विराजते [न रा°] SuB.

(b) नवचः [व°] SuB ; बुद्धिवर्जिते [न° रा°]  
SuB.

(c) परिणेतारि [अ° भ°] NBh, SuB.

(d) सफलः [वि°] NBh, SuB ; किन्तु [किं न]  
NBh ; किं तु SuB.

Viyoginī metre.

When the listeners are devoid of understanding the words of even the all-wise do not shine. Useless are the sportive charms of the wife when the husband has lost his sight. (A. A. R.).

2078

अपि सहस्रतामसतां  
जलरुहजलवद्भवत्यसंश्लेषः ।  
दूरेऽपि सतां वसतां  
प्रीतिः कुमुदेन्दुवद् भवति ॥

(आ) SRHt 36.30 and 239.41 (a. Sundara-  
pāṇḍya), NBh 236 (variant of Dvi  
108, Cf. सह वसता°; also so VS 389,  
SR 58.175, SSB 321.181).

(b) °जल° om. NBh (MS).

(d) प्रीतिः कुमु° om. NBh (MS) ; भाति  
[भवति] NBh  
Āryā metre.

Even the closest association of the wicked does not produce cohesion [friendship] as in the case of the lotus (leaf) and water. In the case of the good, though they reside afar there is mutual regard as between lily and the moon. (A. A. R.).

अपि सागरपर्यन्तां see न कश्चिज्जात्वपक्रा°

2079

अपि सागरपर्यन्ता विचेतव्या वसुधरा ।  
देशो ह्यरत्निमात्रोऽपि नास्ति वैवर्जवर्जितः ॥

(अ) Kalivi 20.

(b) °संघरा Kalivi.

(c) प्रादेशमात्रोऽपि [ह्य°] Kalivi (var.).

Though we search the whole of the earth bounded by the (four) oceans there is not even a cubit length of land which is (happily) free from an astrologer ! (A. A. R.).

2080\*

अपि सुभगं तव वदनं  
पश्यति सुभगे यदा यदा चन्द्रः ।  
ग्लायति हन्त पिघत्ते  
सपदि मुखं स्वं पयोदान्तः ॥

(आ) SSB 77.22 (a. Saṁgrahītr).  
Āryā metre.

When ever the moon, O charming one, sees your face, full of charm, he loses colour [feels ashamed] and O wonder, conceals his face behind a mass of clouds. (A. A. R.).

अपि स्थपुरिवदासीत् see No. 2081.

2081

अपि स्थाणुवदासीत् शुष्यन् परिगतः क्षुधा ।  
न त्वेवानात्मसंपन्नाद् वृत्तिमीहित पण्डितः ॥

(अ) KN (KN [ĀnSS] 5.3, KN (BI) 5.3),  
P (Pts 1.49, PtsK 1.55).

(आ) SRHt 147.1 (a. Kāmandaki), SSSN  
168.1 (a. Kāmandaka), SR 148.258,  
SSB 472. 164, IS 437.

(a) स्थाणुरिवासीत् KN (BI); स्थाणुवदासीनः  
Pts, PtsK, SR, SSB, SSSN.

(c) अर्थरेवात्मसम्पन्नां PtsK; आत्मसंपन्ना (°न्नां)  
IS.

(d) First akṣara missing in SRHt; वाञ्छेत  
or वाञ्छच्च [ईहित] IS.

A wise man should rather remain inactive like a branchless trunk, and wither away with oppressive hunger, than seek a means of maintenance from the worthless. (M.N. Dutt's translation).

2082

अपि स्यात् पितृहा वरी सोऽपि दानविलोभितः ।  
गत्वा विश्वासभावं स शत्रोरात्मानमर्पयेत् ॥

(अ) P (Pts 3.143).

(आ) IS 438.

Even though the enemy may be one who has previously killed his father, the man, tempted by gifts, trusts the enemy and offers himself unto him. (A. A. R.).

2083\*

अपि स्वमस्वप्नमसुषुपन्नमी  
परस्य दाराननवैतुमेव माम् ।  
स्वयं दुरध्वान्वनाविकाः कथं  
स्पृशन्तु विज्ञाय हृदापि तावृशीम् ॥

(अ) Naiṣ 9.33.

(d) तथापि [हृ°] Naiṣ (var.).

Vaṁśastha metre.

Perhaps the gods caused their sleepness selves to sleep solely to avoid the knowledge that I am<sup>1</sup> another's wife; otherwise, being themselves the (saving) pilots on the ocean of vice, how could they knowingly touch such a woman with their thoughts? (K.K. Handiqui's translation).

1. Damayanti.

अपि स्वयूच्यैर° see No. 2781.

2084

अपि स्वल्पतरं कार्यं यद्भवेत् पृथिवीपतेः ।  
तस्य वाच्यं सभामध्ये प्रोवाचेदं वृहस्पतिः ॥

(अ) P (Pts 1.98, PtsK 1.111), Vet. Intr.  
11.

(आ) IS 439.

(b) यदि स्यात् [य° भ°] Vet (a as above);  
पृथिवीतले Vet (var.).

(c) सभामध्ये न वक्तव्यं Vet (but ac as above).

Even the most insignificant matter concerning the king should not be mentioned in the presence of others; so Bṛhaspati taught.

2085

अपि स्वल्पमसत्यं यः पुरो वदति भूमुजाम् ।  
देवानां च विनाशः स्याद् ध्रुवं तस्य गुरोरपि ॥

(अ) P (PP 1.91, Pts 1.119, PtsK 1.135, PM 1.60).

(आ) SR 149.277, SSB 472.183, IS 440.

(cd) विनश्येत् स द्रुतं (शीघ्रं PtsK) सुमहानपि Pts, PtsK, SR, SSB.

Whoever makes before a king/small statements, but untrue, brings certain ruin on his gods/and on his teacher, too. (A.W. Ryder's translation).

2086

अपि स्वैः सर्वस्वैः पुनरपघनेः करपि धनेः  
परित्राणेः प्राणैर्धपि च विधेयं परहितम् ।  
तदद्यैतच्छब्दात् परभूत भवत्येव भवतस्  
ततः शब्दालस्यं कथमपि निरस्यं क्षणमपि ॥

(आ) JS 72.7 (a. Andha-Vaidyanātha).

(a) स्वैस्सर्वस्वैः JS ; पुनरप...नैः JS (MS); ध° om. JS (MS).

(d) ततश्शब्दा° JS.

Śikharinī metre.

Since doing good to others is a bounden duty done by some by offering their all, by bodily help by others and by wealth by some others and yet by some others by giving protection or life itself, O cuckoo, this is done by you with your songs. It is therefore but meet that you give up lethargy somehow or other for atleast a moment. (A. A. R.).

2087

अपीडयन् वलं शत्रून् जिगीषुरभिषेणयेत् ।  
सुखसाध्यं द्विपां सैन्यं दीर्घप्रयाणपीडितम् ॥

(अ) H (HJ 3.94, HS 3.91, HM 3.91, HK 3.91, HP 3.89, HN 3.89, HH 87.15-6, HC 115.8-9). Cf. KN 15.13.

(आ) IS 441, Pr 363.

(a) आपीडयन् (°न) HH, शत्रून् HJ; शत्रोर् HH.

(b) अतिपेलयेत् HS, HM; अतिपोपयेत् HH; अभिपलयेत् IS.

(c) सुखं साध्यं HS, HM; सुखसाध्य IS.

(d) दीर्घयानप्रपीडितं (°डनम्) HS, HM (better); °प्रायण° (°या°) HP (var.); °कालप्र° HH.

One bent on conquest should march forth against the enemies without distressing (his own) force. An army distressed by long marches (is) easily to be defeated by enemies. (F. Johnson's translation).

2088\*

अपीतक्षीवकादम्बम् असंमृष्टामलाम्बरम् ।  
अप्रसादितशुद्धाम्बु जगवासीन्मनोहरम् ॥

(अ) KāD 2.200.

(आ) Sar 3.13 (p 318), Kuv ad 34.77 (p. 105), SRHt 249.21 (a Viṣṇu-purāṇa (?)), SR 344.2 (a. KāD), SSB 219.4, IS 442, SSSN 218.5.

(b) असंसृष्टा° KāD (var.), Sar, SRHt, SR, SSB.

(c) सूक्ष्माम्बु° KāD (var.), Sar, SRHt, SR, SSB, Kuv, SSSN.

(d) मनोरमम् KāD (var.), SR, SSB.

The world became charming (in the autumn) with the swans hilarious without drinking wine, the sky became clean without being swept and the waters clear without treatment (by kaṭaka nuts). (A. A. R.).

2089

अपुत्रत्वं भवच्छ्रेयो न तु स्याद्विगुणः सुतः ।  
जीवन्नप्यविनीतोऽसौ मृत एव न संशयः ॥  
(आ) VS 2729.

It is better to be childless than have a worthless son. Though living, such a son, not well behaved, is as good as dead. There is no doubt about it. (A. A. R.).

2090

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।  
तस्मात् पुत्रमुखं दृष्ट्वा भवेत् पश्चाद्धि तापसः ॥



- (अ) VCsr 4.1, *d* in Vet after 6.2, Cr 1162 (CNP II 187), MK (K) 51, KR 1.19.5, Ambaḍacaritra 36 (p. 67).
- (आ) SR 382.208 (a. VC.), IS 443, Subh 170, Sama 2 अ 17, Subhāṣita-vā-khyāna-saṁgraha 30.1, SPR 977.1.
- (b) स्वर्गे Vet, VCsr (var.); स्वर्ग VCsr (var.), MK (K); नेह [नै° second] VCsr (var.); कथंचन [च नै° च] SR.
- (c) सुतमुखं KR.
- (d) पश्चाद्धर्मं समाचरेत् Vet, MK (K); पश्चाद् (पुत्राद्) भवति ता° VCsr, SR, Sama; तस्मात् [प°] VCsr; स्वर्ग वञ्छति (गच्छति Subh) SPR; मानवाः (मनवा CNP II) Cr, KR, SPR, Subh; गृहीः धर्मं समाचरेत् Ambaḍa.

There is no help<sup>1</sup> for a man who has no son; paradise is never, never for him. Therefore only after seeing his son's face should a man become an ascetic. (F. Edgerton's translation).

1. no going to heaven.

2091

अपुत्रस्य गृहं शून्यं दिशः शून्यास्त्वबान्धवाः ।  
सूर्खस्य हृदयं शून्यं सर्वशून्या वरिद्रता ॥

- (अ) Cr 72 (CV 4. 14, Cv 7.9, CNP I 24, CNI I 150, CNT IV 23, CNM 23, CNMN 23, CNŚL 107, CnT II 17.1, CnT III 7b 8, CnT V 29, CPS 101.53 ), P (PT 2.59, PS 2.32, PP 2.80, PRE 2.34, PN 1.29), H (HJ 1.135, HS 1.125, HP 1.96, HN 1.97, HK 1.128, HM 25.26-7, HC 35.5-6), VC (VCsr 21.1, VCmr 21.19-20), Vet 6.2, SkP, Āvantya-khaṇḍa, Revākhaṇḍa 103.128, Mṛcch 1.8, MK (K) 52. Cf. Nos. 3345 and शून्यमपुत्रस्य गृहम्

- (आ) SR 163.454 (a. C) and 66.32, SSB 495.454, Sama 1 अ 36 and 61, Sama 2 अ 16, IS 444, Subh 102, SPR 1319.2 (a. Bhaviṣyottarapurāṇa अ 62. 8८). (Cf. SRHt 229.14).
- (इ) LN (P) 115. DhN (P) 261, NKy (B) 143, NŚ (OJ) 5.4.
- (a) शू° अ° गू° tr. PT, PP, PRE, Mṛcch, SR 66; गृहे VCmr; सून्यं CV (var.).
- (b) दिशः शून्योविबान्धवाः Cv (var.); दिशः शून्यं च बन्धवा Cv (var.). देशः शून्योऽप्य° (°ह्य° VC; ऽपि वा° IS) PS, VC; चिर शून्यं यस्य नास्ति (य° ना° tr.) सन्मित्रं PT, Mṛcch, SR 66; हृच्छून्यं यस्य नास्ति सन्मित्रम् (मन्वित्रम् M in PP, PRE) PP, PRE; दिक्शून्याबन्धवस्य च Vet; दिशिः शून्यमबन्धवा JS; दिशः शून्या अवान्धवे CNP I; सन्मित्ररहितस्य च H, Vet (var.), SR 163, SSB, Sama; दिशिश्छून्या° CV (var.); शून्यस्त्वबान्धवा CV (var.); दिश शून्यं Vet (var.); देशशून्यो PS (var.); शून्यदेशो ह्य° (ऽप्य°) VC (var.); शून्याश्च वा° MK (K); दिशः शून्या अ° (ह्य°) SkP; देशः (°श) CV (var.); दश Cv (var.); दिशा (°शि; °शाः) Cv (var.); दिशः शून्याः Mṛcch; शून्याम् (°न्या) Cv (var.); च बान्ध° Vet (var.); कुबान्धवैः Vet (var.), CNM, CNMN; अवान्धवाः (°वा) Cv (var.).
- (c) मृषस्य CNM; च दिशः शून्याः H (but HP as above), P (but MP in PS as (above), SR (in SR 66 च om.), SSB, Sama; सर्वं शून्यं Mṛcch; सर्वशून्यं Cv (var.), H (var.), PS (var.), SR 66; तु दिशः शून्याः H (var.); om. PT, PP, PRE; सून्य CV (var.).
- (d) संवा° VCsr (var.); सर्वाः H (var.); सर्वं शून्यं PT, PP, PRE, MK (K); VCmr; °शून्यं CV (var.), HP (var.), PP (var.),

VCsr (var.), Vet (var.), SkP, SPR ;  
सर्वसून्यं PP (var.) ; °शून PP (var.) ;  
°शून्य IS ; दरिद्रनः CNMN, Vet (var.) ;  
दरिद्रस्य PP, PT, PRE, Mṛcch, SR 66 ;  
दारिद्रता Vet (var.) ; दरिद्रितुः VCmr.

Empty is a house for a childless person ; empty is the country for a person lacking relations ; empty is the heart of a fool ; (but) poverty is complete emptiness.

2092

अपुत्रस्य गृहं शोच्यं शोच्यं राज्यमराजकम् ।  
निराहाराः प्रजाः शोच्या शोच्यं मंथुनमप्रजम् ॥

(अ) Cr 1163 (CNPh 110).

Deplorable is a house for a childless person ; deplorable is a country not governed properly ; deplorable are people without food ; deplorable is a sexual union [of a married couple] which does not cause the birth of a child [a son].

2093

अपुनर्देहिशब्दार्थम् अप्रत्युपकृतिक्षमम् ।  
अर्थिनं कुरुते कश्चित् पुनरावृत्तिवर्जितम् ॥

(आ) SNi 10.8 (SNi [KM] 10.10).

(a) °शब्दार्थम् SNi (KM).

One (a great donor : god) makes the suppliant free from need to beg again [frees him from embodiment] and without expectation of any return [benefit] and devoid of any return [to beg ; to take rebirth]. (A. A. R.).

2094\*

अपुष्यत घनावली भुवनजीवनैर्यत्करैर्  
अवर्धयत सुधारश्चिर्वहुवृधालिसंतर्पणः ।  
तमन्धतमसच्छिदं रविमवेक्ष्य जाज्वल्यसे  
त्वमेव रविकाण्ठतामयसि हन्त किं कुर्महे ॥

(अ) Kavikaumudī 2.27.

Pṛthvi metre.

The sun, by whose rays are nourished the clouds/that shower life-giving rain on earth,/the sun by whom the moon gets light/that delights the company of gods,/the sun who darkness dispels forsooth ;/you hate and flare up at his sight ;/yet you are the "sun's sweetheart !"—what irony ! (K. Krishnamoorthy's translation).

अपुष्यन् क्रुश्यमानस्य see No. 2878.

2095

अपूजितैवास्तु गिरीन्द्रकन्या  
किं पक्षपातेन मनोभवस्य ।  
यद्यस्ति दूती सरसोक्तिदक्षा  
दासः पतिः पादतले वधूनाम् ॥

(आ) ŚP 3438 (a. Bilhaṇa, but not found in Caur, Vikram. nor Karṇasundarī), SR 287.1, SSB 122.1 (a. Bilhaṇa).

Upajāti metre (Upendravajrā and Indravajrā).

Let the daughter of the mountain (Pārvaṭi) remain unhonoured (by Śiva) : why should the god of love take sides ? If there is a female messenger clever with her tongue the suitors come to the feet of the young ladies humbly. (A. A. R.).

2096

अपूजितोऽतिथिर्यस्य गृहाद्याति विनिःश्वसन् ।  
गच्छन्ति पितरस्तस्य विमुखाः सह वैवतैः ॥

(अ) P (PP 4.5, PtsK 4.5).

(आ) IS 445.

(b) विनिःश्वसन् PtsK.

(c) विमुखास्तस्य PtsK.

(d) वितृभिः [वि°] PtsK ; देवताः PtsK.

If guests unhonoured leave your door,/and sadly sighing come no more,/your fathers and the gods above/turn from you and forget their love. (A.W. Ryder's translation).

2097

अपूज्या यत्र पूज्यन्ते पूज्यानां तु विमानना ।  
व्रीणि तत्र प्रवर्तन्ते दुर्भिक्षं मरणं भयम् ॥

(अ) P (PP 3.173, PtsK 3.202), Śto 324.  
15, Cr 1164 (CNM 125, CNMN 92).  
Cf. No. 298.

(आ) SH 598, SPR 1450.91; 1191.8 (a.  
Jainapañcatantra 209.172), IS 446.

(b) पूज्या पूज्यव्यतिक्रमः CNM ; पूज्यानां च  
व्यतिक्रमः SH, SPR ; न पूज्यन्ते गुणान्विताः  
Śto ; विमानता P (var.).

(c) भविष्यन्ति [प्र°] Cr, Śto, SPR.

Where honour is withheld or paid/  
mistakenly, 'tis clear/three things have  
unrestricted course : famine, and death,  
and fear. (A.W. Ryder's translation).

2098

अपूज्या यत्र पूज्यन्ते पूज्यानामप्यमानना ।  
तत्र दैवकृतो दण्डः सद्यः पतति दारुणः ॥

(अ) IS 447, Subh 180. Cf. No. 2097.

(b) अमानता Subh.

(c) दण्ड Subh.

Where, what should not be honoured  
—is honoured and where what should  
be honoured is disrespected, there a  
severe punishment, produced by fate,  
falls immediately.

2099

अपूर्णे नैव मर्तव्यं संपूर्णे नैव जीवति ।  
तस्माद्द्वैर्यं विधातव्यं हन्तव्या परवाहिनी ॥

(आ) ŚP 1940 (after 1941 Śārāgadhara adds ;  
एते शिवधनुर्वेदस्य भगवतो व्यासस्य च).

If life (that is ordained) is not  
exhausted, the person cannot die and if  
the allotted span is completed he cannot  
live. Thus either way, the person  
should take courage and attack the  
enemy force. (A. A. R.).

2100\*

अपूर्वं चौर्यमभ्यस्तं त्वया चञ्चललोचने ।  
दिवापि जाग्रतां पुंसां चेतो हरसि हूरतः ॥

(आ) SR 312.4, SSB 165.3, SRK 285.1  
(a. Sphuṭaśloka), IS 449, Subh 18.

(c) दिवैव [दि°] SR, SSB, SRK ; जाग्रतं  
Subh.

(d) हरति Subh.

Oh beautiful with eyes moving to  
and fro ! [Oh beautiful-eyed one !] You  
have practised the stealing in an  
unprecedented manner ! Even from  
afar, at a bright day, you steal the  
hearts of watchful men !

2101\*

अपूर्वं यद्वस्तु प्रथयति विना कारणकलां  
जगद् प्रावप्रख्यं निजरसभरात् सारयति च ।  
क्रमात् प्रख्योपाख्याप्रतरत्तुभगं भासयति तत्  
सरस्वत्यास्तत्त्वं कविसहृदयाख्यं विजयते ॥

(अ) Locana, a commentary on Dhv by  
Abhinavagupta (introductory verse).

(आ) SRHt 1.1 (a. Abhinavagupta).

Śikhariṇī metre.

The essence of speech consisting of  
the poet and the discerning critic is  
triumphant ; for a novel idea emerges  
without apparent reason (by the genius  
of the poet) and the world seen as a  
mass of rock (insipid) is rendered full  
of essence and charm. It also illumines  
charmingly (the world) in the order of  
the poet's composition and wealth of  
elucidation by the enlightened critic.  
(A. A. R.).

2102

अपूर्वः कोऽपि कोपाग्निः सज्जनस्य खलस्य च ।  
एकस्य शान्मयति स्नेहाद् वर्धतेऽन्यस्य दारितः ॥

(आ) ŚP 359, SkV 1228, JS 58.11 (a.  
Gobhaṭa), SR 54.7 (a. ŚP), SSB 314.

8, IS 448, SSM 1574, ST 3.15, SSg  
165, SRK 27.64 (a. Prasaṅgaratnāvali),  
SuMuñ 233.19-20.

(b) सज्जनस्येनतरस्य च SSg (*contra metrum*).

Unprecedented are the fires of  
anger of a good man and of a wicked  
man. The first is quenched by oil [or:  
love]; the second waxes greater with  
water [or : when restrained]. (D.H.H.  
Ingalls's translation).

2103\*

अपूर्वः कोऽपि कोशोऽयं विद्यते तव भारति ।  
व्ययतो वृद्धिमायाति क्षयमायाति संचयात् ॥

(अ) SR 29.1, SSB 48.1, SGPS 176.4.

(b) सरस्वत्या विराजते SSB.

Novel is your treasury, O goddess  
of speech, which increases by spending  
(cultivating) and decreases by accumu-  
lation (when not utilised constantly)  
(A. A. R.).

2104\*

अपूर्वः कोऽपि तन्वङ्ग्या मम मार्गः प्रदर्शितः ।  
योगं चिन्तयतो येन राग एव विवर्धते ॥

(अ) VS 1217.

A novel and indescribable path has  
been shown to me by the slim-bodied  
one, for by thinking of yoga [union  
with her : yoga philosophy] only *rāga*  
[love : attachment] is increased.  
(A. A. R.).

2105\*

अपूर्वकर्मचण्डालम् अपि मुग्धे विमुञ्च माम् ।  
श्रितासि चन्दनघ्नान्त्या दुर्विपाकं विषद्रुमम् ॥

(अ) Uttara 1.46.

Leave me, O innocent one, who am  
a *caṅḍāla* by my atrocious deeds. You  
are clinging to a deadly poisonous tree  
taking it for a sandal tree. (C.N. Joshi's  
translation).

2106

अपूर्वदेशाधिगमे युवराजाभिषेचने ।  
पुत्रजन्मनि वा भोक्तो बन्धनस्य विधीयते ॥

(अ) K (K [K] 2.36.47, K [S] 147.3-4, K  
[G] 358.3-4, K [J] 86.24-5, K [V]  
110, K [P] 241.26-7).

(आ) SRHt 173.19 (a Kautīlya), SSSN 16.  
13 (a. Kautīlya), JSAIL 32.9.

(a) ...पूर्णदेशा...गमे(2 *akṣara-s* missing)SRHt.

On the occasion of the acquisition  
of a new territory, on the occasion of  
the installation of the crown prince, or  
on the occasion of the birth of a son  
(to a king), a release of (all in) the  
prisons is ordained. (R.P. Kangle's  
translation).

2107\*

अपूर्वमधुरामोद- प्रमोदितविशस्ततः ।  
आयुर्मुङ्गसुखराः शिरः शेखरशालिनः ॥

(अ) Kpr 7. 287, KāP 250. 4-5, Amd  
164.424 *cd* in Kāva *ad* 2.7.14 Cf. No.  
3173.

(a) °मोदाः Amd (var.).

The men came forward, rendering  
all the directions fragrant with excellent  
perfumes, with bees humming about  
them and wearing crown-jewels on their  
head. (G. Jhā's translation).

2108\*

अपूर्वयेव तत्काल- समागमसकामया ।  
वृष्टेन राजन् वपुषा कटाक्षीविजयश्रिया ॥

(अ) Śis 19.85.

(Then the Lord Kṛṣṇa was seen)  
with his body resplendent by the glances  
of the goddess of Victory who seemed  
to be eager to meet him then, as if she  
had never seen him before. (A. A. R.).

2109

अपूर्वा रसनाव्याली खलाननविलेशया ।  
कर्णमूले दशत्यन्यं हरत्यन्यस्य जीवितम् ॥

- (अ) MK (S) 12.  
 (आ) SR 55.47, SSB 316.49, SRK 22.3 (a. Sūktisaṅgraha), IS 7661, Vidy 361.  
 (a) अपूर्वं SRK ; रसनाव्यालाः SR, SSB, SRK.  
 (b) °शयाः SR, SSB, SRK.  
 (c) स्पृशन्त्यन्यं SR, SSB, SRK.  
 (d) हरन्त्यन्यस्य SR, SSB, SRK.

There is a novel tongue-snake lying in the mouth-cave of the wicked. It bites the root of the ear of one person and deprives another of his life. (A. A. R.).

2110

अपूर्वाह्लादवायिन्य उच्चंस्तरपदाश्रयाः ।  
 अतिमोहापहारिण्यः सूक्तयो हि महीयसाम् ॥

- (अ) Yogavāsiṣṭha 5.4.5.  
 (आ) SSap 546.

The good words of the great give extraordinary (salutary) joy, lead one to higher positions and remove vain and excessive desires. (A. A. R.).

2111

अपूर्विणा न कर्तव्यं कर्म लोके विगहितम् ।  
 कृतपूर्विणस्तु त्यजतो महान् धर्म इति श्रुतिः ॥

- (अ) MBh (MBh [Bh] 12.283.5, MBh [R] 12.294.6, MBh [C] 12.10796).  
 (आ) SR 382. 209 (a. MBh), IS 450.  
 (a) अपूर्विता or अपूर्विकं MBh (var.).  
 (b) सर्वं [क°] MBh (var.); लोक° MBh (var.).  
 (c) कृतपूर्वं तु त्यजतो MBh (C), SR (avoids hyper-metre); कृतपूर्वेणस्तु त्यजाता MBh (var.); कृतकर्मणम् MBh (var.); °पूर्वणम् MBh (var.); च or हि [तु] MBh (var.); द्विजते MBh (var.); hyper-metric.  
 (d) महा MBh (var.).

He who did not yet perform an act which is considered in this world as blame-worthy, should not perform it; as taught, he who does not repeat a blame-worthy act, already performed, achieves a great moral merit.

2112\*

- अपूर्वेयं धनुर्विद्या भवता शिक्षिता कुतः ।  
 मार्गणौघः समायाति गुणो जाति दिगन्तरम् ॥  
 (अ) BhPr 311, Prabandhakōśa (SJS 6) 47 (p. 20), VCjr VII 5 (p. 234), KR 10. 243.3.  
 (आ) VS 2455 (a. [?] Amṛtadatta), SkV 1421 (a. Vīryamitra), SR 102.15 (a. VS), SSB 391.19 (a. Amṛtadatta), SSSN 91.10, NBh 164, SSg 226, Vidy 803 (a. Amṛtadatta).  
 (b) भवतश्शिक्षिता NBh; कथम् BhPr.  
 (c) °णौघस्स° NBh; समम्येति Praba., VCjr, KR, SSg.

Where did your majesty learn this unheard-of science of archery? A quantity of arrows [or : beggars] approaches near at hand, while your bow string [or : virtue] flies to a distance [or : is renowned afar]. (F. Edgerton's translation).

अपूर्वेयं see also अपूर्वोऽयं.

2113\*

- अपूर्वो दृश्यते वल्लिः कामिन्याः स्तनमण्डले ।  
 वूरतो दहते गात्रं गात्रलग्नः सुशीतलः ॥  
 (अ) Bh<sup>Ś</sup> 371 (doubtful), Śṛṅg (Śṛṅg [G] 18, Śṛṅg [V] 18, Śṛṅg [K] not quoted).  
 (आ) SR 277.11 (a. Bh<sup>Ś</sup>), SSB 105.11, IS 451, Subh 15, SMŚṛ 1326.  
 (b) कामिन्यः कुचमण्डले Subh; कामिनीकुचमण्डले SMŚṛ.

- (c) दूरस्थो IS ; दूराद् [दू°] SMŚṛ ; गात्रानि SMŚṛ.  
 (d) हृदि लग्नस्तु (लग्नोऽपि) शीतलः Śring (V), SR, SSB, IS, SMŚṛ ; कण्ठलग्नस्तु SMŚṛ.

In the rounded breasts of the girl there seems to be unique fire which scorches the body (of young men) even when it is far away ; but it is pleasurable cool when it touches the body (while embraced).

2114\*

अपूर्वो भाति भारत्याः काव्यामृतफले रसः ।  
 चर्वणे सर्वसामान्ये स्वाद्भुवित् केवलं कविः ॥

- (अ) BhPr 89.  
 (आ) SR 32.7, SSB 52.9.  
 (d) स्वादवि° BhPr (B).

Unprecedented shineth the flavour of speech in the immortal fruit of poetry ; the taste being else all equal, only the poet knoweth (its) sweetness. (L.H. Gray's translation).

2115\*

अपूर्वोऽयं कान्ते ज्वलति मुखदीपस्तव चिरं  
 तमो द्रष्टृणां यो जनयतिरारं याति सुतनो ।  
 अघस्ताद्यत्रेयं वत सुरभिधूमालकततिर्  
 यदीया वार्तेव ज्वलयति पतंगानिव जनान् ॥

- (आ) VS 1320 (a. Rairupaka)<sup>1</sup>.  
 (b) यान्ति VS (var.) ; सुतनी VS (var.).

1. Should be Rairupaka.

Śikhariṇī metre.

Novel, dear one, is this lamp of your face which shines long ; when it moves away darkness [regret] is produced to the spectators ; it emits fragrant smoke downwards in the form of its hanging tresses (made into a plait) and its speech [mention of it] kindles (the passions) of the people, as a lamp burns the insects. (A. A. R.).

2116\*

अपूर्वोऽयं धनुर्वेदो मन्मथस्य महात्मनः ।  
 शरीरमक्षतं कृत्वा भिनत्त्यन्तर्गतं मनः ॥  
 (अ) Vet (Vet [AKM] 9.3, Vet [Hu<sup>1</sup>] 9.2),  
 CaT III 58.6 (?).

- (आ) SH 1578.  
 (a) अपूर्वोऽयं धनुर्विद्या SH.  
 (c) अक्षितं Vet Hu<sup>1</sup> ; अक्षयं SH.  
 (d) °गति SH.

Unprecedented is the art of archery of the god of love [Manmatha] ; he leaves the body uninjured but destroys the inner will.

2117\*

अपूर्वोऽयं पन्थाः शिव तव विभुत्वस्य कतमो  
 जगद्द्वन्द्वो यत्ते पदयुगमकामं प्रणमताम् ।  
 प्रयाति प्रध्वंसं न खलु कुरितं केवलमिदं  
 चिरोपातं सद्यः सुकृतमपि सर्वं विगलति ॥

(आ) JS 459.6.

(a) पन्थाश्शिव JS.

Śikhariṇī metre.

Strange is the path of your supremacy, Lord Śiva, that a person who bows to you desiring to reach your holy feet is freed from all attachments to worldly objects ; that not only all the sins are destroyed but the result of all good deeds accrued over a long period of time too disappear immediately (so as to attain the state of *kaivalya*). (A. A. R.).

2118\*

अपूर्वोऽयं मया दृष्टः कान्तः कमललोचने ।  
 शोऽन्तरं यो विजानाति स चिद्विज्ञात्र संशयः ॥

- (आ) SR 185.26, SSB 530.26, SuM 19.11  
 (puzzle\*).  
 (b) कान्ते SuM (var.).  
 (c) शोऽन्तरो SuM ; शोऽन्तरं or शाऽन्तरं SuM  
 (var.).

(d) विद्वान्निव SuM.

\* अशोकः.

Lotus-eyed one, a novel and charming thing was seen by me (a thing which begins with a [apūrva]) has so in the middle and ends in ka (kānta). He who solves this puzzle is undoubtedly wise. (A. A. R.).

2119\*

अपृच्छं पुत्रदारादीन् तैरुक्तोऽहं रघत्तम ।  
पापं तत्रैव तत्सर्वं वयं तु फलभागिनः ॥

(आ) Sama 2 व 7.

O best of Raghu-s, I questioned my wife and sons and they said to me, "Thine are all sins (in committing wrong deeds), we share only the fruits of thy labours." (A. A. R.).

1. Supposedly related to Rāma by Valmiki, regarding his early life as a hunter.

2120

अपृष्टस्तस्य न ब्रूयाद् यश्च नेच्छेत् पराभवम् ।  
एष एव सतां धर्मो विपरीतोऽसतां मतः ॥

(अ) P (PT 1.78, PTem 1.71, PS 1.71, PN 2.53, PP 1.49, PRE 1.79), H (HJ 2.139, HS 2.133, HM 2.140, HK 2.138, HP 2.127, HN 2.126, HH 64.7-8, HC 85.6-7). Cf. KSS 10.60.44 ; 111. Also Cf. Ru 53.

(आ) IS 454, Sama 1.70.

(इ) Old Syriac A. 37.

(a) नापृष्टस्तस्य PS (but K as above); नापृष्टः कस्यचित् ब्रूयात् PS (var.); अपृष्टेनापि वक्तव्यं PN; अपृष्टोऽपि हितं H; Sama अदृष्टस् PS (var.); असंसृष्टस्य (असंपृष्टस्य) न PS (var.); तद् or तु [न] P (var.).

(b) यस्य [य°] P (var.); नेच्छन्प° PTem (var.); पराभवः PS (var.).

(d) विपरीतमतो (°तो म° PRE, HP (but B has सतां instead of म°), HN; °सतो

PP) ज्यथा (°थोऽत्यघा; °मितोन्यथा) Sama; विपरीतमतोऽसताम् (वैप° HS; ज्यथा PS, PN, PP, PRE, HK) H (with the exception of HP, HN; विपरीतस्ततो-ज्यथा IS.

He who wants to avoid humiliation to himself should not give advice to others when unasked; that is the rule of the virtuous ones; the contrary is the view of the wicked ones.

2121

अपृष्टस्तु नरः किञ्चिद् यो ब्रूते राजसंसदि ।  
न केवलमसंमानं लभते च विडम्बनाम् ॥

(अ) BhPr 193 (words spoken by Mayūra). Cf. G.P. Quackenbos's The Sanskrit Poems of Mayūra; p. 46. (Cf. No. 2124).

(आ) SR 149.307, SSB 473.213.

A man who, unasked, sayeth aught in the king's court receiveth not merely disrespect, (but) also derision. (L.H. Gray's translation).

2122

अपृष्टेन न वक्तव्यः सचिवेन विपश्चिता ।  
नानुशिष्यादपृच्छन्तं महदेतद्धि साहसम् ॥

(आ) SRHt 100.20 (a. Saṅgraha), SSSN 111.19.

(a) तु वक्तव्यं SSSN.

A wise counsellor should never speak unless he is asked (for his views). Never thrust your advice on the incurious: it is indeed highly rash. (A. A. R.).

अपृष्टेनापि वक्तव्यं यस्य see No. 2120.

2123

अपृष्टेनापि वक्तव्यं सचिवेनात्र किञ्चन ।  
पृष्टेन तु विशेषेण वाच्यं पथ्यं महीपतेः ॥

(अ) P (PP 3.3, Pts 3.4, PtsK 3.4, PM 3.3).

(आ) IS 452.

(c) पृष्टेन त्वरितं पथ्यं (तथ्यं) Pts; श्रुतं पथ्यं [वि°] PtsK.

(d) च प्रियमप्रियम् [प° स°] Pts; PtsK.

Good counsellors should tell their king, /unasked, a profitable thing; / if asked, they should advise. (A.W. Ryder's translation).<sup>1</sup>

1. In the Pts, PtsK, version the last part should be translated: if asked they should tell (the king) what is salutary, irrespective of whether it is pleasing him, or not.

2124

अपृष्टोऽन्नाप्रधानो यो ब्रूते राज्ञः पुरः कुधीः ।  
न केवलमसंमानं लभते च विडम्बनम् ॥

(आ) P (Pts 1.32, PtsK 1.38). Cf. No. 2122.

(आ) IS 453.

(a) अत्र प्र° PtsK.

(d) तिरस्क्रियाम् [वि°] Pts.

He is a fool who being a subordinate (of the king) talks to him, though not asked; he not only does not gain esteem, but even brings disgrace<sup>1</sup> (on himself).

1. In Pts "disrespect".

अपृष्टोऽपि हितं see No. 2120.

2125

अपृष्ट्वं च भवेन्मूढ- ज्ञानं मनसि चिन्तनात् ।  
अपूर्णः कुरुते शब्दं न पूर्णः कुरुते घटः ॥

(आ) Nisam 2.63.

(b) चिन्तनात् Nisam.

One becomes a fool by not questioning, but wisdom comes by deep thinking. A vessel, not full, makes noise, but not so a full one. (A. A. R.).

2126\*

अपेक्षन्ते न च स्नेहं न पात्रं न दशान्तरम् ।  
सवा लोकहितासक्ता रत्नदीपा इवोत्तमाः ॥

(अ) Bhṣ 372 (doubtful), Cr 1165 (CnT I 33).

(आ) ŚP 235, VS 224. ŚkV 1230, SRHt 34.3 (a. MBh), Pad 110.30, SR 46.42 (a. VS), SSB 302.43, SRK 20.95 (a.ŚP), RJ 1430 (a. Rājasekhara), VP 1.3, SSNL 15, Sa 16.1, SK 2.77, SH 523, SU 1483, SN 622, SSD 2f. 97a, Subh 147, IS 455, SRRU 926, NBh 238. Cf. Kav p. 89.

(a) अपेक्षते IS; पात्राणि [च स्ने°] Bhṣ (see b).

(b) न स्नेहं Bhṣ (see b); वार्त्ता [पा°] ŚP (MS).

(c) लोकहिते ŚP, VS, SkV, Pad, SR, SSB, SRRU; शका [स°] SkV (var.); °सक्त्या NBh, परोपकाराय [लो° स°] Cr, Subh; परोपकाराद्यो (°रय) ŚP (MS), युक्ता [स°] ŚP, VS, SR, SSB; रक्ता (or युक्ता SH) [स°] Bhṣ (var.) Pad, SH, SRRU, Cr, Subh.

(d) इवोत्तमः IS.

They depend not on (others') love [or : on soil] nor on their fitness [or : on a dish] nor on difference of status [or : on a wick]. Ever attached to others' good, good men are like jewel-lamps. (D.H.H. Ingalls's translation).

अपेतव्यापारं गत° see व्यपेतव्यापारं गत°.

2127\*

अपेताः शत्रुभ्यो वयमिति विषादोऽयमफलः  
प्रतीकारस्त्वेषामनिशमनुसंधातुमुचितः ।

जरासंधाद्भृगुः सह हलभृता दानवरिपुर्  
जधानेनं पश्चान्न किमनिलसूनुः प्रियसखः ॥

(आ) SkV 1371.

(c) नररिपुर् (द° om) SkV (MS).

Śikhariṇī metre.

This laziness of thinking that our foes/are far removed forebodes us ill, / for we still should keep our watch



against them./Jarāsandha<sup>1</sup> broke the power/of Kṛṣṇa and his brother; yet, was this/a cause that Bḥīma, their dear friend,/in after times should not slay him. (D.H.H. Ingalls's translation).

1. Cf. MBh 2 14. See S. Sørensen, *Index to the names in the Mahābhārata*; p. 354.

2128\*

अपेहि हृदयाद्वा मे वामे दर्शनमेहि वा ।  
अदूरविरहोत्कण्ठा- दुःखं दुःखेन सह्यते ॥

(आ) VS 1252.

Take thyself off my heart, Perverse one, or show thyself. The misery of separation, when present nearby, is borne with difficulty. (A. A. R.).

2129\*

अप्यखिलालंकारा-  
नाकलयन्तोऽपि रसविदश्चित्रम् ।  
कलयन्ति सरसकान्धे  
नालंकारं कदाचिदपि ॥

(आ) NBh 262.

Āryā metre.

Critics who appreciate sentiments in poetry consider even the use of all figures of speech (without *rasa*) to be *citra-kāya*. They never consciously employ figures of speech in poetry full of sentiments. (A. A. R.).

2130\*

अप्यग्रणीर्मन्त्रकृतामृषीणां  
कुशाग्रबुद्धे कुशली गुरुस्ते ।  
यतस्त्वया ज्ञानमशेषमाप्तं  
लोकेन चैतन्यमिवोष्णरश्मेः ॥

(अ) Ragh 5.4 (cf. A. Scharpé's *Kālidāsa-Lexicon* I. 4; p. 74).

(आ) Sama 2 क 81.

(a) अग्रणीर् Ragh (var.).

(d) चैतन्यमुग्रादिव दीक्षितेन Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Oh you of acute intellect ! is it well with your preceptor who is the fore most of those sages who were the authors of hymns, and from whom you have obtained complete knowledge, as the world obtains consciousness [activity] from the hot-rayed one (sun). (G. R. Nandargikar's translation).

2131

अप्यतिशयितमनर्थं

शमयत्यर्थं समर्पयन् नृपतिः ।

तमनर्पयन् निरर्थं

प्राणेन समं परित्यजत्यर्थम् ॥

(आ) SMH 7.15.

(b) समयत्य् SMH (var.); समर्प्य° SMH ; समर्प्येन्नृपतिः SMH (MS).

(c) तदन° SMH (var.); तमनर्पयन् SMH.

Āryā-giti metre.

A king offering wealth (as tribute or ransom) escapes [calms down] even danger of a serious kind. Not offering this wealth he loses the wealth along with his life. (A. A. R.).

2132

अप्यत्युच्चो भूमिसमः पार्थिवोऽपि न पार्थिवः ।  
मानार्थं जीवितं तस्य कृते माने न जीवति ॥

(आ) JS 353.33 (puzzle<sup>1</sup>).

(a) अत्युच्चोऽपि JS (var.).

1. प्रमाणार्था समुन्नता भूमिः

Though very high it is equal to the earth; though belonging to the earth it is not the king; its existence is for finding out the truth [measure of honour], but when that has been accomplished it no longer lives [not useful] (*Answer*: a raised platform to take oaths in a court of law). (A. A. R.).

2133\*

अप्यनारभमाणस्य विभोरुत्पाविताः परैः ।  
व्रजन्ति गुणतामर्याः शब्दा इव विहायसः ॥

(अ) Śiś 2.91.

The ends achieved by others are attributed to the overlord, though he may not exert himself, just as sounds, which are generated by other agencies, become the property of the sky (which itself is quite inactive). (M. S. Bhandare's translation).

2134\*

अप्यनावर्जिताः स्वेन फलरागेण सन्ताः ।  
अर्भकैरपि गृह्यन्ते साधुसंतानशाखिनः ॥

(आ) SNi 10.2.

(b) फलभारेण संनताः SNi (KM).

The wish-granting tree of good people bend (with humility) by the fruit of affection and its fruits of goodness can be harvested even by children without the trouble of bending their branches (without servility). (A. A. R.).

2135

अप्यनेकैरुपचितैर् दुर्विनीतैः सुतैरलम् ।  
निदर्शनं धार्तराष्ट्राः शतं दुर्योधनादयः ॥

(आ) SMH 2.44.

(c) धार्तराष्ट्राः SMH.

(d) दुर्योधनं SMH.

Enough [no use] even of many sons who are nourished well but who turn out to be ill-behaved. This is exemplified in the hundred sons of Dhṛtarāṣṭra, Duryodhana and others. (A. A. R.).

2136

अप्यभोष्टा न लभ्यन्ते संत्यक्ता न त्यजन्ति च ।  
वासना इव संसारे मोहनैकपराः स्त्रियः ॥

(आ) SRHt 139.3 (a. Bṛhatkathā; but not found in K&amp;B), SSSN 206.3.

(a) अप्य...ष्टा SRHt (one akṣara missing); अप्यन्विष्टा SSSN.

The desired ones are not available and though abandoned they refuse to leave : thus women, like *vāsana*-s (predilections inherited from previous births) in life, are there only to confound men. (A. A. R.).

अप्यर्थितोपगमितैर् see विपक्षगन्धबद्धैर्.

2137\*

अप्यशक्यं त्वया दत्तं दुःखं शक्यन्तरात्मनि ।  
बाष्पो वाहीकनारीणां वेगवाही कपोलयोः ॥

(आ) Vamana's Kavyālamkāra-sūtra-vṛtti ad 4.1, (p.49).

Thou hast inflicted unbearable pain on the innermost soul of the woman of the Śaka-country ; and along the cheeks of the ploughmen's wives, tears are flowing copiously. (G. Jhā's translation).<sup>1</sup>

1. Quoted as an example of *yamaka* in the middle of consecutive feet.

अप्यसुप्रणयिनां रघोः see कृच्छ्रलब्धमपि.

2138

अप्याकरसमुत्पन्न- मणिजातिरसंस्कृता ।  
जातरूपेण कल्याणि न हि संयोगमर्हति ॥

(आ) Māl 5.18. (Cf. A. Scharpé's Kālidāsa Lexicon 1.2; p. 58).

(आ) Almm 33, SR 217.48, SSB 601.2.

(a) अस्माकमुःसवमणिर् Māl (var.).

(b) मणिजातिपुरस्कृतः Māl (var.).

(d) तर्हि [न हि] Māl (var.).

Even though sprung from a mine, jewels<sup>1</sup> are not worthy, O noble one, until polished, of union with gold.<sup>2</sup> (C H. Tawney's translation).

1. i.e. Mālavikā (Tārānātha).

2. i.e. Agnimitra (Tārānātha).

अप्याजयार्थं सुलभं see No. 2016.

2139

अप्यात्मनो विनाशं  
गणयति न खलः परव्यसनहृष्टः ।  
प्रायो मस्तकनाशे  
समरमुखे नृत्यति कवन्धः ॥

- (अ) P (Pts 1.365, PtsK 1.443).  
(आ) ŚP 374, JS 59.21 (a. Ravigupta),  
SRHt 44.54, (a. Caphaladeva), SR  
56.115 (a. P) ; SSB 318. 117, SRK  
24. 23, (a. Indisēsaprukha), IS 456.  
Cf. ABORI 48; p. 146; No. 6.  
(a) नैवात्मनो [ अ° ] ŚP, SR, SSB.  
(b) ग° न tr. SRHt ; पिशुनः [ न ख° ] P,  
SR, SSB.  
(c) प्राप्य सहस्रविनाशं SP, SR, SSB ; प्रायः  
सहस्रनाशे JS, SRHt.  
(d) समरे नृत्यति (नृत्यति मुदा SR [ *contra*  
*metrum* ]) कवन्ध इव ŚP, SR, SSB ;  
नटति [ नृ° ] PtsK ( *contra metrum* ).  
Āryā metre.

A wicked person gloating over the misfortunes of others minds not his own destruction (downfall). Generally, in the thick of battle, the headless trunk dances though it has its head cut off. (A. A. R.).

2140

अप्यापत्समयः साधोः प्रयाति श्लाघनीयताम् ।  
विधोर्विधुंतुदास्कन्द- विपत्कालोऽपि सुन्दरः ॥

- (अ) Dr̥ṣṭāntaśataka of Kusumadeva 42.  
(KSH 220).  
(आ) VS 297 (a. Kusumadeva), SR 46.60  
(a. VS), SSB 303.62, IS 457.

Even the calamitous times of the good come in for praise. The dangerous time when the moon is under the grip of Rāhu (lunar eclipse) is charming (considered as holy time). (A. A. R.).

2141\*

अप्यामीलितपङ्कजां कमलिनीमप्युल्लसत्पल्लवां  
वासन्तीमपि सौघभित्तिपतितामात्मप्रतिच्छायािकाम् ।  
मन्वानः प्रथमं प्रियेति पुलकस्वेदप्रकम्पाकुलं  
प्रीत्यालिङ्गति नास्ति सेति न पुनः खेदोत्तरं मूर्च्छति ॥

- (आ) Skm (Skm [B] 996, Skm [POS]  
2.105.1).  
(a) पल्लवं Skm (var.).  
(c) °स्वेदास्र° or °स्वेदाश्रु° [ °स्वे° ] Skm (var.).  
Śārdūlavikrīḍita metre.

Thinking at first that the lotus plant with the petals of the flower closed to be his beloved and later the *vāsantī* creeper full of tender leaves and finally his own shadow reflected on the walls of the mansion (to be his beloved), he embraced them in succession with all fervour, tremor, horripilation and sweat ; but finding them to be not his sweetheart he does not swoon by disappointment [not being quite right in his senses due to emotionalism]. (A. A. R.).

2142

अप्युत्कटे च रौद्रे च शत्रौ यस्य न हीयते ।  
घर्षं प्राप्ते महीपस्य न स याति परामवम् ॥

- (अ) P (PP 1.78, Pts 1.103, PtsK 1.116).  
(आ) IS 458.  
(c) महीनाथे Pts, PtsK.

If a king be brave, however/fierce the foe and grim,/sorrows of humiliation/ do not wait for him. (A.W. Ryder's translation).

2143

अप्युन्नतपदारूढः पूज्यान् नैवापमानयेत् ।  
नहुषः शक्रतां प्राप्य च्युतोऽगस्त्यावमाननात् ॥

- (आ) SR 154.75, SSB 482.75.

However high the position that one may occupy, one should never show

disrespect to those worthy of honour. King Nahuṣa occupying Indra's place was hurled down for insulting the sage Agastya. (A. A. R.).

अप्युन्नतिं प्राप्य नरः (नूपः) see No. 704.

अप्युन्मत्तश्च प्रलपतो see No. 2144.

2144

अप्युन्मत्तात् प्रलपतो बालाच्च परिसर्पतः ।  
सर्वतः सारमावद्याद् अश्मभ्य इव काञ्चनम् ॥

(अ) MBh (MBh [Bh] 5.34.30, MBh [R] 5.33.31, MBh [C] 5.1125), P(PT 2.144, PTem 2.126). Cf. Ru 121. Cf. तस्मान्मस्य परे.

(आ) VS 2714, SR 382.211 (a. MBh), IS 459, SRHt 189.24 (a. MBh), SSSN 180.19 (a. MBh).

(a) उन्मत्ताच्च (अप्युन्मत्तश्च) प्र° PTem.

(b) बालादपि सुभाषितं MBh (var.) ; °जल्पतः [°स°] MBh (var.), SR.

(d) पांसुभ्यः [अ°] MBh (var.).

One should extract truths *from everyone even* from the ravings of the maniac and the prattlings of children, like gold from stone. (P.C. Roy's translation).<sup>1</sup>

1. Words in italics are my additions.

2145

अप्युवार्यंस्त्रिभिस्तात योऽर्थः प्राप्तुं न शक्यते ।  
तस्य विक्रमकालास्तान् युक्तानाहुर्मनीषिणः ॥

(अ) R (R [Bar] 6.9.8, R [B] 6.9.8, R [R] 6.9.8, R [G] 5.80, 8, R [L] 5.80.9, R [Ku] 6.9.8).

(आ) IS 7449.

(इ) NS (OJ) 2.3.

It is said by the wise, dear boy, that that is the proper time to show one's valour when one is unable to secure one's goal by the other three means<sup>1</sup>.

1. Conciliation, gift and disservice.

2146\*

अप्युद्दामव्यसनसरणोः संगमे कामुकानां  
भद्रं भद्रे भुवनजयिनस्त्वत्कलाकौलशस्य ।  
अप्युत्साहप्रचुरसुहृदः कामकेलीनिवासाः  
प्रौढोत्साहास्तव सुवदने स्वस्तिमन्तो विलासाः ॥

(अ) Sam 1.24.

Mandakrāntā metre.

“Now glory be to your<sup>1</sup> astuteness and address, fair girl, for it is victorious over all the world ! Does not a lover think it unmerciful calamity to leave your arms and be alone in the street ? Now glory and honour to your beauty, child of the space of spells, for with a joyous strength it sweetly emanates and penetrates, and subjugates your friends.” (E. Powys Mather's translation).

1. refers to prostitutes.

2147\*

अप्येकवंशजनुषोः

पश्यत पूर्णत्वतुच्छताभाजोः ।

ज्याकार्मुकयोः कश्चिद्

गुणभूतः कश्चिदपि भर्ता ॥

(अ) SR 171.795, SSR 506.795.

Āryā metre.

Look at the difference between the two, the bow and the bow-string, though born of the same *vamsa* [family : bamboo], one [the bow] occupying the position of the master and the other *gunibhūta* [subordinate: serving as string, though full of merits]. (A. A. R.).

अप्येकाक्षरदातारं see No. 7603.

2148\*

अप्येतद्रजनीमयं जगदथो निद्रामयी सा निशा

निद्रा स्वप्नमयी भवेदथ च स स्वप्नो मृगाक्षीमयः ।

सेयं मानमयी मम प्रियतमा तच्चाटुचेष्टामयी

मादृक् क्वेति समीहितकविधये संकल्प तुभ्यं नमः ॥

(आ) Skm (Skm [B] 928, Skm [POS] 2.91, 3) (a.<sup>1</sup> Gotithiya-divākara).

meeting, but they trouble and worry Cupid as well. (A. A. R.).

(d) मानः or कीदृक् [मा°] Skm (var.).

2151\*

1. in Skm (B) only.

Śardūlavikrīḍita metre.

Oh, the world to be all night time and night all sleep, and sleep of dreams and dreams full of the deer-eyed one ; and the beloved to be full of jealous anger, and where am I full of coaxing words to appease her ?—thus bringing out the desired object, to thee O fancy, my obeisance ! (A. A. R.).

अप्रकटवर्तितस्तन-

मण्डलिकानिभूतचक्रवशिन्यः ।

आवेशयन्ति हृदयं

स्मरचर्यागुप्तयोगिन्यः ॥

(आ) Skm (Skm [B] 477, Skm [POS] 2.1.2) (a. Gosoka).

(d) सुर° [स्म°] Skm (var.).

Āryā metre.

Exhibiting the circular depression at their rounded bosom which is not (ordinarily) visible, the women posing as *yogini-s* [female magicians] but clever in love making, captivate the hearts of the passers by. (A. A. R.).

2149

अप्येव वहनं स्पृष्ट्वा वने तिष्ठन्ति पादपाः ।

राजदोषपराभृष्टास् तिष्ठन्ते नापराधिनः ॥

(आ) SRHt 146. 25 (a. Śrīramāyaṇa, but not found in the Bombay ed. of R), SSSN 167.24 (a. R).

(d) न तिष्ठन्त्यपराधिनः SSSN.

Trees in the forest may survive after being touched by the forest conflagration : but those guilty of offence against the king remain not (alive). (A. A. R.).

2152

अप्रकटीकृतशक्तिः

शक्तोऽपि जनात् तिरस्क्रियां लभते ।

निवसन्नन्तर्दक्षिणि

लङ्घ्यो वह्निर्न तु ज्वलितः ॥

(आ) P (Pts 1.31, PtsK 1.37). Cf. No. 101 and SkP, Kāśīkha. 1.85).

(आ) SR 171. 776, SSB 505.776, IS 460, GSL 16.

(b) जनस्तिरस्क्रियां Pts, SR, SSB, GSL ; लभत PtsK.

(d) तु [तु] PtsK.

Āryā metre.

Even a strong person is looked down upon unless he makes his strength felt ; fire latent in wood can be stamped under foot, but not if it is ablaze. (Dr. A. Sharma's translation).

2150

अप्यौत्सुक्ये महति वयितप्रार्थनासु प्रतीपाः

काङ्क्षन्त्योऽपि व्यतिकरसुखं कातराः स्वाङ्गदाने ।

आबाध्यन्ते न खलु मदनेनैव लब्धान्तरत्वाद्

आबाधन्ते मनसिजमपि क्षिप्तकालाः कुमार्यः ॥

(आ) SR 318.13, SSB 175.14.

Mandākrānta metre.

Maidens, past the time of marriage, full of eagerness for solicitation from lovers but disappointed and though desiring the happiness of a union are timid in offering themselves and are troubled not only by the god of love who has secured an opportunity of

अप्रगल्भपदन्यासे see No. 2154.

2153

अप्रगल्भस्य या विद्या कृपणस्य च यद्धनम् ।  
यच्च बाहुबलं भीरोर् व्यर्थमेतत् त्रयं भुवि ॥

(अ) BhPr 48.

(आ) SSap 387, SMA 230, SR 161. 350,  
SSB 491.357, VP 8.31, SLPr. 46.12.3.

The three are of no avail on the earth—learning to the modest<sup>1</sup>; riches to the miser; and strength of arm to the timid<sup>2</sup>. (J. Shastri's translation).

1. Perhaps better to an "incompetent" or "unable"; L. H. Gray has "irresolute".
2. Perhaps better to a "coward".

2154

अप्रगल्भाः पदन्यासे जननीरागहेतवः ।  
सत्येके बहुलालापाः कचयो बालका इव ॥

(अ) Damayantīkathā of Trivikrama  
bhāṭṭa 1. 7, Cr 1166 (CRC 3. 33,  
CRBh II 3.34, CP5 71.53.(आ) ŚP 191 (a. Trivikramabhāṭṭa), VS  
135 (a. Trivikrama), SR 37.1 (a. ŚP),  
SSB 28.91 (a. Trivikramabhāṭṭa), SRK  
47.2 (a. Nalacampū)<sup>1</sup>, SH 372 (a.  
Trivikrama), RJ 1418 (a. Bilhāṇa),  
IS 461, SCSL 70, SuMuñ 31.11.2  
(a. Śrīvikrama).

(a) अग्र° CPS (printer's error).

(c) सन्येते Cr (var.); सत्वेके IS; सत्यके SH ;  
बहुला° SP ; °लापापाः Cr (var.).

1. In the index only.

Some poets are like children; their diction is as tottering as their feet, they disgust people [or: cause delight to their mothers], they chatter much [or: they have many endearments] (A.B. Keith's translation in his *A History of Sanskrit Literature*; p. 333).

2155

अप्रणोद्योऽतिथिः सायं सूर्योढो गृहमेधिना ।  
काले प्राप्तस्त्वकाले वा नास्यानश्नन् गृहे वसेत् ॥

(अ) Mn 3.105. Cf. No. 2156. and दिवातिथौ  
तु विमुखे. Cf. Vas 8.8, 8.4-5, 8, Vi 67.29-  
30, Y 1.107, G 5.40, Āp in Apar 152,  
Prachetas in VĀh 440.

(आ) IS 462.

(d) गृहमेधिनाम् (°ना) Rāghavananda's and  
Medhātīthi's commentary.

A guest who is sent by the (setting) sun in the evening, must not be driven away by a householder; whether he has come at (supper-)time or at an inopportune moment, he must not stay in the house without entertainment. (G. Bühler's translation).

अप्रणोद्योऽतिथि see No. 2156.

2156

अप्रणोद्योऽतिथिः सायं सूर्योढो गृहमेधिनाम् ।  
पूजया तस्य देवत्वं प्रयान्ति गृहमेधिनः ॥

(अ) P (PP 1.130, Pts 1.170, PtsK 1.186).  
Cf. No. 2155.

(आ) IS 463.

(a) संप्राप्तो योऽतिथिः Pts; अप्रणोद्यो PP; अपरो  
यो JS; परैति यो IS.

(b) गृहमेधिना IS.

(d) लमन्ते [प्र°] Pts.

No stranger may be turned aside/ who seeks your door at eventide; /nay, honour him and you shall be/transmuted into deity. (A.W. Ryder's translation).

2157

अप्रतिकृत्यात्मानं

सहसानर्थेषु न प्रवर्तेत ।

शिरसि धृतेऽमृतकिरणे

धिपमघसद्विषमनेदोऽपि ॥

(आ) JS 405.28 (a. Vallabhadeva).

(d) स्फि om. JS (MS).

Āryā metre.

One should not engage oneself in dangerous activities without taking adequate remedial measures. Even the odd-eyed god [Śiva] drank the poison (*halahala*) only after taking up on his head the nectar-rayed one (the moon). (A. A. R.).

2158

अप्रतिबुद्धे श्रोतरि  
वक्तुर्वक्षिं प्रयाति वैफल्यम् ।  
नयनविहीने भर्तरि  
लावण्यमिवेह खञ्जनाक्षीणाम् ॥

(अ) Dvi Appendix 24. Variant of No. 3455.

(आ) SR 170.742 (a. VS), SSB 504.742, SRK 236.58 (a. Prasaṅgaratnāvalī), SH 411 IS 7662, VS 2888 *v.l.*, SRHt 199.138 (a. Sundarapāṇḍya) *v.l.*, GSL 17.

(a) अप्रतिबोधे SH.

(b) वक्तृत्वमनर्थकं (भवति SRHt, Dvi), पुंसाम् VS, SRHt, Dvi; वक्तुर्वाणी SH.

(c) नेत्रविहीने कामिनि (स्वामिनि Dvi) Dvi, VS, SRHt.

(d) लावण्यविलासवत्स्त्रीणाम् (लावण्यमनर्थकं स्त्री° Dvi, SRHt), Dvi, VS, SRHt; लावण्यगुणा इव स्त्रीणाम् SH.

Āryā-gīti metre.

Good words fall flat upon the ears of a dullard, just as the charms of a pretty-eyed woman are lost upon a sightless husband. (Dr. A. Sharma's translation).

2159

अप्रतिष्ठाश्च ये केचिद् अघर्मशरणाश्च ये ।  
तेषां प्रतिष्ठा गङ्गेह शरणं शर्मं वर्मं च ॥

(अ) MBh (MBh[Bh]13.27.44, MBh [R] 13.26.45, MBh [C] 13.1803).

(आ) IS 464.

(a) तु [च] MBh (var.).

(b) अकर्मचरणश्च ये MBh (var.); अशर्म°[अध°] MBh (var.).

(c) तथा [तेषां] MBh (var.).

(d) शरणं घर्मं शर्मं च MBh (var.); ब्रह्म [व°] MBh (var.); कर्म [व°] MBh (var.).

The river Ganges is the refuge, source of happiness and armour to those who are not well established (in right conduct) and who indulge in unrighteous activity (due to human weakness). (A. A. R.).

2160

अप्रत्यक्षाणि शास्त्राणि विवादस्तत्र केवलम् ।  
प्रत्यक्षं ज्योतिषं शास्त्रं चन्द्राकौ यत्र साक्षिणौ ॥

(आ) Sama 1.31.

The scriptural statements are not capable of being verified before one's eyes : they merely contribute to debate. But astrology is sustained with visible proofs, for the witnesses there are the sun and the moon. (A. A. R.).

2161\*

अप्रत्याकलितप्रभावविभवे सर्वाश्रयाम्भोनिधौ  
वासो नाल्पतपःफलं यदपरं वोपोऽयमेको महान् ।  
शम्बूकोऽपि यदत्र दुर्लभतरं रत्नं रत्नघोः सह  
स्पष्टमिकनिवासकारणवशादेकान्ततो वाञ्छति ॥

(आ) SkV 1020, Prasanna 69a (a. Kavirāja), 70 b (anonymous).

(a) अप्रांत्या° Prasanna 69a ; स्वप्रत्या° Prasanna 70 b.

(b) नान्यतपः Prasanna 69a ; भवान् [म°] Prasanna 69 a ; वने [म°] Prasanna 70b.

(c) दुर्लभतलै° Prasanna 69a.

Śārdūlavikriḍita metre,

To live in the all-embracing sea, / whose powers exceed all calculations, / would be a happy lot, / where not one fault opposed ; / that there is an oyster who will ever vie / with even the richest and most precious pearl / on ground of common dwelling. (D.H.H. Ingalls's translation).

अप्रदाता पिता वाच्य see कालेऽवाता पिता.

2162

अप्रदाता समृद्धोऽसौ दरिद्रश्च महामनाः ।  
अधृतश्च समुन्नद्धस् तमाहूर्मूढचेतसम् ॥

(इ) SS (CJ) 349. Cf. No. 3546.

(b) दरिद्रश्च or दरिद्रस्य SS (OJ) (var.).

Foolish is he, who though prosperous does not help others ; who though poor is generous ; and who though ignorant is proud and swollen. (Raghu Vira's translation).

2163

अप्रदीपा यथा रात्रिर् अनादित्यं यथा नभः ।  
तथासांबत्सरो राजा क्षमत्यन्ध इवाध्वनि ॥

(अ) Bṛhatsambhitā of Varāhamihira 2.9 (in ChSS ed. 2.24).

(आ) JS 397.93 ( a. Varāhamihira ). (Cf. A.B. Keith, *A History of Sanskrit Literature*, p. 532).

As the night without a light, as the sky without the sun, so is a king without an astrologer ; like a blind man he erreth on the road. (H. Kern's translation in JRAS 4 of 1870).

2164

अप्रधानः प्रधानः स्यात् पार्थिवं यदि सेवते ।  
प्रधानोऽप्यप्रधानः स्याद् यदि सेवाविजितः ॥

(अ) P (PP 1.17, Pts 1.34, PtsK 1.40, PM 1.15), Cr 1167 (CvL I 8.45), Śts 21.9. Cf. Crn 169.

(आ) IS<sub>2</sub>465.

(a) अप्रधान प्रधान Cr ; प्रधान Śts (var.) ; स्य Śts (var.).

(b) से° य° पा° tr. Pts, PtsK ; य° से° पा° Cr ; पाथिवा PP (var.) ; सेवेत Cr, Śts ; सेवे Śts (var.).

(c) प्रधानं Cr.

(d) भूपतिर्वजितः Śts (var.) ; भूपतिवि° Śts (var.).

An unimportant person becomes important, as soon as he is employed by a prince (and) an important person becomes unimportant as soon as he is unemployed,

2165\*

अप्रभूतमतनीयसि तन्वी  
काञ्चिघाम्नि पिहितंकतरोर ।  
श्रीममाकुलकरा विचक्षणं  
क्रान्तपल्लवमभीष्टतमेन ॥

(अ) Śis 10.83.

(आ) SR 321.9 ( a. Śis ), SSB 180.9 ( a. Māgha ).

Svāgatā metre.

A slim young lady drew back with tremulous hands the silk garment whose end was dragged by the beloved lover, and which was then hardly sufficient to cover the broad regions of her girdle and which could just screen one of her thighs. (A. A. R.).

2166

अप्रमत्तश्च यो राजा सर्वज्ञो विजितेन्द्रियः ।  
कृतज्ञो धर्मशीलश्च स राजा तिष्ठते चिरम् ॥

(अ) R (R [Bar.] 3.31.19, R [B] 3.33.20), R[G] 3.37.20, R [L] 3,37.20, R[Ku] 3.33.20).

(a) तु [च] R (var.).

(b) चारचक्षुर्विजितेन्द्रियः R (var.) ; धर्मज्ञो or समर्थो or सर्वतो or धर्मज्ञैर् [स°] R (var.) ; विदितेन्द्रियः [वि°] R (var.).



(c) कार्यज्ञो [कृ°] R (var.).

(d) चिरं भोगानुपाश्नुते R (var.); राज्ये R (var.).

This king who is vigilant, who is well versed in knowledge, who controls his senses, who is grateful and who is virtuous, will reign over the kingdom for a long time.

2167

अप्रमत्तेऽपि पुरुषे हितकार्यावलम्बिनि ।  
देवमुन्मार्गंरसिकम् अन्ययैव प्रमद्यते ॥

(अ) P (PT 2.168, PTem 2.150). Cf. Ru 127.

(b) हितर्या° PTem.

(c) देवसन्मार्ग° PTem.

Though the individual is very vigilant and pursues beneficial activities, fate thrusts him into a different course which makes him indulge with pleasure in questionable activities. (A. A. R.).

अप्रमाप्यं च वेदानां see No. 2186.

अप्रमावमनालस्यं see गूढमैथुन°

2168

अप्रमादश्च कर्तव्यस् त्वया राज्ञः समाश्रये ।  
त्वदीयस्य शरीरस्य वयं भाग्योपजीविनः ॥

(अ) P (PP 1.58).

(b) राज्ञा PP (var.).

(d) भोग्योप° PP (var.).

Be heedful in the presence of the king ;/we also to your health and fortune cling. (A.W. Ryder's translation).

अप्रमादोऽनिधिष्ठानं see No. 2170.

2169\*

अप्रसन्नमपराद्धरि पत्यो  
कोपदीप्तमुररीकृतधैर्यम् ।  
सालितं नु शमितं नु वधूनां  
द्रावितं नु हृदयं मधुवारैः ॥

(अ) Śiś 10.14.

(आ) VS 2011, SR 315.17 (a. VS), SSB 170.17 (a. Māgha).

Svāgatā metre.

When the lover had offended her the wife's face was by no means cheerful but burning with anger and full of hardness. But with frequent cups of wine, was her heart washed [clean of anger], pacified or melted (with love)? [that she became cheerful again]. (A. A. R.).

2170

अप्रसादोऽनिधिष्ठानं देयांशहरणं च यत् ।  
कालयापोऽप्रतीकारस् तद् वैराग्यस्य कारणम् ॥

(अ) H (HJ 3.93, HS 3.90, HM 3.90, HK 3.90, HP 3.88, HN 3.88, HH 87.13-4, HC 115.6-7).

(आ) SR 382.212 (a. H), IS 466.

(a) अप्रमादो IS ; अनिधिस्थानं HH.

(b) देयांशग्रहणं यतः HP (var.); देयात् (देयात्°) HN ; देशानां IS.

(c) कालयायोऽप्रतीकारस् HP अप्रतीकार HJ; अप्रति° IS.

(d) एतद् (तत्तु HP) ; वैराग्यका° HJ, HP ; तनुरेवात्र का° IS; तत्र HP (var.).

Want of kindness ; not being present ; appropriating the shares that ought to be distributed ; procrastination ; non-retaliation: these (are) the causes of disaffection.<sup>1</sup> (F. Johnson's translation).

1. of the army towards the king

2171

अप्रस्तावस्तुतिभिरनिशं कर्णशूलं करोति  
स्वं वारिद्यं वदति वसनं दर्शयत्येव जीर्णम् ।  
छायाभूतश्चलति न पुरः पार्श्वयोर्नैव पञ्चान्  
निःस्वः खेदं दिशति घनिनां व्याधिबद्धुश्चिकित्स्यः ॥

(अ) VS 3202 (a. Kṣemendra), SR 67.54, SSB 334.55.

Mandākrāntā metre.

The indigent person pains the ears of the rich by inopportune and incessant praises, speaks of his poverty and exhibits his own worn out dress. He moves like a shadow but not in front or at the sides or at the back. Thus do the poor worry the rich like a disease beyond remedy. (A. A. R.).

अप्रत्याकलितप्रभा° see No. 2161.

2172\*

अप्राकृतः स कथमस्तु न विस्मयाय  
यस्मिन्नुवास करुणा च कृतज्ञता च ।  
लक्ष्मीश्च सात्त्विकगुणज्वलितं च तेजो  
धर्मश्च मानविनयो च पराक्रमश्च ॥

(अ) Sar 4.137 (p. 486), Amd 318.919.

(a) अप्राकृतस्तु Sar; अप्राकृतः Amd (var.).

(d) मानविजयो Sar.

Vasantatilakā metre.

How does that man of culture not inspire wonder, in whom reside compassion and gratitude, wealth and effulgence born of excellent qualities, as also righteousness, honour, modesty and valour? (A. A. R.).

अप्राकृतस्तु कथमस्तु see No. 2172.

2173\*

अप्राकृतस्य चरितातिशयस्य भावैर्  
अत्यद्भुतैर्म हृतस्य तथाप्यनास्या ।  
कोऽप्येष वीरशिशुकाकृतिरप्रमेय-  
सामर्थ्यसारसमुदायमयः पदार्यः ॥

(अ) Mahāvira 2.39.

(अ) Amd 140.338, Kpr 7.233, SR 360.28 (a. Mahāvira), SSB 247.28 (a. Bhavabhūti).

(a) °शयैश्च दृष्टैर् Amd, Kpr, SR, SSB

(b) अपहृतस्य (°हृतोऽस्मि SSB) तथापि नास्या Kpr (in var. as above, but तथापि ना°), SR, SSB.

(d) माहात्म्यसार° Amd, SR, SSB; सौन्दर्यसार° Kpr.

Vasantatilakā metre.

Though he is attracted by the marvellous acts of me<sup>1</sup> who am no common hero, excelling, as I do, all in brave deeds; still he<sup>2</sup> exhibits indifference towards me; therefore, he is some great being wearing the form of a warrior boy, made of a number of excellences, and high-mindedness surpassing belief. (J. Pickford's translation).<sup>3</sup>

1. Jñamadagnya.

2. Rāma.

3. Quoted in Kpr. as an example of omission of a necessary statement.

2174\*

अप्राकृतस्याहववुर्मदस्य

निवार्यमस्यास्त्रवलेन वीर्यम् ।

अल्पीयसोऽप्यामयतुल्यवृत्तेर्

महापकाराय रिपोविवृद्धिः ॥

(अ) Kir 16.24.

Upajāti metre (Indravajrā and Upen-dravajrā).

The valour of this extraordinary man [Lord Śiva disguised as a hunter] so full of martial arrogance must be put down by the strength of divine missiles; for the rise [increasing strength] of the enemy, as in the case of a disease, may result in great danger. (A. A. R.).

2175

अप्राज्ञेन च कातरेण च गुणः स्याद् भक्तियुक्तेन कः  
प्रज्ञाविक्रमशालिनोऽपि हि भवेत् किं भक्तिहीनात् फलम् ।  
प्रज्ञाविक्रमभक्तयः समुदिता येषां गुणा भूतये  
ते भृत्या नृपतेः कलत्रमितरे संपत्सु चापत्सु च ॥

(अ) Mudr (Mudr [BSS]1.15, Mudr [W] 1.15), Sts 138.10-4, PD 300.17.

(आ) JS 409.61 (a. Viśākhadatta), SRHt 132.7 (a. Mudr.), SSSN 106.6 (a. Mudr.), SR 139.9, SSB 454.9, IS 467.

(a) अज्ञानेन Mudr (var.). Śts (var.); अज्ञानेन Śts (var.); न [च] Śts (var.); गुणाः Śts (var.); स्यात्सानुरामेण (°स्वानु° or °सुनु° Śts [var.]) Mudr (var.), Śts, PD, JS, SRHt, SSSN; किं [कः] SRHt, SSSN.

(b) न [हि] SRHt.

(c) प्रज्ञाविक्रमभवत्स्य (°मलब्धयः Śts [var.]) Mudr (BSS); भूतले Śts (var.).

(d) कलत्रमपरे Śts (var.); चापत्स्वपि Śts (var.). Śārdūlavikrīḍita metre.

Of what worth is he though devoted but unintelligent and timid? Of what use again is he, though endowed with intelligence and valour but lacking in devotion? But those in whom are developed the qualities of intelligence, valour and devotion conducting to the king's prosperity, are his real servants; others, like his family are to be maintained in prosperity and adversity. (R.S. Walimbe's translation).

2176

अप्राप्तकालं वचनं बृहस्पतिरपि ब्रुवन् ।  
लभते बुद्धचवज्ञानम् अवमानं च भारत ॥

(अ) MBh (MBh [Bh] 5.39.2, MBh [R] 5.38.2, MBh [C]5.1447), P (PT 1.22, PTem 1.19, PS 1.28, PN 2.19, PP 1.23, Pts 1.63, PRE 1.24, PM 1. 27), H (HJ 2.61, HS 2.60, HM 2.63, HK 2.63, HP 2.56, HN 2.55, HH 49.2-3, HC 65.2-3), Cr 1168 (CNPh 159). Cf. JSAIL 30.59.

(आ) VS 2789 (a. Vyāsa), SR 146.139 (a. VS), SSB 467. 26 (a. Vyāsa),

SRHt 146, 33 (a. MBh), SSH 1.67, SRRU 847 (a. Vyāsa), IS 468, SSSN 168.31 (a. MBh). See No. 2177 and ABORI 55; p. 128.

(a) अप्राप्तकाले MBh (var.), PS (but ABC as in PS), Cr (var.); °कावल° PN, H.

(b) बृहस्पतिरि° Cr (var.); ब्रुवन् PS (var.).

(c) लभ्यते PTem (var.); न केवलमसंमानं PP; लभ्यते PTem (var.); प्राप्नुयाद् [ल°] PN, H, SR, SSB; प्राप्नोति Cr (var.); बुद्धचविज्ञानम् (बुद्धि° PS [var.]) MBh (var.), PS (var.).

(d) विप्रियत्वं च गच्छति PP; अवज्ञानं च केवलम् SSSN, अपमानं MBh (var.), PN, Pts, H, Cr (var.); शाश्वतं (सा° PN)[भा°] MBh (var.), PS (var.), PN, H, SR, SSB; केवलम् [भा°] PT, PTem, PRE, Cr, VS, SRHt, SSH, SRRU, SSSN; तत्क्षणम् [भा°]PS, PN; विन्दति PS (var.); पुष्कलम् Pts.

O Bhārata, even if Bṛhaspati would utter a word at improper time, his intelligence would be held in contempt, and (he himself) would be held in disrespect.

2177

अप्राप्तकालवचनं बृहस्पतिरपि ब्रुवन् ।  
प्राप्नुयाद् बुद्धिशंथित्यम् अपमानं च शाश्वतम् ॥

(आ) Sama 1 अ 60. Cf. Nos. 2176.

Untimely speech though made by Bṛhaspati himself results in inattention (disregard) and permanent dishonour. (A. A. R.).

अप्राप्तकाले वचनं see Nos. 2176-7.

2178

अप्राप्तकालो यो मूर्खो हसेत् स्वेच्छानुसारतः ।  
प्राप्नुयाद् बुद्धचवज्ञानं सभायां चैव शाश्वतम् ॥

(आ) Bahudarśana 116, IS 468 (Zus.). See Nos. 2176-7.

The fool who laughs untimely, following his own inclinations, will acquire permanent contempt in the assembly (of the wise). (A. A. R.).

2179\*

अप्राप्तकैलिसुखयोरतिमानरुद्ध-

संधानयो रहसि जातरुषोरकस्मात् ।

यूनोमिथोऽमिलपतोः प्रथमानुनीति

नावाः प्रतादपिशुनाः क्षपयन्ति निद्राम् ॥

(आ) SkV 686 (a. Sonnoka), Kav. 399 (a. Sonnoka).

(b) सत्वानयो SkV (var.); रहसे Kav (MS).

(c) पूरोमिथोऽमिलपितोः Kav (MS).

Vasantatilakā metre.

The youthful lovers play no sportive game./ A secret grievance lies in either heart,/with both too proud for armistice./Each looks to other for the first apology,/and while the symptoms of their love foretell/forgiveness at the end, they meanwhile waste the night. (D.H.H. Ingalls's translation).

2180\*

अप्राप्तपुष्पोद्गमविभ्रमैव

रुद्धा भुजङ्गेन तथा यथेयम् ।

न शक्यते स्पष्टमपीहमानैर्

आमोदिनी चन्दनशाखिकेव ॥

(आ) PV 374 (a. Madhava).

Upajati metre (Indravajrā and Upen-dravajrā).

She is without the sportive charms of a mature girl and when held up by a gallant cannot even be touched by those full of desire like a fragrant and growing sandal tree which has not put forth flowers and can not be touched due to the presence of a snake. (A. A. R.).

2181\*

अप्राप्तप्रथमावकर्तनरुषा व्यानम्रमूकीभवद्-  
वक्त्रेवन्वशिरःसु यस्य दहने छिन्नं शिरो जुह्वतः ।  
उच्चार्थं स्वयमेव मन्त्रमकरोघ्नास्याहमित्यात्मनस्  
त्यागं पङ्क्तिमुखः स विक्रमसुहृद्वीरः कथं वर्ण्यते ॥

(आ) JS 318.5 (a. Māyurāja).

Śārdūlavikriḍita metre.

How are we to extol that hero full of valour, Pañktimukha [Rāvaṇa], who offered himself to be sacrificed by saying, 'Not the other, let me be sacrificed', and who repeated the preliminary *mantra* himself when another head was being thrown into the fire and who became furious because he did not receive the honour of his head being cut off first when all others had their head cast down in silence? (A. A. R.).

2182

अप्राप्तयौवना नारी न कामाय न शान्तये ।  
संप्राप्ते षोडशे वर्षे गर्दभी चाप्सरायते ॥

(आ) Sama 2 स 23.

A female who has not attained youth is of no use either for love or quiet (peace). But when she has reached sixteen even a she-ass is charming like a heavenly courtesan. (A. A. R.).

अप्राप्तरजसा गौरी see No. 3628.

2183\*

अप्राप्तवल्लभसमागमनाघिकायाः

सख्याः पुरोऽत्र निजचित्तविनोदबुद्ध्या ।

आलापवेषगतिहास्यचिकित्यनाद्यैः

प्राणेश्वरानुकृतिमाकलयन्ति लीलाम् ॥

(आ) ŚP 3167.

Vasantatilakā metre.

The friend finding the companion full of worry due to the delay in her lover's return played the role of the lover for amusement by imitating him in his speech, dress, gait, laughter, jokes and other characteristics. (A. A. R.).

अप्राप्तेषु रुदासिता° see No. 2185.

2184

अप्राप्येऽपि यथा कामे धर्मे चिन्ता न किं तथा ।  
अत्ताभेऽपि द्वयोरेका भयदा शिवदापरा ॥

(आ) IS 469, Subh 43, Pr 363.

(a) अप्राप्येऽपि Subh; कामं Subh.

(b) तथा किं Subh.

(d) भवदा Subh.

How is it that one pays more attention to even an unattainable desire than to moral merit? Even if none of both is attained, the first brings distress and the second happiness.

2185\*

अप्राप्येषु रुदासितासिरशनेरारात् कुतः शङ्कुतश्  
चक्रव्युत्क्रमकृत् परोक्षपरशुः शूलेन शून्या यथा ।  
मृत्युर्दत्यपतेः कृतः स सदृशः पादाङ्गुलीपर्वतः  
पार्वत्या प्रतिपाल्यतां त्रिभुवनं नि.शल्यकल्यं तथा ॥

(अ) Cand 56.

(a) अप्राप्येषुर् or अप्राप्येषुर् Cand (var.).

(c) पादाङ्गुलीपर्वणा Cand (var.).

Śārdūlavikrīḍita metre.

The death of (Mahiṣa), Lord of the Daityas, although not brought about by the arrow, nor participated in by the sword, and far from (being caused by) the thunderbolt, still less by the spear, being out of range of the discus, and beyond the aim of the ax, not caused by the trident, was (nevertheless) a death very similar (to such), and was brought about by Pārvatī through the joint of her toe. The three worlds (were thus made) healthy by being freed from (Mahiṣa), the thorn (in their flesh). May the three worlds be protected by Pārvatī. (G.P. Quackenbros's translation in May.)

MS II, 9

2186

अप्रामाण्यं च वेदानां शास्त्राणां चातिलङ्घनम् ।  
सर्वत्र चानवस्थानम् एतन्नाशनमात्मनः ॥

(अ) MBh (MBh [Bh] 13.37.11 and 12.80.18, MBh [C] 13.2194 and 12.2980).

(इ) SS (OJ) 119.

(a) अप्रामाण्यं or अश्रमाण्यं MBh (var.).

(b) चाभि° or चापि or चेव° MBh (var.); च विल° MBh (var.); चैव ल° MBh (var.); °लंघनात् MBh (var.).

(c) अव्यवस्था च (तु) सर्वत्र MBh 13.37.11 (var.), 12.80.16.

(d) तद्वै [एतान्] MBh 12.80.16.

Not accepting the authority of the Vedas, overstepping the śāstras, loss of faith all over—these lead to one's annihilation. (Raghu Vira's translation).

2187

अप्रार्थनमसंस्पर्शम् असंदर्शनमेव च ।  
पुरुषस्येह नियमो भवेद्रागप्रहाणये ॥

(इ) SS(OJ) 419.

(a) असंस्पर्शा SS(OJ); असंस्पर्शम् (°र्वम्; °र्शम्) SS (OJ) (var.).

(b) मसन्दर्शनम् SS (OJ).

(c) नियमद् (°मा; °म) SS (OJ).

For removing attachment, a person should neither think nor touch nor see the objects of attachment. (Raghu Vira's translation).

2188

अप्रार्थितं यथा दुःखं तथा सुखमपि स्वयम् ।  
प्राणिनं प्रतिपद्येत सर्वं नियतियन्त्रितम् ॥

(आ) SSB 374.22 (a. Saṁgrahītr).

Just as misery comes to a person unsolicited, so does happiness of its own accord. All things are controlled by destiny. (A. A. R.).

displeased (or one who is unpleasant). (A. A. R.).

अप्रार्थितानि दुःखानि see No, 348.

2192

2189

अप्रियमुक्ताः पुरुषाः

अप्रियं न हि भाषेत न विरुध्येत केनचित् ।  
कार्यसिद्धिं समीहेत कार्यभ्रंशो हि मूर्खता ॥

प्रयतन्ते द्विगुणमप्रियं वक्तुम् ।

(आ) SSB 486.201 (a. Saṁgrahīṭṛ).

तस्मादवाच्यमप्रियम्

अप्रियमभ्रोतुकामेन ॥

A person should never speak unpleasant things nor should he invite enmity with anyone. He should concentrate on the achievement of his purpose ; for, neglect of one's work [interest] is foolishness. (A. A. R.).

(अ) Dvi 7.

(आ) SRHt 198.131 (a. Sundarapāṇḍya),  
SSSN 183.54.

2190

अप्रियं पुरुष चापि परद्रोहं परस्त्रियम् ।  
अधर्ममनृतं चैव दूरात् प्राज्ञो विवर्जयेत् ॥

(c) तस्मान्न SRHt ( *contra metrum* ) ;  
तस्मादवा SSSN.

(d) अन्यप्रियवाक्यकायेन Dvi.

Āryā metre.

(आ) GSL 18, Sama 2 व 32.

A wise man should keep far away from an unpleasant person, from injuring others, from other's wives, from unrighteous conduct and from untruth. (Dr. A. Sharma's translation).

One who dislikes unpleasant things spoken to him should avoid speaking unpleasantly to others ; for when displeasing things are spoken to people they return them with interest. (A. A. R.).

2193

2191

अप्रियं यस्य कुर्वीत भूयस् तस्य प्रियं चरेत् ।  
अचिरेण प्रियः स स्याद् योऽप्रियः प्रियमाचरेत् ॥

अप्रियवचनदरिद्रैः

प्रियवचनाहयैः स्वदारपरितुष्टैः ।

(अ) MBh (MBh [Bh] 12.94.8, MBh [R] 93.8, MBh [C] 12.3489).

परपरिवादनिवृत्तैः

क्वचित् क्वचिन् मण्डिता वसुधा ॥

(आ) SRHt 186.4 (a. MBh), SSSN 89.3 (a. MBh).

(अ) BhŚ 206, Cr 74 (CL "B").

(a) यश्च SRHt.

(b) वदेत् SSSN.

(d) ऽप्रिये SRHt, SSSN.

(आ) SR 47. 91, SSB 304. 93, SRK 15. 44 (a. BhŚ), SSD 2 f 94 a, IS 470, GSL 19, VP 1.61.

He who has done an unpleasant thing to another may retrieve it by doing some good to him subsequently. Without delay he will be a friend (welcomed), who does pleasing things to one that is

(b) प्रियवचनघनाहयैः IS; प्रियवचनाहयै (°नार्थं or °नार्थैः) CL (var.), BhŚ (var.); स्वदार-संतुष्टैः BhŚ (var.).

(c) परापरिवादनिवृत्तैः BhŚ (var.); परपरि-वादिनिवृत्तैः BhŚ (var.).

(d) कैश्चिदिदं [क्व° क्व°] BhŚ (var.); कैश्चित् [क्व°] IS; भूमिः BhŚ (var.); वसुधाः or पृथिवी [क्व°] BhŚ (var.).

Āryā metre.

It is only here and there that the earth is adorned with men who are poor of speaking harsh to others, rich in uttering sweet words to their fellow-beings, content with the enjoyment of their lawful wives, and always averse to censure others. (P. G. Nath's translation)

2194

अप्रियवचनाङ्गारैर्

दग्धोऽपि न विप्रियं वदत्यायः ।

किं दह्यमानमगरु

स्वभावसुरीम परित्यजति ॥

(अ) Dvi, Appendix 12.

(आ) SRHt 36.29 (a. Sundarapāṇḍya).

Āryā metre.

A man of culture does not speak unpleasantly though burnt by the burning coals of displeasing talk. Does the fragrant aloewood abandon its natural fragrance when being burnt? (A. A. R.).

अप्रियस्य च वचसः see No. 2195.

अप्रियस्य प्रथमतः see No. 2195.

अप्रियस्यापि पथ्यस्य see No. 2195.

2195

अप्रियस्यापि वचसः परिणामाविरोधिनः ।

वक्ता श्रोता च यत्रास्ति रमन्ते तत्र संपदः ॥

(अ) P (PT 1.74, PTem 1.67, PS 1.67, PN 2.50, PP 1.235, PRE 1.75, PD 303.64), H (HJ 2.134, HS 2.128, HM 2.135, HK 2.133, HP 2.122, HN 2.121, HH

63.23-4, HC 84.15-6), KSS (KSS [AKM] 10. 60. 121, KSS (NSP) 10. 60.120) v.l. Cf. Ru 451.

(आ) SR 164.487 (a. H), SSB 496.487, IS 471, SRHt 99.13 (a. P), Sama 1 अ 69, Sama 2 अ 65, SSSN 110.12 (a P); 83.88. Cf. सुलभाः पुरुषा राजन् and पृष्टः प्रिय°.

(इ) Nāḷāḍiyār 225.

(a) अपि यस्यापि PS (var.); अप्रयस्य च HS; अप्रियस्य प्रथमतः KSS; पथ्यस्य[क्व°]PN, H, Sama, SSSN 110.12, SR, SSB.

(b) परिणामः सुखावहः H (but A in HP स प्रणमः), SSSN, SR, SSB, Sama; परिणामे हितस्य च KSS; परिणामाद् वि° PS (var.); परी° PS; °णामवि° PN; °मानुरोधिनः PS (var.); परिणामविरो° SRHt.

(c) श्रो° च tr. PTem; च om. SRHt (MS); यत्रास्ते PS (but ACK as above), SSSN 83; स्यात् KSS.

(d) तत्रः श्रीः कुरुते पदम् KSS; रमन्ते PN, PS (var.).

Where one will speak and one will heed/what in the end is well,/although unpleasant at the time,/there riches lose to dwell. (A.W. Ryder's translation).

अप्रिया अपि वक्ताः see तूर्णौ वा प्रतिवाक्ये.

2196

अप्रियाण्यपि कुर्वन्तः स्वार्थायोद्यत चेष्टिताः ।

पण्डिता नोपलभ्यन्ते वायसैरिव कोकिलाः ॥

(अ) P (PT 1.134, PTem 1.121). Cf. Ru 71.

Men of learning are not censured when they do unpleasant things for achieving their own ends just as the cuckoos are not blamed by the crows (when they deposit their eggs to be hatched by the crows). (A. A. R.).

2197

अप्रियाण्यपि कुर्वाणो निष्ठुराण्यपि च म्रुवन् ।  
चेतः प्रह्लादयत्वेव सर्वावस्थायु षल्लभः ।

(अ) P (PP 1.228). Cf. Nos. 2198-9.

(आ) IS 472.

(a) अप्रियाण्येव PP (var.).

(b) निष्ठुरोण्यपि PP (var.).

His action may be hard to bear./  
his speech be harsh to hear;/the heart  
still clings delighted to/a person truly  
dear. (A.W. Ryder's translation).

2198

अप्रियाण्यपि कुर्वाणो यः प्रियः प्रिय एव सः ।  
दग्धमन्दिरसारेऽपि कस्य वल्लावनादरः ॥

(अ) H (HJ 2.132, HS 2.126, HM 2.133,  
HK 2.131, HP 2.120, HN 2.119, HH  
63.18-9, HC 84.10-1), Cr 1169 (CNL  
88). Cf. Nos. 2197, 2199.

(आ) SkV 1670, SR 164.486 (a. H), SSB  
496.486, IS 473, GSL 20, Sama 1. अ  
68 and 2 अ 56.

(a) कुर्मयो CNL.

(b) च [ सः ] CNL.

(c) °सारेऽपि IS.

One who is dear, though he do an  
unkindness/will still be dear. /Though  
fire has burned up the household wealth/  
does one give up fire? (D.H.H.  
Ingalls's translation).

2199

अप्रियाण्यपि पथ्यानि ये वदन्ति नृणामिह ।  
त एव सुहृदः प्रोक्ता अन्ये स्युर्नामधारकाः ॥

(अ) P (Pts 2.161, PtsK 2.172). Cf. Nos.  
2197-8, 2195.

(आ) IS 474.

(d) धारकः PtsK.

Only those are, verily, real friends  
who are conveying wholesome advice,  
even if they are unpleasant to hear ; the  
others bear only the name of friends.

अप्रियाण्येव कुर्वाणः see No. 2197.

2200

अप्रिया न भविष्यन्ति प्रियो मे न भविष्यति ।  
अहं च न भविष्यामि सर्वं च न भविष्यति ॥

(आ) SRRU 714.

There will be no enemies nor will  
any one be dear to me ; I shall not be  
born again and all things then be non-  
existent. (A. A. R.).

अप्रियैः सह संयोगो see सुप्रियैर्विप्रयोगश्च.

2201

अप्रियैः सह संवासः प्रियैश्चापि विनाभवः ।  
असद्भिः संप्रयोगश्च तद्दुःखं चिरजीविनाम् ॥

(अ) MBh (MBh [Bh] Āraṇyakaparva, App.  
I 21. 1.14, MBh [R] 3.193.17, MBh  
[C] 3.13228).

(आ) IS 476.

Life with persons that are disagree-  
able, separation from those that are  
agreeable and beloved. companionship  
with the wicked, these are the evils  
which they that are immortal<sup>1</sup> have to  
bear. (P.C. Roy's translation).

1. or perhaps : "those who live long."

2202

अप्रियैरपि निष्पिष्टैः किं स्यात् क्लेशासहिष्णुभिः ।  
ये तदुन्मूलने शक्ता जिगीषा तेषु शोभते ॥

(अ) RT (RT [S] 3. 283, RT [C] 3. 287,  
RT [T] 3.283, RT (VVR1) 3.283).

(आ) SR 382.214 [a. RT], IS 475.

(b) क्लेशसा° RT (var.).

What would be (gained) by crushing  
enemies who are unable to bear up with



distress ? It befits to aspire to victory over those who are able to uproot the former. (M.A. Stein's translation).

2203

अप्रियोऽपि हि पथ्यः स्याद् इति वृद्धानुशासनम् ।  
वृद्धानुशासने तिष्ठन् प्रियतामुपगच्छति ॥

(अ) KN (KN[ĀnSS] 5 59, RN (TSS) 5.59, KN [BI] 5 58) (doubtful; omitted in some MSS.).

(आ) IS 477.

(d) अधिगच्छति [उपग°] KN (BI).

The injunction of the elders is that a retainer, though regarded with disfavour by his royal master, should still offer wholesome advice to him. He that carries out this injunction is sure to ingratiate himself with his sovereign. (M.N. Dutt's translation)

2204

अप्रीतां रोगिणीं नारीम् अन्तर्वर्तीं घृतव्रताम् ।  
रजस्वलासकामां च न कामेत बलात् पुमान् ॥

(अ) SkP, Brahmakhaṇḍa, Brahmottarakhaṇḍa 1.39.

A man should not forcibly go with a woman who is not pleased with him or when she is ill, pregnant, observing vows, in her monthly course and when not in love with him. (A. A. R.).

2205

अप्सु प्लवन्ते पाषाणा मानुषा धनन्ति राक्षसान् ।  
कपयः कर्म कुर्वन्ति कालस्य कुटिला गतिः ॥

(आ) NBh 180, SR 373.194, SSB 271.80, SRK 101.6 (a Kalpataru), TP 397, IS 7451. Cf. पुण्यैः संभाव्यते.

(a) प्लवन्ति IS.

Stones float in water, men kill demons, monkeys do all actions: Oh, the waywardness of the times ! (A. A. R.).

2206

अप्स्वात्मानं न वीक्षेत नावगाहेत् पयोऱ्यम् ।  
संदिग्धनावं नारोहेन् न बाहुभ्यां नदीं तरेत् ॥

(आ) ŚP 618, SH 644, IS 478. Cf. Mn 4.77 (for d).

(a) अश्वात्मादीन् विक्षेत ŚP (MS).

(b) न वगाहेत् ŚP (MS).

(c) °नावगारोहेन् ŚP (MS).

(d) नदी ŚP (MS).

One should not look at one's own reflection in water; bathe in a torrent; board an unstable boat; nor cross a river with his arms

2206 A

अफलं श्राद्धमपात्रे  
धनमफलं यत् न दत्तमर्थिभ्यः ।  
यौवनमफलं यमिनश्  
श्रुतमफलं दुर्विनीतस्य ॥

(अ) Dvi 110.

Āryā metre,

The ceremony performed in honour of the manes is not fruitful if the persons invited are unworthy; that wealth is useless if it is not made available to supplicants; youth is not fruitful to those who control sex impulses, and (scriptural) learning is useless in those who are illbehaved. (A. A. R.)

2207

अफलस्यापि वृक्षस्य छाया भवति शीतला ।  
निर्गुणोऽपि वरं वन्धुर् यः पर. पर एव सः ॥

(अ) Cr 1170 (CvTb 8. 22, CNI I 132, CNG 31, CM 179), BhŚ 373 (doubtful).

(b) छायां सर्वः समीहते BhŚ.

(c) वन्धु CvTb.

(d) य CNI I; स CvTb.

The shade of even a tree devoid of fruit remains cool [pleasant]; a kinsman even without (good) qualities is better (than a stranger); a stranger remains a stranger, indeed.

2208

अफलानि दुरन्तानि समव्ययफलानि च ।  
अशक्यानि च कार्याणि नारभेत विचक्षणः ॥

(अ) VC (VCsr 20.2, VCbr 20.1, VCjr 20.3)  
BhPr 16, Cr 1171 (CNI I 96, CnT II 14.2, CnT III 7.61, CnT V 99).

(आ) VS 2720, SR 161.356 (a. VS), SSB 492. 363, IS 479, SSap 677, SLPr 52.1-2.

(a) ग्रहानि च रुदन्तानि VCsr (var.); व्यसनानि [अ°] VCsr (var.); कल्मषेण or कलितानि [अ°] VCjr (var.).

(b) समयग्व्य य° VCsr ( var. ) ; समयग्व्यय° VCbr (var.); असमर्थक° VCbr (var.); सद्यव्यव° CNI I.

(c) वस्तूनि [ का° ] BhPr, VS, SR, SSB, SSap, SLPr; कर्माणि VCjr (var.).

(d) न रेभे सुवि° VCbr (var.); न करोति विचक्षणः CNI I; नारम्भेत VCsr (var.); VCjr (var.).

A prudent man should not undertake fruitless tasks, those which are hard to finish, those which imply destruction, and those which are impossible to perform. (F. Edgerton's translation).

अव° see also अव°.

2209

अवन्धुष्वपि वन्धुत्वं स्नेहात् समुपजायते ।  
वन्धुष्वपि च वन्धुत्वम् अलोफनेषु हीयते ॥

(आ) VS 2702.

Out of affection [good nature] even strangers become friends [relations]; with men who are not worldly wise good will is lost even among relatives. (A. A. R.).

2210

अवलः प्रोन्नतं शत्रुं यो याति मदमोहितः ।  
युद्धार्थं स निवर्तेत शीर्णदन्तो यथा गजः ॥

(अ) P ( Pts 1. 340, PtsK 1.387 ). Cf. यो बलप्रोन्नतं याति

(आ) IS 480.

(d) गजो यथा [य° ग°] Pts.

A weak man deluded by folly, who goes to overcome an overwhelmingly powerful enemy returns like an elephant with his broken tusk.

अबलस्य बलं राजा see दुर्बलस्य बलं राजा.

2211

अबलस्वकुलाशिनो शषान्  
निजनीडद्रुमपीडिनः खगान् ।  
अनवद्यतृणादिनो मृगान्  
मृगयाघाय न भूभृजां घ्नताम् ॥

(अ) Naiṣ 2.10.

(c) तृणादिनो Naiṣ (var.).

(d) भूभृतां Naiṣ (D).

Viyogini metre.

Hunting is not a sin in the case of kings who kill the fishes that eat the weaker members of their race, the birds that hurt the trees on which they have their nests, and the deer that cause pain to the innocent grass. (K.K. Handiqui's translation).

2212\*

अबला वलिना नीतां  
दशामिमां मकरकेतुना रक्ष ।  
आपत्यतितोद्घृतये  
भवति हि शुभजन्मनां जन्म ॥

(अ) Kutt 105.

(b) दशमिमा Kutt (KM).

(c) आपद्यबलोद् Kutt (KM), Kutt(BI) (var.).

Āryā metre.

Have pity on a feeble woman to whom Kāma has been un pitying. Come to her and save her! Gentlemen of birth were surely created to cure the ills of weak and imploring beauty !<sup>1</sup> (E. Powys Mather's translation).

1. words of a messenger of love.

2213

अवला अपि वीरेशान् यत्साहाय्यमुपाश्रिताः ।  
पराभवन्ति दूषकोण- पातेनैव स मन्मथः ॥

(आ) SSB 55.3 (a. Saṁgrahīṭṛ).

He is the god of love by getting whose help even the weaker sex overcomes lordly heroes by glances from the corners of their eyes. (A. A. R.).

2214\*

अवलाढचचिप्रहृशीर्  
अमर्त्यनतिरक्षमालयोपेतः ।  
पञ्चक्रमोदितमुखः  
पायात् परमेश्वरो मुहुरनादिः ॥

(आ) SR 13.3, SSB 22.3.

Āryā-gīti metre.

May the supreme Lord Śiva always protect (us)—Śiva who is without beginning, whose bodily charm is increased by a female [the goddess Pārvatī], who is worshipped by the immortals, wears rosaries and recites the Vedas in the five different ways. (A. A. R.).

2215

अवलाबुद्धिहीनाया वीषं क्षन्तुं सवार्हसि ।  
मूढस्य सततं वीषं क्षमां कुर्वन्ति साधवः ॥

(अ) Brahmavaivartapurāṇa, Dvi. Bhā. 13.

(आ) PAn p. 85.580.

It is but meet that you always forgive the faults of women who are devoid of discrimination. Good people are patient with the continuous faults of fools. (A. A. R.).

2216

अवला यत्र प्रवला  
शिशुरवनीशो निरक्षरो मन्त्री ।  
नहि नहि तत्र घनाशा  
जीवित आशापि दुर्लभा भवति ॥

(अ) Cr 1172 (CNMN 121).

(आ) SR 170.747, SSB 504.747, SRK 245.34  
(a. Sabhātarāṅga), IS 7664, SSpr 82,  
Sama 1 अ 94, Sama 2 अ 62.

(b) बालो राजा निरक्षरो मन्त्री Sama; शिशुर-  
विनीतो SSpr.

(d) जीविताशापि Sama 1 अ 94 (*contra  
metrum*).

Āryā-gīti metre.

Where power is held by a woman ; where a child is a king, where a minister is illiterate ; there is definitely no question of winning wealth and even hope of keeping one's own life is uncertain [hard to obtain].

2217

अवलावनपर एको  
भुवनत्रितयेऽपि चेतदा भर्ता ।  
कथमन्यथा सुधाकर-  
चन्दनमुष्याप्रियत्वं स्यात् ॥

(आ) SSB 116.9.

Āryā metre.

If there is one, in the three worlds, who is devoted to the protection of women he is the master. How ? Otherwise the moon, sandal, etc. will not contribute to pleasure. (A. A. R.).

2218

अवला विषहेत कथं

दृढशक्तिमसुष्य रतिरसप्रसरम् ।

मदनतुलितानुरागो

न विदध्याद्यदि बलाधानम् ॥

(अ) Kuṭṭ (Kuṭṭ [KM] 503, KM [BI] 514).

(a) अशशा [अवला] Kuṭṭ (KM) (var.).

(c) मदनजनिता° Kuṭṭ (BI).

Āryā metre.

How may a weak woman support the joyful union with so strong a man, except that love has been born in her heart, and gives her strength ? (E Powys Mather's translation).

1. J. J. Meyer's translation is better: *Wie könnte das schwache Weib die in der Lustvereinigung des mit fester Kraft begabten Mannes hervorflutenden Ausbrüche des Genusses aushalten, wenn ihr nicht die von der Liebe emporgehaltene Zuneigung Kraft zulegte !*

2219\*

अवलासु विलासिनोऽन्वभूवन्

नयनैरेव नवोपगूहनानि ।

मरुदागमवार्तयापि शून्ये

समये जाग्रति संप्रवृद्ध एव ॥

(अ) BhPr 294 (a. Kālidāsa).

Aupacchandāsika metre.

Even with (their) eyes gallants experienced new embracements in women by the tidings of the coming of the winds at a time empty, (or) awakening (or) even far advanced. (L.H. Gray's translation).

2220

अथलेति परीवादो वृथा हि हरिणीदृशाम् ।

यासां नेत्रनिपातेन नटवद् घूर्ण्यते जगत् ॥

(अ) Cr 1173 (CRC 8.88, CPS 250.80).

It is disgraceful as well as useless to call the deer-eyed ones [women] weak ;

it is by their glances that the world is made to swirl in dance, like a strange dancer.

2221\*

अवले सलिले व्यवस्यता ते

मुखभावो रमितो न पङ्कजेन ।

कथमादिमवर्णतान्त्यजस्य

द्विजराजेन कृतोरनिग्रहस्य ॥

(अ) SR 262.175, SSB 78.52, SuMuñ 121.16-7.

(a) तपस्यता [°व्य] SSB.

Aupacchandāsika metre.

Lady, the charm of your face has not been attained by the lotus inspite of his remaining in water for long periods (in penance). How can there be that excellent colour [superior birth] for one born in the family of the last caste [outcaste], who has a mortal rivalry with the *dvijarāja* [best of *brāhmaṇa*-s, the moon] ? (A. A. R.).

2222\*

अवलोऽसि न जितकाशी-

प्रतिभटराशीन् परापत क्षितिप ।

जाताम्भःक्षणपातः

क्व चिनश्यत्यनलसंघातः ॥

(अ) SMH 7.32.

(b) क्षितिपः SMH (var.).

Āryā metre.

You are weak [without forces], O king, do not attack the group of soldiers [devotees] who have won over the lord of Banaras. Where does a mass of flames get extinguished by a few drops of water ? (A. A. R.).

2223\*

अवालरुचिरे झ्रुवो न च मरालमन्दा गतिर्

दृगञ्चलमच्चञ्चलं हृदयभूवभूतो दया(?) ।

सुधा न खलु वाक्पथातिथिरथापि धृनां मनो

मनोजशरजर्जरन्त्यति मोहमस्यास्तनुः ॥

(आ) Vidy 727.

Prthvi metre.

Her eye-brows are not charming [sportive] as those of a young lady nor is her gait majestic as that of a swan. The corners of her eyes are not playful (in casting glances) and her heart is still full of compassion. The welcome guest of her speech is not nectarian and yet her body generates delusion [love] in the minds of young men, which are shattered by the arrows of Cupid. (A. A. R.).

2224

अबुध्या अजंगमा अपि

कयापि गत्या परं पदमवाप्ताः ।

मन्त्रिण इति कीर्त्यन्ते

नयवलगुटिका<sup>1</sup> इव जनेन ॥

(आ) SR 169.736, SSB 504.736

1. चतुरङ्गाख्यक्रीडनकस्य पाशाः SR (gloss).

Āryā metre.

Some people, though not wise and energetic (non-sentient), somehow reach a high position and are called ministers by the people, as are the chessmen in chess. (A. A. R.).

2225

अबुधैः कृतमानसंविदस्

तव पार्थैः कृत एव योग्यता ।

सहसि प्लवगैरुपासितं

न हि गुञ्जाफलमेति सौम्यताम् ॥

(आ) Śis 16.47.

(आ) Alm 34.

Viyoginī metre.

No esteem accrues to you [Śisupāla] by being honoured by the Pāṇḍava-s who are not particularly noted for wisdom. The guñjā-berry though

utilised (by blowing into it) by the monkeys (foolishly) does not produce warmth in winter. (A. A. R.).

2226

अबुधैरर्थलाभाय

पण्यस्त्रीभिरिव स्वयम् ।

आत्मा संस्कृत्य संस्कृत्य

परोपकरणीकृतः ॥

(आ) H (HJ 2.22, HS 2.23, HM 2.24, HK 2.24, HP 2.21, HN 2.21, HH 43.12-3, HC 57.13-4). Cf. RT 8.189.

(आ) VS 3213, SR 71.7 (a. ŚP, but not found in ŚP), SSB 341.7, IS 484.

(a) लुब्धैरप्यर्थं<sup>o</sup> IS; लोभेन VS.

(d) परोक्षकारणीकृत HP (var.).

For the acquisition of help (it is) the same with (such) idiots as with harlots ; adorning (and) adorning, their person (is) made the instrument of others. (F. Johnson's translation).

अबुधैरर्थलोभेन see No. 2226.

2227-28

अबुद्धिमाश्रितानां च

क्षन्तव्यमपराधिनाम् ।

न हि सर्वत्र पाण्डित्यं

सुलभं पुरुषेण वै ॥

अथ चेद् बुद्धिजं कृत्वा

ब्रूयुस्ते तदबुद्धिजम् ।

पापान् स्वल्पेऽपि तान् हन्याद् अपराधे तथानूजन् ॥

(आ) MBh (MBh [Bh] 3.29.27-8, MBh [R] 3.28.27-28, MBh [C] 3.1055-6).

(आ) ŚP 1398 (No. 2227), SR 146.169 (a. ŚP), SH 1135, SSB 468.57, VS 2709, IS 481-2, Sama 2 न 34, ŚB 599.

(a) तु or हि [च] MBh (var.); हि SH.

(b) °रावितं MBh (var.).

(c) तु [हि] MBh (var.).

- (d) पुरुषैरिह MBh (var.); पुरुषे (°षं Sama) ववचित् ŚP, SR, SSB, Sama, SH.
- (g) पापे ह्वल्पे or पापेत्यल्पे or पापेष्वल्पे (°स्व°) MBh (var.); तु [सपि] MBh (var.).
- (h) अपराधकृते यदि MBh (var.); अपरास्ते or अपरो ये [अ°] MBh (var.); ततो° [त°] MBh (var.).

Those that have become offenders from ignorance and folly should be forgiven, for learning and wisdom are not always easily attainable by man.

They that having offended thee knowingly, plead ignorance, should be punished, even if their offence be trivial; such crooked men should never be pardoned. (P.C. Roy's translation).

2229

अवुद्धवा चित्तमप्राप्य विश्रम्भं प्रभविष्णुषु ।  
न स्वेच्छं व्यवहर्तव्यम् आत्मनो भूतिमिच्छता ॥

(अ) KSS 1.4, 127.

(आ) IS 483.

(d) इच्छता KSS (AKM).

A man who desires his own welfare should not act in an arbitrary manner towards the powerful, without fathoming their character and acquiring their confidence. (C.H. Tawney's translation).

2230\*

अवोधि नो ह्रीनिभूतं मदिङ्गितं  
प्रतीत्य वा नादृतवत्यसाविति ।  
जुनाति यूनः स्म धियं कियद्गता  
निवृत्य वालादरदर्शनेपुणा ॥

(अ) Naiṣ 16.72.

Vamśastha metre.

"She failed to understand my hint hidden from her by her own bashfulness. Perhaps she knew it but paid no heed."  
A girl, going a few steps, and turning

back, destroyed this notion of a youth with the arrow of a wistful glance. (K.K. Handiqui's translation).

2231\*

अञ्जं त्वज्जमथाञ्जभूस्तत इदं ब्रह्माण्डमण्डात् पुनर्  
विश्वं स्थावरजंगमं तदितरत् त्वेन्मूलमित्यं पयः ।  
धिक् त्वां चौर इव प्रयासि निभूतं निगंत्य जालान्तरं  
बध्यन्ते विवशास्त्वदेकशरणास्त्वामाश्रिता जन्तवः ॥

(आ) ŚP 1166, JS 123. 19, Skm (Skm [B] 1709, Skm [POS] 4.14.4) (a. Keśaṭa), SR 245.15 (a. ŚP), SSB 650.2, Any 94.13, SuMuñ 255.11-4.

(a) त्वज्ज° Any, SR; इतो [इदं] Skm; °ण्डादभूद् Skm; °ण्डमत्रामवद् Any.

(b) तदिति JS (var.); तदितरं त्वन् ŚP; तदखिलं त्वन् Any; °मात्मकमिदं त्वन् Skm.

(c) चोर JS, SR, SSB; शनकैर् निःसृत्य जालान्तरे Any; निगंत्य ŚP, Skm.

(d) बद्धयन्ते (वे°) Skm, SR; SSB; °देकगत-यस्वा° Skm.

Śārdūlavikriṣṭa metre.

The lotus has sprung from you and Lord Brahmā from that and from him the whole universe consisting of the sentient and the non-sentient; thus milk too has its origin from you. Fie on you who depart quietly like a thief through the window. The people who depend solely on you will be helplessly bound. (A. A. R.).

2232\*

अवदायनर्तुष्वथ मासपक्ष-  
दिनानि कार्येऽप्यवधौ विदध्यात् ।  
हीनावधियेन भवत्यसत्यः  
सर्वोऽपि लोके शकुनो गृहीतः ॥

(आ) ŚP 2348.

Upajāti metre (Indravajrā and Upen-dravajrā).

In doing any activity the proper time should be calculated keeping in mind the year, the half year, the month, the fortnight and the day. If the correct time is not kept up, the omen seen may prove to be false ; hence it is that in the world all omens are thus taken. (A. A. R.)

2233\*

अब्देभकुम्भे निर्भिन्ने विद्युत्खड्गलताहते ।  
स्वच्छमुक्ताफलस्थूला निपेतुस्तोयबिन्दवः ॥

(आ) VS 1731.

(a) अब्देभकुम्भनिर्भिन्ने VS (var.).

Drops of water, big like pure pearls, fell from the pot-temple of the cloud-elephant when struck by the lightning-sword. (A. A. R.)

2234\*

अब्देर्वारिजिघृक्षयार्णवगतैः साकं व्रजन्ती मुहुः  
संसर्गाद्विह्वानलस्य समभूदापन्नसत्त्वा तडित् ।  
मन्ये देव तया क्रमेण जनितो युष्मत्प्रतापानलो  
येनारातिवधूविलोचनजलैः सिकतोऽपि संवर्धते ॥

(आ) SR 133.15, SSB 420.19, SuMuñ 15-19.

(a) °वगणैः SSB.

(c) राम [देव] SSB.

Śārdūlavikrīḍita metre.

Lightning, methinks, has acquired great power on account of association with the submarine fire as it was moving along with the clouds who went over to the ocean to replenish themselves. Your majesty, I think, the fire of your valour also has followed the same course, for this too (fire of valour) though frequently wetted by the tears of enemies' wives grows all the more fierce (A. A. R.).

2235

अब्धिना सह मित्रत्वे दारिद्र्यं यदि जायते ।  
लाञ्छनं सागरस्यैव मैत्रीकर्तुर्न लाञ्छनम् ॥

(आ) Any 95.22.

If poverty results from friendship with the sea, the blame is on the sea only and not on the one who befriends him. (A. A. R.)

2236

अब्धिर्न तृप्यति यथा सरितां सहस्रैर्  
नो चेन्धनैरिव शिखी बहुघोपनीतैः ।  
जीवः समस्तविषयैरपि तद्वदेवं  
सचिन्त्य चारुघिषणस्त्यजतीन्द्रियार्थान् ॥

(अ) AS 97.

(b) नो बंधनैरिव AS (var.).

(c) तद्वदेव AS (var.).

Vasantatilakā metre.

Just as the sea is never satiated even with thousands of rivers and fire with fuel frequently added to it, so is the individual soul with all sensual pleasures. The intelligent, understanding this, discard (pampering to) the sensual objects. (A. A. R.).

2237\*

अब्धिर्घंघ्रवधीरितो न तु तदा तस्मान्निषीयाम्बुदेर्  
वात्तान् याचसि काकुभिर्जलवानुत्तानचञ्चुपुटैः ।  
तत्ते निस्त्रपनीचतैवमुचिता निर्वंकुमेतत् कथं  
विद्यः केन गुणेन मानिषु पुनः सारङ्ग संगीयते ॥

(आ) Skm (Skm [B] 1954, Skm [POS] 4. 63.4) (a. Acalasimha). Cf. Kav p. 19.

(d) पुरः Skm (POS); संगीयसे Skm (var.).

Śārdūlavikrīḍita metre.

You spurn the waters of the ocean but beg of the clouds, who take water therefrom and vomit [release] them, the drops of water which you take in with open beak and coaxing words. This shameless meanness of yours, O *cātaka* bird, becomes you. We know not how to describe it fittingly. What is the merit that you possess for being extolled [sung] among the highly honoured ? (A. A. R.).

अव्धिलङ्घित एव घानरभटैः see देवीं वाचमुपासते.

2238

अध्वी रत्नमधो घत्ते घत्ते वा शिरसा तृणम् ।  
अध्वरेव हि दोषोऽयं रत्नं रत्नं तृणं तृणम् ॥

(अ) P (PS 1.36).

(आ) NBh 139, SSSN 186.11.

(a) लघ्वरत्नम् [अभि<sup>०</sup>] PS (var.).

(ab) घत्तं / घत्तं SSSN.

(b) इहोभयमन्यं जनः or इतीदमुभयाञ्जनः PS (var.).

The sea holds the gems underneath, but holds grass on its top (head). This is only the fault of the sea, for a gem is a gem and grass is grass. (A. A. R.).

2239

अध्वेरम्भः स्थगितभुवनाभोगपातालकुक्षेः  
पोतोपाया इह हि वहवो लङ्घनेऽपि क्षमन्ते ।  
आहो रिक्तः कथमपि भवेदेव देवात् तदानीं  
को नाम स्यादवटकुहरालोकनेऽप्यस्य कल्पः ॥

(आ) Kpr 10.446, KāP 340.6-9, SR 249.95  
(a. Kpr.), SSB 599.31 (a. Kpr.), Any 97.36.

(a) अध्वेरणः Any, KāP.

(b) °पायाद् Any; क्रमन्ते Any, KāP.

(d) अध्वरकुह<sup>०</sup> Any; शक्तः [कल्पः] Any.

Mandākrāntā metre.

There are means for crossing the ocean, pervading the length and breadth of the universe, as also the innermost caves of the nether world. But, if by chance, he becomes emptied of water, who would be able to look at his depth and the inner holes ? (G. Jha's translation).

अध्वेरणः स्थगित<sup>०</sup> see No. 2239.

2240\*

अध्वो मज्जन्ति मीना इव फणिन इव क्षौणिरन्ध्रं विशन्ति ।  
क्रामन्त्यद्रीन् विहङ्गा इव कपय इव ष्वाप्यरण्ये चरन्ति ।

देव क्षमापालशक्र प्रसरदनुपमत्वच्चमूचक्रवाह-  
व्यूहन्त्याधूतधूलीपटलहतदृशः कान्दिशीकाः क्षितीशाः ॥

(आ) Skm (Skm [B] 1544, Skm [POS] 3. 35.4) (a. Viśveśvara).

Sragdharā metre.

Your rival kings, O supreme ruler of the earth, are rendered helpless with their eyes blinded by the dust raised by the columns of your army-dust which plunges into the ocean like fish, enters caves of the earth like snakes, crosses over mountains like birds and moves in the forest like monkeys (thus denying any of these as shelters). (A. A. R.).

2241\*

अन्नवीच्च भगवन् मतङ्गजं  
यद्वृहद्भिरपि कर्म बुष्करस् ।

तत्र नाहमनुमन्तुमुत्सहे  
मोघवृत्ति कलभस्य चेष्टितम् ॥

(अ) Ragh 11.39. (Cf. A. Scharpé's Kāli-dāsa Lexicon I.4; p. 172).

(आ) Alm 36.

(d) साहसम् [°चे] Ragh (var.).

Rathoddhatā metre.

And said : "Your Reverence, I cannot bring myself to consent to the futile effort of a young elephant to do an act which is difficult to be accomplished even by huge elephants. (R. D. Karmarkar's translation).

2242\*

अभक्ष्यं भक्षयेन्नित्यं सुवासोमद्यपा गृहे ।  
कुष्ठी भवति वित्तेशो वेश्यावोषाः स्वभावजाः ॥

(अ) MK (MK [S] 155, MK [P] 119, MK [G] 71.110).



The lord of wealth eats unwholesome food frequently, is well dressed and drunk in his own house and becomes affected by leprosy as does the harlot (the above faults) naturally. (A. A. R.).

2243\*

अभग्नवृत्ताः प्रसभाद् आकृष्टा यौवनोद्धतैः ।  
चक्रन्वुरुचचक्रैर्मुष्टि- ग्राह्यमध्या घनुर्लता ॥

(अ) Śiś 19.35.

The bows which were firm and round-shaped and whose centre was held with the cluched hand made a screeching noise when (the string was) pulled forcibly by youths full of spirit. The young ladies of good character with slim waists cried shrilly when forcibly dragged (by the hair) by haughty young men. (A. A. R.).

2244-48

अभयं सत्त्वसंशुद्धिर् ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥  
अहिंसा सत्यमक्रोधस् त्यागः शान्तिरपेशुनम् ।  
दया भूतेष्वलोलुप्त्वं मारद्वं ह्रीरचापलम् ॥  
तेजः क्षमा धृतिः शौचम् अद्रोहो नातिमानिता ।  
भवन्ति संपदं देवीम् अभिजातस्य भारत ॥  
वम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च ।  
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥  
देवी संपद्धिमोक्षाय निवन्धायासुरी मता ॥

(अ) MBh (MBh [Bh] 6.38.1-5, MBh [R] 6.40.1-5, MBh [C] 6. 1403-7 = BhG 16.1-5).

(आ) SSap 325.

(a) सत्त्वसंसिद्धिर् MBh (var.).

(b) °स्थितः MBh (var.).

(g) ऽलौत्यं च or ऽलौढ्यं च or ऽलोलत्वं MBh (var.).

(h) आर्जवं MBh (var.).

(j) नातिमानता MBh (var.).

(l) पांडव [भा°] MBh (var.).

(n) पारुष्य MBh (var.).

Fearlessness, purification of essence, steadfastness in the discipline of knowledge, generosity, control, and religious worship, study of the Holy Word, austerities, uprightness.

Harmlessness, truth, no anger, abandonment, serenity, no backbiting/compassion towards creatures, no greedy desire, gentleness, modesty, no fickleness,

Majesty, patience, fortitude, purity, no injuriousness, no excessive pride, are (the qualities) of him that the divine lot/ is born, son of Bhārata /

Hypocrisy, arrogance, overweening pride, wrath and harshness (of speech) too, and ignorance, are (the qualities) of him that is born/to the demoniac lot, son of Pṛthā./

The divine lot leads to release, the demoniac lot is considered to lead to bondage. (F Edgerton's translation).

2249

अभयं सर्वभूतेभ्यो दत्त्वा यश्चरते मुनिः ।  
तस्यापि सर्वभूतेभ्यो न भयं विद्यते ष्वचित् ॥

(अ) Viṣṇupurāṇa 3.9.31.

(आ) SRRU 473, SPR 26.14 (a. MBh; does not appear in MBh [Bh]).

(c) न तस्य स° SPR.

(d) भयमुत्प° SPR.

That sage who gives refuge to all living beings and wanders about, has nothing to fear from any quarter. (A. A. R.).

2250

अभयं सर्वभूतेभ्यो यो ददाति दयापरः ।  
अभयं तस्य भूतानि ददतीत्यनुशुभम् ॥

(अ) MBh (MBh [Bh] 13.117.22, MBh [R] 13.116.23, MBh [C] 13.5702). Cf. MBh (Bh) 12.236.27; 12.185.4; Mn 6.20. Cf. No. 2249.

(इ) SS (OJ) 150.

(a) सर्वभूतेषु MBh (var.).

(c) सर्वभू° [त°] MBh (var.).

(d) वदंतीत्यनुशुश्रुम MBh (var.); ददतीह न संशयः SS (CJ) (but MSs as above); ददन्ति or ददाति MBh (var.); °शुश्रुम (°मः) MBh (var.).

If out of kindness one gives protection to all living beings, than other beings afford fearlessness to him, there is no doubt about it. (Raghu Vira's translation of SS [OJ]).

2251

अभयं सर्वभूतेभ्यो यो ददाति दयापरः ।  
तस्य देहविमुक्तस्य क्षय एव न विद्यते ॥

(अ) VCsr 13.6. (Cf. No. 2249).

(आ) SPR. 27.15 (a. Markaṇḍeya-pur. 18.8), IS 485.

(c) तस्य पुण्यस्य कल्पान्ते VCsr ; देहविमुक्तस्य VCsr (var.); देहाद्धि° SPR.

(d) क्षयं VCsr (var.).

Whoever is full of compassion and gives security to all creatures, he never perishes, even when he loses his body. (F. Edgerton's translation).

2252\*

अभयमभयं देव ब्रूमस्तत्वासिलतावधूः

कुवलयदलशय्यता शत्रोरुरःस्थलशायिनी ।

समयसुलभां कीर्ति भव्यामसूत सुतामसाव्

अपि रमयितुं रागाग्धेव भ्रमत्यखिलं जगत् ॥

(आ) SkV 1008 (a. Amarasiṁha), Prasanna 77a.

(b) गतोः [रा°] Prasanna.

(c) समरसुलभां Prasanna ; यशस्यसाव् [सुता°] Prasanna.

(d) वसयितुं रागादाशा [र° रा°] Prasanna. Hariṇi metre.

Spare us, lord, Oh spare us when we say/that your sword-blade wife, dark as a waterlily, has lain upon your foeman's breast;/that thence she has conceived a handsome daughter, Fame, who, harlot too, now runs about the world/to pleasure every man. (D.H.H Ingalls's translation).

अभयस्य हि यो दाता तस्यैव see No. 2254.

2253

अभयस्य हि यो दाता स पूज्यः सततं नृपः ।  
सर्वं हि वर्धते तस्य सर्वैवाभयदक्षिणम् ॥

(अ) Mn 8.303.

(c) विवर्धते [हि व°] Mn in Vivādaratnakara p. 293.

That king, indeed, is ever worthy of honour who ensures safety (of his subjects) ; for the sacrificial session (which he, as it were, performs thereby) ever grows in length, the safety (of his subjects representing) the sacrificial fee. (G Bühler's translation).

2254

अभयस्यैव यो दाता तस्यैव सुमहत्फलम् ।  
न हि प्राणसमं दानं त्रिषु लोकेषु विद्यते ॥

(अ) MBh (MBh [Bh] 12.73.25, MBh [R] 12.72.24, MBh [C] 12.2772-3).

(आ) SR 382.215, IS 486.

(a) °स्य हि [एव] MBh (var.), SR.

(b) तस्यैव MBh (var.); तु मह° MBh (var.).

(c) च [हि] MBh (var.); दातं [दा°] MBh (var.).

That person who dispells the fears of men obtains great merit. There is no gift so valuable in the three worlds as the gift of life. (P.C. Roy's translation)

2255

अभवदभिनवप्ररोहभाजां

छविपरिपाटिषु यः पुराङ्गकानाम् ।

अहह विरहवैकृते स तस्याः

ऋशिमनि संप्रति द्वर्वया विवावः ॥

(आ) Skm (Skm [B] 645, Skm [POS] 2. 34.5) (a. Tailapāṭiya-Gāngoka).

Puṣpīṅgrā metre.

He who was formerly counted with respect among those that had excellent colour at the time of the new shoots, now alas! is disfigured by separation, and competes with the *durvā*-grass in its thinness. (A. A. R.).

2256

अभाष्यजीवो वचनं पठन्तपि

जिनस्य मिथ्यात्वविषं न मुञ्चति ।

यथा विषं रौद्रविषोऽति पन्नगः

सशर्करं चारु पयः पिबन्तपि ॥

(आ) AS 146.

(c) °विषोऽपि AS (var.).

Vamśastha metre.

The unfortunate *jīva* (individual soul) though studying the precepts of Jina is not able to withstand the poison of *mithyatva* [illusoriness of the world]; just as a serpent with virulent poison, though drinking good milk with sugar is unable to leave off emitting poison. (A. A. R.).

अभावादीनि भूतानि see No. 3430.

2257\*

अभावि सिन्धवा संख्याभ्र- सद्गुधिरतोयया ।  
हृते योद्घुं जनः पांशौ स द्गुधि रतो यया ॥

(आ) Śiś 19.76.

The river Singhu came to the waters bloody like evening clouds. When the blinding dust was absorbed by the river the heroic soldiers were once again eager to fight. (A. A. R.).

2258

अभावे न नरस्तस्माद् भावः सर्वत्र कारणम् ।

चित्तं शोध्य यत्नेन किमन्यैर्बाह्यशोधनैः ॥

(आ) PdP, Bhūmikhaṇḍa 66.89-90.

(आ) PAn p. 82.545, PWW 749.

(a) स्वभावेन PdP.

Man is freed from bondage by absence of emotions; the cause of bondage is the existence of emotions. Purify your mind by putting forth efforts; of what use is external cleansing? (A. A. R.).

2259\*\*

अभावे पटुसूत्रस्य हारिणी स्नायुरिष्यते ।

गुणार्थमथवा प्राह्याः स्नायवो महिषीगवाम् ॥

(आ) ŚP 1763.

In the absence of a silken cord the guts of a deer may be used as bow-string; in the absence of that too, the guts of a buffalo or an ox may be used. (A. A. R.).

अभावे भूमिरुदकं see तृणानि भूमिरुदकं.

अभाष्यन् भावमाणस्य see No. 2878.

2259 A

अभिगम्यास्ते सद्भिर्

व्यपगतमानावमानदोषाश्च ।

ये स्वगूहमुपगतावां

श्रममुपचारैर्व्यपनयन्ति ॥

(आ) Dvi 84.

Āryā metre.

Those people should be approached by the good, who are free from false pride, insulting behaviour and other faults; (by whose absence or death the country becomes poorer) who, by hospitable attentions, remove the fatigue of those who have arrived at their homes as guests. (A. A. R.).

2260\*

अभिजनवतो भर्तुः श्लाघ्ये स्थिता गृहिणीपदे  
विभ्रवगरुभिः कृत्यैरस्य प्रतिक्षणमाकुला ।  
तनयमचिरात् प्राचीवार्कं प्रसूय च पावनं  
मम विरहजां न त्वं वत्से शुचं गणयिष्यसि ॥

(अ) Śāk 4.18 (in some texts 4.19-23). (Cf. A. Scharpé's *Kālidāsa Lexicon* I. 1; p. 58).

(आ) Alm 36.

(b) कृत्यैस्तरय Śāk (var.), Alm.

(c) पारनं [पा°] Śāk (var.).

(d) व° न त्वं tr. Śāk (var.).

Hariṇi metre.

Soon shall thy lord prefer thee to the rank of his own consort; and unnumbered cares/befitting his imperial dignity/shall constantly engross thee. Then the bliss of bearing him a son—a noble boy, bright as the day-star, shall transport thy soul with new delights, and little shalt thou reckon of the light sorrow that afflicts thee now/at parting from thy father and thy friends. (Monier Monier-Williams's translation).

2261\*

अभिजातजनव्ययावहा  
बहलोष्मप्रसरा विदाहिनः ।  
प्रखला इव दृष्टिमागता  
मुचि तापाय निदाघवासराः ॥

(आ) VS 1702 (a. Amṛtavardhana).

Viyogini metre.

Days of summer came to torment the earth [people] bringing discomfort to the nobility, scattering heat everywhere and causing a burning sensation like the wicked people (causing misery to the good). (A. A. R.).

2262\*

अभितापसंपदमथोष्णरुचिर्  
निजतेजसामसहमान इव ।  
पयसि प्रपित्तुरपराम्बुनिधेर्  
अधिरोढुमस्तगिरिमभ्यपतत् ॥

(अ) Śis 9.1.

(आ) SR 294.30 (a. Śis.), SSB 135.32.

Pramitākṣarā metre.

Unable to endure his own heat, as it were, the sun, desiring to plunge into the waters of the western sea, descended on the top of the setting mountain. (A. A. R.).

2263\*

अभितिग्मरश्मि चिरमाविरमा-  
दवधानखिन्नमनिमेषतया ।  
विगलन्मधुस्रतकुलाश्रुजलं  
न्यमिमोलदब्जनयनं नलिनी ॥

(अ) Śis 9.11.

(आ) SR 294.39, SSB 135.41 (a. Māgha).

(a) चिरमाविषया° Śis (var.).

Pramitākṣarā metre.

The lotus lake closed its eyes of lotuses shedding tears in the form of the departing bees, having sorrowfully gazed at the sun about to set with unwinking eyes of petals. (A. A. R.).

2264

अभितो नितरां सलिलं  
जलदे दातुं समुद्यते भवति ।  
तदपि घहुलमल्पं वा  
पादाघीनं मतं पतनम् ॥

(आ) SSB 590.24 (a. Saṁgrahītr),  
Āryā metre.

The cloud no doubt exerts itself to shower plenty of rain on all sides, but the quantity of water received depends upon the capacity of the vessel, big or small. (A. A. R.).

2265

अभिधावुत्थिते चित्रे वृष्यते भित्तिरातता ।  
अहो विचित्रा मायेयं भग्नं तुण्डं शिलाप्लुता ॥

(अ) BhŚ 374 (doubtful).

(d) भग्नं [भ°] BhŚ (?).

When a picture is raised without a wall there is seen a broad wall. O the wonderful illusion ! the mouth is broken, the rock floats. (A. A. R.)

2266

अभिद्रोहेण भूतानाम् अर्जयन् गत्वरीः श्रियः ।  
उदन्वानिव सिन्धूनाम् आपदानेति पात्रताम् ॥

(अ) Kir 11.21.

(आ) JS 404.19 (a Bhāravi), SRHt 197.114  
(a. Bhāravi), SSSN 182.47 (a.  
Bhāravi), SR 161.364, SSB 492, 371  
(a. Bhāravi), SuM 23.16.

(a) अभिद्रोहेण SuM (var.).

(b) आर्जयन् SRHt, SSSN.

(c) आपदामिव SuM (var.).

(d) उदन्वानेति SuM (var.).

People, earning unsteady wealth by oppressing creatures become so receptacle of all dangers as the sea is that of rivers. (S. and K. Ray's translation).

2267\*

अभिधाय तदा तवप्रियं  
मिशुपालोऽनुशयं परं गतः ।

भवतोऽभिमानाः समीहते

सरुषः कर्तुमुपेत्य माननाम् ॥

(अ) Śiś 16.2.

(आ) Amd 175.466, Sar 1.136 (p. 96).

(c) भवभोभि° Amd (var.); अभिमानाः Amd  
(var.).

(d) पुरुषः [स°] Amd (var.).

Viyogini metre.

Version A :

Having then spoken (at the time of honouring Kṛṣṇa) displeasing things, Śiśupāla feels sorry and desires to do honour to you who are (naturally) angry.

Version B :

Having then spoken unpleasant words Śiśupāla is now very furious and with a fearless mind and full indignation wishes to annihilate you. (A. A. R.).

2268\*

अभिधावति मां मृत्युर् अयमुद्गूणमुद्गरः ।  
कृपणं पुण्डरीकाक्ष रक्ष मां शरणागतम् ॥

(आ) VS 3504 (a. Gaṅgādatta).

Death draweth on, with weapon upraised to smite ; O lotus-eyed one, protect thy pitiful suppliant. (A.B. Keith's translation in his *The History of Sanskrit Literature* ; p. 221).

3269

अभिध्यालु परस्त्वेषु नेह नामुत्र नन्दति ।  
तस्मादभिध्या संत्याज्या सर्वदाभीप्सता सुखम् ॥

(इ) SS (OJ) 94.

(d) सर्व° SS (OJ)

Greed for other's goods brings joy neither here nor hereafter. People should seek joy by renouncing greed. (Raghu Vira's translation).

2270\*

अभिनयशस्तौ हस्तौ  
पादौ परिभूतकिसलयौ सलयौ ।  
अङ्गं रञ्जितरङ्गं  
नृतं पुंभावशालि समवृत्तम् ॥

(आ) AA 116.20-1.

Āryā-gīti metre.

The hands are excellent in their expressiveness (of emotions), the feet which have vanquished tender leaves in beauty are keeping correctly the musical time, the various limbs are pleasing to the audience in the theatre and the dance brings out the masculine character (of the hero) and is in perfect harmony. (A. A. R.).

2271\*

अभिनयान् परिचेतुमिच्छता  
मलयमारुतकम्पितपल्लवा ।  
अमवयत् सहकारलता मनः  
सकलिका कलिकामजितामपि ॥

(अ) Ragh 9.29 (in some texts 9.33). (Cf. A. Scharpé's *Kālidāsa Lexicon* I. 4; p. 139).

(आ) SR 332.39, SSB 198.44 (a. *Kālidāsa*).

Drutavilambita metre.

The mango creeper with buds, whose sprouts were shaken by the breeze from the Malaya mountain, as if ready to practice gesticulations [acting] intoxicated the minds even of those who had subdued hatred and passion. (R. D. Karmarkar's translation).

2272\*

अभिनवं गलितांशुकदशितं  
दधति यत्स्तनयोरुपरिस्थितम् ।  
असनमण्डलमण्डनमङ्गनात्  
तवधिकं प्रतिपक्षमनोज्वरम् ॥

(अ) VS 2161 (Bhaṭṭa-Kumāra). Kav p. 36. Cf. No. 10277.

Drutavilambita metre.

The decorations circular in shape [nail marks] which were present over the bosom of the young ladies and which were disclosed when the upper silk was slightly displaced made the mental fever [jealousy] of the rivals go up very high. (A. A. R.).

2273\*

अभिनवकुशसूत्रस्पर्धि कर्णे शिरीषं  
कुरवकपरिधानं पाटलादाम कण्ठे ।  
तनुसरसजलाद्रोन्मीलितः सुन्दरीणां  
दिनपरिणतिजन्मा कोऽपि वेशश्चकास्ति ॥

(आ) Skm (Skm [B] 1264, Skm [POS] 2. 158.4) (a. *Kamalāyudha*).

Mālinī metre.

The *śirīṣa*-flower adorning the ear rivals the tender shoots of the *kusū*-grass, the dress is decorated with *kuravaka*-flowers and a garland of *paṭala*-flowers round the neck (over the bosom) and the body freshened by a bath in the lake—these make the evening dress of the charming girls shine to great advantage. (A. A. R.).

2274\*

अभिनवजवापुष्पस्पर्धी तवाधरपल्लवो  
हसितकुसुमोन्मेषच्छायादरच्छुरितान्तरः ।  
नयनमधुपश्रेणीं यूनामनारतमाहरंस्तु  
तरुणि तनुते तारुण्यश्रीविलासवतंसताम् ॥

(आ) Skm (Skm [B] 832, Skm [POS] 2. 72.2) (a. *Jalacandra*).

(a) °जपा° [°जवा°] Skm (POS).

(b) °द्वितान्तरः [°दु°] Skm (var.).

(d) श्री [श्रीर्] Skm (POS).

Hariṇī metre.

The tender-leaf-coloured lips of yours rival fresh *java*-flowers and space between the lips [smile] is spread over with the charm of fully blossomed flowers. This incessantly attracts the row of bees in the form of the admiring glances of young men; thus, young lady, the charm of your youth makes full use of its sportive attractiveness. (A. A. R.).

2275\*

अभिनवनलिनीकिसलय-

मृगालवलयादि दववहनराशिः ।

सुभग कुरङ्गदृशोऽस्या

विधिवशतस्त्वद्वियोगपविपाते ॥

(आ) Kpr 10.482, KāP 353.14-5, Amd 292.836, SR 288.13, SSB 123.17.

(d) °तस्तव° Amd (var.).

Āryā-gīti metre.

O handsome one! at the sudden thunderfall of your separation, fresh lotus leaves, bracelets of lotus—stalk and such other things, appear to the fawn-eyed one, like heaps of flaming fuel.<sup>1</sup> (G. Jha's translation).

1. Quoted as an example of contradiction, (Genus contradictory to Genus)

2276\*

अभिनवनलिनीधिनोवलुब्धो

मुकुलितकैरविणीवियोगभीरुः ।

अमति मधुकरोऽप्यमन्तराले

श्रयति न पङ्कजिनीं कुमुदतीं वा ॥

(आ) ŚP 819 (a. Dhanadadeva), SR 223. 72 (a. ŚP), SSB 611.36, SRK 185. 6, IS 487, Any 79.32.

Puṣpitaḡrā metre.

The bee hovers between the lotus and the lily; it has intense desire to sport with the freshly blossomed lotus but is afraid of separation from the

lily which has just closed its petals (In the morning). (A. A. R.).

2277\*

अभिनवनवनीतप्रीतमाताम्रनेत्रं

विकचनलिनलक्ष्मीस्पर्धि सानन्दवक्त्रम् ।

हृदयभवनमध्ये योगिभिर्ध्यानगम्यं

नवगगनतमालश्यामलं कंचिदीडे ॥

(आ) SR 22. 129, SSB 38. 44, RJ 59 (Regnaud 35) (a. Vācaspati).

(b) °लक्ष्मीसाहिसानन्द° RJ (Regnaud).

(c) च्यातनीलं RJ (Regnaud).

(d) नवगगन° RJ (Regnaud).

Mālinī metre.

I worship some one [Lord Kṛṣṇa] who is immensely pleased with the acquisition of fresh butter, with eyes slightly red, face full of joy and rivalling the charm of a fully blossomed lotus, who can be reached by sages by meditation in the home of their hearts and who is of dark colour like the blue sky and the *tamāla*-trees. (A. A. R.).

2278\*

अभिनवनवनीतस्निग्धमापीतदुग्धं

दधिकणपरिदिग्धं मुग्धमङ्गं मुरारेः ।

विशतु भुवनकृच्छ्रच्छेदितापिच्छगुच्छच्

छवि नवशिखिपिच्छालाञ्छितं वाञ्छितं यः ॥

(आ) Kṛṣṇakarnāmṛta 2.1.

(आ) SR 22.130, SSB 38.46.

(c) °कृच्छ्रच्छदि° SSB.

Mālinī Metre.

May the beautiful body of Murāri which shines (besmeared) with new-drawn butter, after He had drunk deep the milk, and got covered all over with particles of curds, which shines like a cluster of shoots of the blue tree, which can redress the sufferings of all the worlds and which is adorned (on the

head) with a fresh peacock plume—May it grant our desire. (M. K. Acharya's translation).

2279\*

अभिनवपल्लवरशना

शिशिरतरतुषारजलमङ्गलस्नाता ।

पुष्पवती चूतलता

प्रियेव ददृशे फलाभिमुखी ॥

(आ) VS 1665.

Āryā metre (defective in *b*).

The mango creeper [branch] was seen like the beloved, adorned with a girdle of fresh sprouts, having had a fresh bath (after the monthly course) in the form of the cold dew settled on it, full of [adorned with] flowers and eagerly waiting for the fruit. (A. A. R.).

2280\*

अभिनवपुलकालीमण्डिता गण्डपाली

निगदति विनिगूढानन्दहिन्दोलिचेतः ।

सुदति वदति पुण्यैः कस्य धन्यमंनोज-

प्रसरमसकृदेतच्चापलं लोचनस्य ॥

(आ) SR 319.32, SSB 177.34.

Mālinī metre.

O lady with pearly teeth, your cheeks that glow with a fresh horripilation speak of the agitated mind full of concealed joy; and the palyful frequent movements of the eyes reveal the love generated by the good luck of someone. (A. A. R.).

अभिनवमहामान° see No. 2302.

2281\*

अभिनवमुखमुद्रं क्षुद्रकूपीपवीतं

प्रसियिलविपुलत्वं ज्वालकोच्छ्वासिपालम् ।

परिणतिपरिपाटिव्याकृतेनारुणिम्ना

हतहरितिमशेषं नागरङ्गं चकास्ति ॥

(आ) SkV 1192 (a. Abhinanda).

(a) अ[भि]नव° SkV; क्षुद्रकूपी SkV (var.).

(b) °पालः SkV (var.).

(c) °कृतनोरुम्ना SkV (var.).

Mālinī metre.

The orange is beautiful with a new seal upon its face, a sacrificial cord in the shape of its little navel, its skin thick and loose ... all its greenness overcome by a rudiness manifested by its successive (stages of) ripening. (D.H.H. Ingalls's translation):

2282\*

अभिनवयवसश्रीशालिनि क्षमातलेऽस्मिन्

अतिशयपरभागं भेजिरे जिष्णुगोपाः ।

कुचलयशयनीये मुग्धमुग्धेक्षणया

मणय इव विमुक्ताः कामकेलिप्रसङ्गात् ॥

(आ) SR 341.53, SSB 214.49.

Mālinī metre.

When the earth was smiling with plenty of grass, the victorious cowherds [those associated with Kṛṣṇa] were extremely happy; and the charming young women cast their glances like gems in the course of love sports on the cushion of lilies. (A. A. R.).

2283

अभिनववधूरोषस्वादः करीषतनूनपाद्

असरलजनाश्लेषक्रूरस्तुषारसमीरणः ।

गलितविभवस्याज्ञेवाद्य द्युतिर्मसृणा रवेर्

विरहिवनितावक्त्रोपम्यं विभर्ति निशाकरः ॥

(आ) Mālavarudra quoted in Auc ad 15 (Auc [KM] 123.16-9, Auc [RP] 20, SkV 317 (a. Abhinanda) *cd/ha*, Prasanna 103 *b cd/ba*, Skm (Skm [B] 1347, Skm [POS] 2.175.2) (a. Bhāsa) *cd/ha*, KH 291 (a. Alamkāra-cūḍāmaṇi), ŚbB 2.236, 2.391, 3.172,



Amd 167. 434, Kāvya-mīmāṃsā (GOS 1) p. 104.17-20, JS 232.5, SRHt 251.1 (a. [?] Kālidasa), Sar 1. 183 (p. 131) and 5.482 (p. 522).

(a) °वधूदोष° Amd (var.) ; °वस्वदुः Amd, Kāvya°, JS, SRHt.

(d) व्यथितवनि SkV; पथिक° Prasanna; विररिहि वनि° Skm; °वक्त्रिचकलैव्यं Amd, JS, Sar.

Harinī metre.

The fire of dry cow-dung is pleasant like the anger of newly-wedded wife; (the touch of) the frosty wind is piercing like the embrace of a wicked person; the light of the sun has grown mild like command of one who has lost one's riches, and the moon bears resemblance to the face of a woman in separation. (Dr. Sūryakānta's translation).

2284\*

अभिनवविषवल्लीपादपद्मस्य विष्णोर्

मदनमथनमौलेमालतीपुष्पमाला ।

जयति जयपताका काण्यसौ मोक्षलक्ष्म्याः

अपितकलिकलङ्का जाह्नवी नः पुनातु ॥

(भा) Sama 1. अ 51.

Mālinī metre.

May that Ganges purify us which adorns the lotus feet of Lord Viṣṇu like a fresh creeper, which decorates the head of Lord Śiva like a garland of *mālatī*-flowers and which appears like victorious banner of the goddess of liberation [*mokṣa*] and which destroys the evils of the iron age and is ever triumphant. (A. A. R.).

2285

अभिनवसेवकविनयः

प्राघुणकोक्तं विलासिनोरुदितः ।

धूर्तजनवचननिकरैर्

इह कश्चिदवञ्चितो नास्ति ॥

(अ) P (PP 3.108, Pts 3.119, PtsK 3.122, PM 3.44).

(आ) IS 488.

(b) प्राघूर्णोक्तैर् Pts.

Āryā metre.

Is any man uncheated by / new servants' diligence, the praise of guests, the maiden's tears, / and roguish eloquence? (A: W. Ryder's translation).

2286\*

अभिनवपति<sup>1</sup> वनतेयं

चामरसहितः ससत्यभामो यः ।

नारायणः स साक्षाद्

विबुधसमर्च्यः सदा जयतु ॥

(आ) SSB 278.2 (a. Kṛṣṇarāma).

1. अभिलपति is suggested for अभिनवपति as printed in SSB.

Āryā metre.

May that god Nārāyaṇa be ever victorious who longs for his vehicle Garuḍa along with waving *chowries* and Satyabhāma (his consort) and who is worshipped by the wise. (A. A. R.).

अभिनविष्टवृद्धिषु see 769.

2287\*

अभिन्नवेलौ गम्भीराव् अम्बुराशिर्भवानपि ।

असावञ्जनसंकाशस् त्वं तु चाभीकरद्युतिः ॥

(अ) KāD 2.183.

(आ) Sar 3. 94 (p. 357), AA ad 5.26 (p. 39), SR 382.217 (a. KāD), IS 489.

(d) °च्छविः KāD (var.).

You and the sea both respect propriety of conduct (sea shore) and are majestic. He is of the colour of collyrium but you are of the splendour of gold. (A. A. R.).

2288

अभिनेष्वपि कार्येषु भिद्यते मनसः क्रिया ।  
अन्यथैव स्तनं पुत्रश् चिन्तयत्यन्यथा पतिः ॥

(इ) SS (OJ) 91.

(a) कार्येषु SS (OJ).

Even though action does not vary, the mind makes the differentiation. The baby and the husband both suck the breast, but their thoughts are far apart. (Raghu Vira's translation).

अभिपततो ह्यभिपजेत् sec यदि न स्युमनिषेषु.

2289\*

अभिपतति घनं शृणोति गर्जाः

सहति शिलाः सहते तडित्तरङ्गान् ।

विद्युवति गरुत्तं रुत्तं विद्यत्ते

जलपृषते कियतेऽपि चातकोऽयम् ॥

(आ) SkV 1083 (a. Acala), Skm (Skm[B] 1953, Skm [POS] 4.63.3) (a. Acalasimha). Cf. Kav p. 19.

(b) शिवाः SkV (var.).

(c) विसहति मरुत्तं [वि° ग°] Skm.

(d) कियतोऽपि SkV (var.).

Puṣpīṭagrā metre.

The *cārika* flies at the cloud ; he hears its roar./endures its hail, endures its waves of lightning / He shakes his wings and cries out, piteous ;/ all for how small a drop of water. (D. H. H Ingalls's translation).

2290-91

अभिप्रायं यो विदित्वा तु मत्तुः

सर्वाणि कार्याणि करोत्यतन्द्रीः ।

वक्ता हितानामनुरक्त आर्यः

शक्तिञ्च आत्मेव हि सोऽनुकम्प्यः ॥

वाक्यं तु यो नाद्रियतेऽनुशिष्टः

प्रत्याह यश्चापि नियुज्यमानः ।

प्रज्ञाभिमानो

प्रतिकूलवादी

त्याज्यः स तावृत्तवरयैव भृत्यः ॥

(अ) MBh (MBh [Bh] 5.37.23-4, MBh [R] 5.36.25-6, MBh [C] 5.1356-7).

(आ) SRHt 116.8 (No. 2290) (a. MBh) and 133.7 (No. 2291) (a. Vallabha deva), SSSN 138. 8, 107. 5 (a. Vallabhadeva), SR 382. 218 (No. 2290) (a. MBh) and 382. 220 (No. 2290), IS 490-1.

(a) अथ MBh (var.); तु [तु] MBh (var.).

(b) अतद्रितः or अतंद्री or अतंद्र MBh (var.); अथक्रः [अतन्द्रीः] MBh (var.), SRHt; करोत्यवक्रः SSSN.

(c) अनुरूप [अनु°] MBh (var.).

(d) आत्मैव MBh (var.), SRHt, SSSN.

(e) वाक्यं च यो नाद्रियते विशिष्टं MBh (var.); च or हि [तु] MBh (var.); तु शिष्टः [तु°] SSSN.

(f) प्राप्याभयं (°ह्वयं°) चापि नि° SRHt, SSSN.

(g) ज्ञाना° MBh (var.); आत्मा° [प्र°] MBh (var.), SRHt, SSSN.

(h) इह [एव] MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā). Irregular in a.

That officer who fully understanding the intentions of his royal master, dischargeth all duties with a lacry, and who is respectable himself and devoted to his master, always telleth what is for his master's good, and who is fully acquainted with the extent of his own might and with that also of those against whom he may be engaged, should be regarded by the king as his second self.

That servant, however, who commanded (by his master) disregardeth the latter's injunctions and who enjoined to do anything refuseth to submit,

proud as he is of his own intelligence and given to arguing against his master, should be got rid of without the least delay. (P. C. Roy's translation).

2292

अभिप्रायानुसारेण प्रकटीकुरुते प्रियम् ।  
अहो महाप्रभावानां भूपतीनां वसुंधरा ॥

(अ) RT (RT [S] 4.264, RT [VVRI] 4.264).

(आ) IS 492.

(c) °प्रभावाणां RT (T), RT (S).

O wonder, (even) the earth follows the desires of the kings of great might and shows them favour. (M. A. Stein's translation).

2293\*

अभिप्रेतार्थसिद्धयर्थं पूजितो यः सुरैरपि ।  
सर्वविघ्नच्छिद्ये तस्मै गणाधिपतये नमः ॥

(आ) VS 9, SR 2.8.

(इ) Balinese Sarasvatīstuti. Goundrian and C. Hooykaas, *Stuti and Stava*; p. 26.

(b) सुरासुरैः SR.

Salutation to the God Gaṇapati [the lord of Gaṇa-s] who wards off all obstacles and who is worshipped by the gods too for the attainment of their desired objects. (A. A. R.).

अभिभक्ता वली य° see No. 2325.

2294\*

अभिभवति मनः कदम्बवायो  
मदमधुरे च शिखण्डिनां निनादे ।  
जन इव न घृतेश्चचाल जिष्णुर्  
न हि महतां सुकर. समाधिघञ्जः ॥

(अ) Kir 10. 23.

(आ) SR 340.25 (a. Kir), SSB 213. 21 (a. Bhāravi).

Puṣpitaṅgrā metre.

When the breeze from the *kadamba*-woods blow overpowering all and peacocks shrieked hilariously with sweet intoxication, Arjuna remained undisturbed unlike common people who would have easily succumbed. The deep concentration [*samadhi*] of the great cannot be disturbed easily. (A. A. R.).

2295

अभिभूतोऽपि नोत्साहं जह्याज्जातु स्वसिद्धये ।  
नष्टाङ्गोऽपि प्रसत्येव संहिकेयो मुहुर्द्विषो ॥

(आ) SSB 476.306 (a. Saṁgrahītr).

One should not give up persistent efforts to gain success in one's undertakings though overcome (by obstacles). Rāhu [son of Simhikā] does swallow his two enemies [the sun and the moon during eclipses] though he has lost his limb [body], (A. A. R.).

2296

अभिभूतोऽप्यवजातो यो राज्ञां द्वारि तिष्ठति ।  
स तु राज्ञां श्रियं भुङ्क्ते नामिमानी कदाचन ॥

(आ) SR 150.327, SSB 474.233, SH 1269.

(b) राजद्वारि SH.

He who remains at the antechamber of kings insulted and treated with contempt robs the king of his glory; never so one who is honoured. (A. A. R.).

2297\*

अभिभूय विभूतिमार्तवीं  
मधुगन्धातिशयेन वीरधाम् ।  
नृपतेरमरस्त्रगाप सा  
दयितोरुस्तनकोटिसुस्थितम् ॥

(अ) Ragh 8.36. (Cf. A. Scharpé's *Kāli-dāsa Lexicon* I.4; p. 122).

- (d) दयिनोस्छन्दः (°तोर् or तोरः) Ragh (var.);  
°स्थलकोतिपु स्थितिम् (°तम्) Ragh (var.);  
°स्थितिम् Ragh (var.).

Viyoginī metre.

That heavenly garland, surpassing the seasonal [ vernal ] splendour of the creeper, by the excess of honey and fragrance, secured a good position on the nipples of the expansive breasts of the beloved of the king. (R. D. Karmarkar's translation).

2298\*

अभिचूय सतामवस्थिति  
जडजेपु प्रतिपाद्य च श्रियम् ।  
जगतीपरितापकृत् कथं  
जलधौ नावपतेदसौ रविः ॥

(आ) SR 294.44, SSB 135.46.

(a) अविभूय SSB.

Viyoginī metre.

How will not the sun fall into the ocean (to commit suicide) who, transgressing all decorum showers his wealth on *juḍaja-s* [idiots : lotuses] and who torments the world (with his hot rays) ? (A. A. R.).

2299\*

अभिमत्फलदाता त्वं च कल्पद्रुमश्च  
प्रकटमिह विशेषं कंचनोदाहरामः ।  
कवमिह मधुरोक्तिप्रेमसंमानमिश्रं  
तुलयति सुरशाखी देव दानं त्वदीयम् ॥

(आ) ŚP 1241, SR 106.168 (a. ŚP), SSB 399.183, IS 493.

Mālinī metre.

Your majesty and the wish-granting tree [*kulpa-vṛkṣa*] both grant desired fruits (of suppliants); but may I be permitted to make one observation which is patent to all. How can the heavenly tree equal you in the giving of gifts as you accompany such gifts with

pleasing words and endearing manners ? (A. A. R.).

2300\*

अभिमत्फलसिद्धिसिद्धमन्त्रा-

वलि वलिजित्परमेष्ठिनोरुपास्ये ।

भगवति मदनारिनारि वन्दे

निखिलनगाधिपभर्तृदारिके त्वाम् ॥

(आ) Skm (Skm [B] 110, Skm [POS] 1. 22.5) (a. Vāmadeva).

(b) परमेष्टि° Skm (B).

Puṣpitāgrā metre.

I bow to thee, goddess, who art the effective *mantra* for securing desired objects and worshipped by Viṣṇu and Brahmā, and who art the wife of Śiva [the foe of Cupid] and the princess of the king of mountains [Himālayas]. (A. A. R.).

2301\*

अभिमत्तमभितः कृताङ्गभङ्गा  
कुचयुगमुन्नतितित्तमुत्तमद्य  
तनुरभिलषितं क्लमच्छलेन  
व्यवृणुत वेल्लितबाहुवल्लरीका ॥

(अ) Śiś 7.72.

(आ) Vidy 591.

(a) कृताङ्गभङ्गाया Vidy.

(c) तनोति तन्वी [क्ल°] Vidy.

(d) व्यवृणुत Vidy.

Puṣpitāgrā metre.

A slim young lady, under the pretext of fatigue, stretched her limbs in full view of the lover, raising and exposing her high bosom, exhibited, by encircling her creeper like arms, her desire (to embrace him). (A. A. R.).

2302

अभिमत्तमहामानग्रन्थिप्रभेदपटीयसी

गुरतरगुणप्रामाण्योत्स्फुटोज्ज्वलचन्द्रिका ।

विपुलविलसल्लज्जावलीविदारकुठारिका

2303\*

जठरपिठरी दुःपूरेयं करोति विडम्बनाम् ॥

अभिमतवस्तूपहृता-

(अ) BhŚ 207, PD 313.198.

वपि पुरुगर्वादानावरस्तन्व्याः ।

(आ) SR 97.9 (a. BhŚ), SSB 383.10, SRK 78.2 (a. BhŚ), IS 494, SH 1408 (a. BhŚ), SSD 2 f. 138b.

स्खलितेऽपि प्रियस्य सं-  
यमताडनमित्येव विव्वोकः । ॥

(a) °अभिनवमहामान° (°मोह°) BhŚ (var.); अभिमतमहान् SH; °महानाम° BhŚ (var.); °ग्रन्थिः or °ग्रन्था BhŚ (var.); °ग्रन्थि° om. PD (*contra metrum*); कृपाणिका [°प°] SH; °षटीयसी BhŚ (var.).

(आ) ŚP 3161.

Āryā-gīti metre (defective).

The slim one spurned even a coveted object brought to her on account of intense pride: This is *bibboka* [haughty pretended indifference of the lady] which demands the lover to be bound and roughly treated for an offence committed. (A. A. R.).

(b) स्फुटतर° or वरतर° or गुणतर° BhŚ (var.); (इ)तरगुण° BhŚ (var.); °ग्रामाम्भोजन° or ग्रामाम्भोजे BhŚ (var.); °स्फुटोदय° BhŚ (var.); प्रणशे कुहेविका [स्फु°] SH; सदोञ्ज्वल° BhŚ (var.); °ञ्ज्वला (rest om.) PD (*contra metrum*).

2304

अभिमतसिद्धिरशेषा

भवति हि पुरुषस्य पुरुषकारेण ।

देवमिति यदपि कथयति

पुरुषगुणः सोऽप्यदृष्टाहयः ॥

(c) विमल° [वि°] BhŚ (var.); °लज्जाजीव° or °लज्जावस्ति° BhŚ (var.); °विदारि° BhŚ (var.); °वितान° BhŚ (var.), SR, SSB, SRK; °कठोर° [°विदार°] BhŚ (var.); °कुमारिका BhŚ (var.).

(अ) P (PP 5.30, Pts 5.30, PtsK 5.27).

(आ) IS 495.

Āryā metre.

Success complete / in any feat / is sure to bless / true manliness. / Man's effort (sufficiently great) / is just what a dullard calls fate. (A. W. Ryder's translation).

2305\*\*

अभिमान्य

शुचिविधानाद्

आज्याढ्यं हस्तिकर्णजं चूर्णम् ।

योऽश्नति स हि नरः स्याद्

यद्येष्टचेष्टोऽपि दीघयुः ॥

The insatiable boiler of the stomach which is clever in dissolving the knot of high pride, which is dearly prized, which is like the bright moonshine in causing the lotus-like higher virtues to fade, which is like an axe in cleaving asunder the luxuriant creeper modesty, causes humiliation. (M. R. Kale's translation in the *Nīti-* and *Vairāgya-Sataka-s* of Bhartṛhari).

(आ) ŚP 3039.

Āryā metre

If a person consumes the powder of castor-seeds purifying and mixing it with

ghee and pronouncing *mantra-s* he will live long though he does things as he pleases. (A. A. R.).

अभिमानः श्रियं हन्ति see No. 590.

2306

अभिमानघनं येषां चिरं जीवन्ति ते नराः ।  
अभिमानविहीनानां किं धनेन किमायुषा ॥

(भा) Sama 2. अ 20.

Those men who maintain self-respect live long. Of what is wealth or life if they are devoid of self-respect ? (A. A. R.).

2307

अभिमानघनस्य गत्वरं  
असुभिः स्यास्तु यशश्चिचीपतः ।  
अचिरांशुविलासचञ्चला  
ननु लक्ष्मीः फलमानुषङ्गिकम् ॥

(भा) Kir 2.19.

(आ) JS 56.9 (a. Bhāravi), SRHt 127.14 (a. Bhāravi), SRRU 560, SR 80.31, SSB 354.34 (a. Bhāravi), SH 989, 185\* (a. Bhāravi), SSSN 151.13 (a. Bhāravi).

(b) स्नाप्यु or स्थाप्यु SH.

Aupacchandāsika metre.

To a person valuing his self-respect, and wishing to attain lasting fame with transitory life, the (attainment) of prosperity, which is unstable like a flash of lightning is an auxiliary fruit only. (S.V. Dixit's translation).

2308

अभिमानवतां पुंताम् आत्मसारमजानताम् ।  
अघानामिव वृश्यन्ते पतनान्ताः प्रवृत्तयः ॥

(भा) P (PS 3.25, PSh 3.26, PN 3.23).

(b) आत्मासारम् PS (var.).

(c) कथानामिव जायन्ते PS (var.).

(d) पातान्ताः सर्ववृत्तयः PN.

The results of the activities of persons, who are full of conceit and ignorant of their own limitations, are seen only when they fall like blind men: (A. A. R.).

2309

अभिमानवतां ब्रह्मन् युक्तायुक्तविवेकिनाम् ।  
युज्यतेऽवश्यभोग्यानां दुःखानामप्रकाशनम् ॥

(भा) RT 1.226 (all editions).

(आ) IS 496, SR 382.221 (a. RT).

(c) युज्यतेऽवश्य° RT (S), RT (T).

For people who have self-respect and know how to distinguish between proper and improper, it does not seem right to expose misfortunes which must needs be borne. (M. A. Stein's translation).

2310

अभिमानवतो मनस्विनः  
प्रियमुच्चैः पदमारुरुक्षतः ।  
विनिपातनिवर्तनक्षमं  
मतमालम्बनमात्मपौरुषम् ॥

(भा) Kir 2.13.

(आ) JS 56.8 (a. Bhāravi), SRHt 128.16 (a. Bhāravi), SSSN 157.15 (a. Bhāravi), SR 151.391, SSB 478.350 (a. Bhāravi).

(d) तमम् [मतम्] Kir (var.).

Aupacchandāsika metre.

For a spirited person of self-respect, wishing to attain a coveted and high position, his own manliness is said to be the prop saving him from downfall. (S.V. Dixit's translation).

2311

अभिमानितमूलेन सानुबन्वरसेन तु ।  
यतः सर्वेन्द्रियप्रीतिः स कामः प्रोच्यते बुधैः ॥

(आ) SRHt 74.5 (a. Mahābhārata ; does not appear in MBh [Bh] edition).

The wise call that love when a person has a pleasing sensation spreading over all his senses with a continuous flow of interest in the object of his choice. (A. A. R.).

2312

अभिमानिनमुद्भ्रान्तम् आत्मसंभाषितं शठम् ।  
क्रोधनं चैव नृपतिं व्यसने घ्नन्ति वैरिणः ॥

(अ) R (G) 3. 37. 16. (Variant of No. 591).

(आ) IS 498.

A king who is proud, frightened, self-conceited, perfidious and irritable, is (likely) to be killed in adversity by (his) foes.

2313\*

अभिमुखगते यस्मिन्नेव प्रिये बहुशो घदत्य्  
अवनतमुखं तूष्णीमेव स्थितं मृगनेत्रया ।  
अथ किल बलाल्लीलालोलं स एष तथेक्षितः  
कथमपि यथा दृष्ट्या मन्ये कृतं श्रुतिलङ्घनम् ॥

(अ) RS 1.107.

(आ) Skm (Skm [B] 957, Skm [POS] 2. 97.2) (a. Rudraṭa)<sup>1</sup>.

(c) तथेक्षितः Skm (POS).

(d) दृष्टा Skm (POS).

1. Wrongly marked in Skm (B) # Radraṭa  
Haripi metre.

The deer-eyed one kept silent with face cast down though the lover, when they met, was speaking incessantly (conciliating words). Then, O wonder, he was glanced at powerfully by her in a sportful manner somehow and that in such way that the eye, methinks, pierced the ear ? (A. A. R.).

2313 A

अभिमुखमधुरतरैभ्यः

पराङ्मुखाक्रोशनात् कुशीलेभ्यः ।  
अभ्यन्तरकलुषेभ्यो  
मेतव्यं मित्रशत्रुभ्यः ॥

(अ) Dvi 74.

Āryā metre.

One should be afraid of enemies posing as friends, who are very sweet when face to face, but who behave badly by speaking ill behind one's back, and who are full of guile in their hearts. (A. A. R.).

2314

अभिमुखनिहतस्य सतस्  
तिष्ठतु तावज्जयोऽथ वा स्वर्गः ।

उभयबलसाधुवावः

अवगममुखोऽस्त्येव चात्यर्थम् ॥

(अ) BhŚ 208.

(आ) VS 2272 (a. Śrībhāskara), SR 151. 368 (a. VS), SSB 477.327 (a. Bhāskara), IS 499, Pr 363.

(a) अरिमुख° or अभिमुखं BhŚ (var.); °निहितस्य or °निपतस्य BhŚ (var.); शूरम् [स°] BhŚ (var.).

(b) तज्जयो [ताव°] BhŚ (var.); सर्गाः [स्व°] BhŚ (var.).

(c) उभयकर° or उभयभव or उभयत्र° or उभयकुल BhŚ (var.); उभचल° IS; °वाद VS, SR, SSB; °पाद [वा°] IS.

(d) मुखस्येव or मुखोसौ or मुखस्य BhŚ (var.); °सुखस्यैव BhŚ (var.), VS, SR, SSB; नास्त्यर्थः or नास्त्यन्तः or बलात्यर्थं or बलात्यर्थे or °द्यत्यर्थं or चास्त्यर्थः or तात्यर्थं (°र्थः) or वतात्यर्थं or वतात्यर्थः BhŚ (var.); नास्त्यन्तः BhŚ (var.), SR, SSB; नास्त्यर्थः BhŚ (var.), VS.

Āryā metre.

When a brave person is struck in battle when face to face with the enemy, he may gain victory or heaven (of the heroes). But the applause that a hero gets from both sides (of the fighters) is pleasing to the ear tremendously. (A. A. R.).

2315\*

अभिमुखपतयालुभिललाट-

श्रमसलिलैरविधौतपत्रलेखः ।

कथयति पुरुषायितं वधूनां

मृद्वितहिमद्युतिदुर्मनाः कपोलः ॥

(अ) Anargharāghava of Murāri (KM 5) 7.107.

(आ) SkV 625 (a. Murāri), Kav 338 (a. Murāri), SR 320.11, SSB 179.11.

(a) अतिमुख° Kav (MS).

(b) °रवधौत° SkV (var.); °वधू° [°विधौ°] Anar°; °पनी° [°विधौ°] SR, SSB.

(d) °निर्मलः [°दुर्मनाः] Anar. (but some texts of Anar. as above), SR, SSB.

Puṣpīāgrā metre.

The cheeks of the young women, wane and white as snow, / proclaim by the/ornamental markings' being washed away/by the falling perspiration from the brow/that they have played their lovers' part in love. (D.H.H. Ingalls's translation).

2316\*

अभिमुखपतितैर्गुणप्रकर्षाद्

श्रवजितमुद्धतिमुज्ज्वला दधानैः ।

तरुकिसलयजालमग्रहस्तैः

प्रसममनीयत भङ्गमङ्गनानाम् ॥

(अ) Śiś 7.29.

(आ) Alm 38.

Puṣpīāgrā metre.

The cluster of tender leaves were plucked [defeated<sup>1</sup>] quickly [forcibly] by the fingers of the young ladies who stretched their hands high and whose fingers, thrust towards the sprouts, were superior in point of merit. (A. A. R.).

1. The verse also suggests the idea of a superior person winning in a contest over the inferior.

2317\*

अभिमुखमुपयाति मां स्म किञ्चित्

त्वमभिदधाः पटले मधुम्रतानाम् ।

मधुसुरभिमुखाब्जगन्धलब्धेर्

अधिकमधि त्ववनेन मा निपाति ॥

(अ) Śiś 7.41.

Puṣpīāgrā metre.

When the swarm of bees fly towards your face, please do not speak [open your mouth to shriek]. Do not attract them all the more to your face as it has the fragrance of the lotus and the aroma of the wine consumed. (A. A. R.).

2318\*

अभिमुखागतमार्गणघोरणि-

ध्वनितपल्लविताम्बरगह्वरे ।

वितरणे च रणे च समुद्यते

भवति कोऽपि परं विरलः परः ॥

(अ) VCjr 17.1.

(b) °पल्लविते VCjr (var.) ; °गह्वरो VCjr (var.).

(c) समुद्यते VCjr.

Drutavilambita metre.

There someone—but a very rare one!—who his supreme in (the acts of) defraying or fraying [or : generosity and war] that are started (by him) in the depths [or : thickets] of the sky, so that it is filled with [or : overgrown with the shoots of] the noise of the



unbroken lines of beggars [or : arrows] that come to meet him. (F. Edgerton's translation).

2319\*

अभिमुखे मयि संहृतमीक्षितं  
हसितमन्यनिमित्तकृतोदयम् ।  
विनयवारितवृत्तिरतस्तया  
न विवृतो मदनो न च संवृतः ॥

(अ) Śāk 2.11 (in some texts 2.12). (Cf. A. Scharpé's Kālidāsa Lexicon I. 1; p. 30).

(आ) KāvR 24.20-4, ŚbB 1.329, 3.52, 3.200, 3.310, 4.431; SkV 505, Kav 253, Prasanna 121b, JS 149.8 (a. Kālidāsa).

(a) संवृतम् Śāk (var.), SkV, Kav (var.), Prasanna; °संवृतम् Prasanna; ईक्षणं Śāk (var.); ईनीतं Kav(var.); ईलितं Prasanna.

(b) हसेन्न° Kav(var.); °कथो° or °कया° [°कृतो°] Śāk (var.), SkV, Kav, JS, Prasanna, KāvR.

(c) °वाघित° [वा°] Śāk (var.), JS, KāvR; इत्स् [अत्स्] Śāk (var.); °वितस् Prasanna.

(d) वि° म° tr. Śāk (var.); संहृतः [सं°] Śāk (var.).

Drutavilambita metre.

She did look towards me, though she quick withdrew/her stealthy glances when she met my gaze;/ she smiled upon me sweetly, but disguised/with maiden grace the secret of her smiles./ Coy love was half unveiled; then, sudden checked/by modesty, left half to be divined. (Sir Monier Monier-William's translation).

2320\*

अभिमुनि सहसा हृते परस्या  
घनमरुता जघनांशुकंकेवेशे ।

चकितमवसनोर सत्रपायाः  
प्रतियुवतीरपि विस्मयं निनाय ॥

(अ) Kir 10.45.

Puṣpitaṅgrā metre.

When the underwear of another heavenly nymph was blown aside a little by a powerful breeze all of a sudden in front of the meditating sage [Arjuna], she was all shyness and that thigh which was disrobed became very timid indeed and produced wonder in the minds of the other young ladies, themselves. (A. A. R.).

2321\*

अभियाति नः सतृष एष चक्षुषो  
हरिरित्यखिद्यत नित्तम्बिनीजनः ।  
न विवेद यः सततमेनमीक्षते  
न विनृण्णतां व्रजति खल्वसावपि ॥

(अ) Śiś 13.46.

Kalahansa metre.

The charming young ladies (possessing heavy hips) felt pained that Kṛṣṇa, the lover, was moving along unmindful of their expectant eyes. That damsel who was gazing at him frequently knew not that he, too, was never free from desire to be in her company. (A. A. R.).

अभियुक्तं च संचित्य see No. 1393.

अभियुक्तं प्र° see No. 2341.

2322

अभियुक्तं बलवता दुर्बलं हीनसाधनम् ।  
हृतस्वं कामिनं चोरम् आविशन्ति प्रजागराः ॥

(अ) MBh (MBh [Bh] 5.33.13, MBh [R] 5.2.313, MBh [C] 5.983).

(आ) SRHt 190.36 (a. MBh), SSSN 181, 26, SR 382.224 (a. MBh), IS 500.

(इ) MBh (Ju) p. 227 ab/cd.

(c) चोरम् MBh (var.), SR.

(d) °गरम् MBh (Ju).

Sleeplessness overtaketh a thief, a lustful person, him that hath lost all his wealth, him that hath failed to achieve success, and him also that is weak and hath been attacked by a strong person. (P.C. Roy's translation).

अभियुक्तवलो राजा see No. 2325.

2323

अभियुक्तो बलवता तिष्ठन् दुर्गे प्रयत्नवान् ।  
तद्वलीयस्तराह्वानं कुर्वीतात्मविमुक्तये ॥

(ध) KN (KN [BI] 9.55, KN [TSS] 9.56, KN [ĀnSS] 9.56), P (PP 3.39, Pts 3.47, PtsK 3.44).

(आ) IS 501.

(b) ति° दु° tr. ( but तिष्ठेत् ) PP, Pts, PtsK.

(c) तयस्यः सुहृदाह्वानं PP, Pts, PtsK.

(d) प्रकुर्वीतात्ममुक्तये PP, Pts, PtsK.

When assaulted by a powerful adversary, a sovereign should seek shelter inside his castle,<sup>1</sup> whence he should make vigorous efforts, and for his own liberation invoke the assistance of another king still more powerful than his assailant.<sup>2</sup> (M. N. Dutt's translation).

1. M.N. Dutt has castles.

2. In P this verse according to A. W. Ryder's translation reads : When stronger foes attack,/close in your fortress stay ;/but sally to relieve/your friends, and save the day.

2324

अभियुक्तो यदा पश्येन् न काञ्चिद् गतिमात्मनः ।  
युध्यमानस्तदा प्राज्ञो च्छियते रिपुणा सह ॥

(ध) P (PT 1.61, PTem 1.54, PS 1.52, PN 2.38, PRE 1.62, H (HJ 4.18 and 2.171, HS 2.161, HM 2.171, HK 4.18 and 2.169, HP 4.18, HN 4.18, HH 69.13-4, HC 138.7-8). Cf. Ru 44.

(आ) SR 147.219 (a. H), SSB 471.125, IS 566.

(इ) Old Syriac 1.42.

(a) अयुद्धे हि [अभि°] H (but HP as above), SR, SSB ; यथा or तदा [य°] PS (var.); पश्यन् PS (var.).

(b) किञ्चित्सुखमेघते (°मात्मानः) PS ; न किञ्चित् त्त्राणमात्मानः PS (var.) or न किञ्चित् च्छुमात्मनः PS (var.); न किञ्चिद्विदुमात्मनः PN; किञ्चिद्विदुमात्मनः H (but HH has अहित°), SR, SSB.

(c) तथा [ तदा ] PS (but some texts as above).

(d) च्छियेत PT, PTem; मृदुना [ रि° ] HP (var.).

When a wise man is attacked and sees no escape for himself, then he dies fighting along with his foe. (F. Edgerton's translation).

2325

अभियोक्ता बली यस्माद् अलब्ध्वा न निवर्तते ।  
उपहारादृते तस्मात् संधिरन्यो न विद्यते ॥

(ध) KN (KN [BI]) 9.22, KN [TSS] 9.23, KN [ĀnSS] 9.23), H (HJ 4.131, HS 4.125, HM 4.127, HK 4.132, HP 4.130, HN 4.130, HH 118.15-6, HC 159.7-8).

(आ) SR 382.226 (a. KN), IS 502.

(a) अभियुक्तवलो राजा IS ; अभिमक्ता IS ; वलीयस्याद् IS ; °यस्त्वाद् H, SR.

(b) अलब्धाद् निवर्तते IS ; अलब्धा IS.

(d) अन्योन्य वतंते IS.

In as much as a powerful assailant never returns without obtaining (considerable) presents, therefore it is said that there is no other kind of peace more excellent than the *upahara*.<sup>1</sup> (M.N. Dutt's translation).

1. Peace purchased by indemnification.

2326

अभिरामेऽभिनिवेशं

विदधाना विविधलाभनिरपेक्षा ।

उपहस्यसे सुमध्ये

विदग्धवाराङ्गनावारैः ॥

(अ) Kutt (Kutt[BI] 278, Kutt [KM] 278).

(a) विनिवेशं [ऽभि°] Kutt (KM) (var.).

(b) विभव [वि°] Kutt (BI) (var.).

Āryā metre.

If you<sup>1</sup> amuse yourself by love with a handsome boy, and take no regard for profit, then you will be mocked, O beautiful, by all the troops of thoughtful prostitutes. (F. Powys Mathers's translation).

1. prostitute.

अभिरोहेण भूतानाम् see No. 2266.

2327

अभिलक्ष्यं स्थिरं पुण्यं ख्यातं सिद्धिनिषेवितम् ।  
सेवेत सिद्धिमन्विच्छन् श्लाघ्यं विन्ध्यमिवेश्वरम् ॥

(अ) KN 5.10 (all editions).

(अ) IS 503, SR 382.227 (a. KN).

(a) अभिलक्ष्यं KN (BI), SR.

(b) सिद्धैर् KN (BI), SR; साधुनि° IS.

(c) अन्विच्छन् KN (ĀnSS).

As a man desirous of seeing a mountain should go to the deep-rooted, majestic, sacred and far-famed Vindhya hills, inhabited by numberless pious people, so a person, seeking a successful career should employ himself in the services of a master who is desirable, faithful to the usages, virtuous, illustrious, praiseworthy and served by other pious people. (M. N. Dutt's translation).

2328\*

अभिलषत उपायं विक्रमं कीर्तिलक्ष्म्योर्

असुगममरिसंन्यैरङ्गमभ्यागतस्य ।

जनक इव शिशुत्वे सुप्रियस्यंकसूनोर्

अविनयमपि सेहे पाण्डवस्य स्मरारिः ॥

(अ) Kir 17.64.

(b) असुकरम् Kir (var.).

Malini metre.

Desirous of finding a valorous means for attaining fame and prosperity which was unattainable by the enemy's forces and who consequently came near to him (for fighting)—this immodest behaviour of Arjuna—the foe of Cupid [Śiva], bore with patience, like a father, the mischief of an only son, of whom he is fond, in his childhood. (A. A. R.).

2329

अभिलषति न खलु पुरुषः

श्रियमपि कीर्त्या विनाकृतां कुशलः ।

क्षणिकाय वस्तुने कस्

त्यजतीह चिरस्थिरं श्रेयः ॥

(अ) SMH 6.20.

Āryā metre.

No intelligent [clever] person ever desires to get even great prosperity unless it is accompanied by fame. Who would sacrifice enduring welfare for the sake of an evanescent object? (A. A. R.).

2330

अभिलषति पद्मयोनी

निःस्ववधूनां सुतान् स्रष्टुम् ।

स्वं स्वं विशाङ्गमाना

वेपन्ते क्रकचर्वात्तिनी लोकाः ॥

(अ) Vidy 300.

Āryā-udgiti metre.

When the god Brahman [the creator] desires to create sons out of poor brides people tremble as if remaining in saws apprehensive of their own wealth. (A. A. R.).

2331\*

अभिलपतोरनुभावात्

तिलोत्तमायाः किलोत्तमानुभयोः ।

सुन्दोपसुन्दयोरपि

नाशो मेदादुदाह्रियते ॥

(अ) SMH 7.25.

(a) °रनुरागान् (°त्) SMH (var.).

Āryā metre.

Desiring the best of amorous glances of Tilottamā [the heavenly nymph], destruction overtook the two brothers Sunda and Upasunda. This is an illustration of such disputes. (A. A. R.).

2332\*

अभिलपन्ति तवाधरमाधुरीं

तदिह किं हरिणाक्षि मुघा बुघाः ।

सुरसुधामधरोक्नुते यतस्

त्वदधरोऽधरतामगमत् ततः ॥

(अ) PdT 142 ( a. Bhāskara ), SR 261. 17, SSB 76.10.

Drutavilambita metre.

Why do wise men, O gazelle-eyed one, desire in vain the sweetness of your lips? [adhara : lower lip]. As it eclipses the nectar of the gods, it is but right that your adhara [lip] has its name true to its import [that which eclipses]. (A. A. R.).

2333\*

अभिलपसि यदीन्दो वयत्रलक्ष्मीं मृगाक्ष्याः

पुनरपि सकृदधो मज्ज संक्षालयाङ्गम् ।

सुविमलमथ विम्बं पारिजातप्रसूनं

सुरभय यद नो चेत् त्वं क्व तस्या मुखं क्व ॥

(अ) Kuv ad 38.88 ( p. 112 ), SR 282. 147 (a. Kuv), SRB 114.5.

(a) यदीन्दो SR, SSB.

(c) पारिजातस्य गन्धैः SR, SSB.

Mālinī metre.

If you, O moon, desire to have the brilliance of the deer-eyed damsel's face, plunge once again into the ocean and wash off your black spot. Render, then, that cleansed disc fragrant with the flower of the heavenly tree, Pārijāta. Otherwise tell me, where is her face and where indeed are you? (A. A. R.).

2334\*

अभिलपिताधिकवरदे

प्रणिपतितजनार्तिहारिणि शरण्ये ।

चरणौ नमाम्यहं ते

विद्याधरदेवते गौरि ॥

(अ) Nāgānanda 5.35 (in some texts 5.34).

(अ) Alm 39.

(d) °दैवते Nāg (var.), Alm.

Āryā metre.

O goddess! I salute your feet, O protectress Gaurī, O guardian goddess of Vidyādhara-s who bestow more boon than desired, removing the distress of those who salute you. (B. K. Bae's translation).

अभिलष्यं स्थिरं पुष्यं see No. 2327.

अभिलितनयनानां see No. 5028.

2335\*

अभिवर्षति

योऽनुपालयन्

विधिवीजानि विवेकवारिणा ।

स सदा फलशालिनीं क्रियां

शरवं लोक इवाधितिष्ठति ॥

(अ) Kir 2.31.

Aupacchandāsika metre.

He who sprinkles with care the seeds of policy by waters of discretion shall always achieve a fruitful attainment (of his objectives) like people a bumper autumnal harvest (after carefully

fearing up the seeds by means of waters in the rainy season). (S. V. Dixit's translation).

2336

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।  
चत्वारि तस्य वर्धन्त आयुः प्रज्ञा यशो बलम् ॥

(अ) Mn 2.122, Bhaviṣya-purāṇa 1.4.50, MBh (MBh [Bh] 5.39.60, MBh [R] 5.38.75-6, MBh [C] 5.1520-1), Cr 1174 (CVNS 12.11). (Cf. JSAIL 27.3 and 30.61).

(आ) VirS 460. 23-4, Vidhānapārijāta 1. 50i.14-5, PSDh 1.1, 336.5-6, Smṛticandrikā 37. 7, Smṛtimuktāphalam 108.34, IS 504, SSap 391, NBh 225, Sama 1. अ 52.

(इ) SS (CJ) 256, MBh (Ju) 238 ab/cd.

(b) °पजी(से)विनः NBh.

(c) सम्यग् (°क्) [त°] VirS, Smṛtimuktā.; सम्यग् वर्धन्ते Bhaviṣyapur.; मिच्छपेसुन MBh (Ju); सम्प्रवर्धन्ते (or संप्र°) Mn (Jh), MBh; वर्धन्ते (°र्धन्ते CVNS), Smṛtimuktā., CVNS, NBh, Sama.

(d) आयुर्विद्या य° Medhātithi, Mn (vulgata), CVNS, SSap; आयुर्वर्धो Medhātithi; Govindarāja, Mn(Jh); आयुर्वर्धो (°युः प्र°) MBh (var.) VirS, MBh (var.), कीर्तिरयुयं° MBh (Ju), SS (OJ); आयुः कीर्तिर MBh (var.); आयुर् वर्धन्ते VirS, Vidhānapārijāta; ह्यायुः PSDh; विद्या MBh (var.), Sama; य° व° tr. MBh (var.).

He who habitually salutes and constantly pays reverence to the aged obtains an increase of four (things),

(viz.) length of life, knoweldge, fame (and) strength. (G. Bühler's translation).

2337

अभिवादयेत वृद्धम् आसनं चास्य दशयेत् ।  
कृताञ्जलिस्थासीत गच्छन्तं पृष्ठतोऽन्विष्यात् ॥

(अ) MBh (MBh [Bh] 13.107-33), Mn 4.154 (cf. B 2.3.6, 35, Ap. 2.3.7-11).

(इ) SS (OJ) 255.

(a) °येद् वृद्धांश्च Mn; वृद्धांश्च MBh (hyper-metric).

(b) दद्याच्चैवासनं स्वकम् Mn; दशयेत् SS (OJ).

(d) गच्छतः Mn; पृष्ठतोन्वयत् (°ष्ट°) or प्रष्टोन्वयात् or पृष्ट° SS(OJ) (var.).

Respectfully greet the aged, show him a seat, stand with folded hands and follow him. (Raghu Vira's translation).

अभिवादास्तितिक्षेत see No. 605.

2338

अभिवाद्य यथा वृद्धान् सन्तो गच्छन्ति निर्वृतिम् ।  
एवं सज्जनमाकुश्य सूखो भवति निर्वृतः ॥

(अ) MBh (MBh [Bh] 1.69.12, MBh [C] 1.3085).

(आ) IS 505, KtR 81.

(इ) SS (OJ) 348.

(a) च वृद्धान्हि [य° वृ°] MBh (var.).

(b) साधुर्गच्छति नि° MBh (var.).

(c) तथा [ए°] MBh (var.), SS (OJ), KtR आक्रुध्य or आक्रम्य° MBh (var.).

(d) तुष्टो भवति दुर्जनः MBh (var.) (see MBh [Bh] 1.69.11); निर्वृतिः SS(OJ) (var.).

Just as paying respect to the aged gives joy to the good, so abusing and reviling the good satisfies the wicked. (Raghu Vira's translation in SS [OJ]),

2339\*

अभिधीक्ष्य सामिकृतमण्डनं यतीः  
 कररुद्धनीविगलदंशुकाः स्त्रियः ।  
 दधिरेडधिभित्ति पटहप्रतिस्वनेः  
 स्फुटमट्टहासमिव सौधपङ्क्तयः ॥

(अ) Śiś 13.31.

(आ) SR 123. 38 (a. Śiś. ), SSB 435. 7  
(a. Māgha).

Kalahansa metre.

Observing (that Śrī Kṛṣṇa had entered the city), the women with only half their decoration completed and holding the dress with their hands lest it should slip down (rushed to the streets). The rows of buildings, observing this, seemed to laugh aloud in the form of the echoes of the drums that were beaten (to honour the entry of Kṛṣṇa). (A. A. R.).

अभिशास्तं च प्र° see No. 2341.

अभिशाप्तं प्र° see No. 2341.

2340

अभिशाप्तः पुण्यकार्ये प्रवृत्तोऽपि न सिद्धिभाक् ।  
 भद्रानुगमनोद्युक्ता रेणुका जनमारिका ॥

(अ) Purāṇārthasamgraha, Rājanīti 130  
(in "Purāṇa" 7.2; p. 389).

An accursed person does not attain good results though he be engaged in good works. Reṇukā [wife of the sage Jamadagni and mother of Paraśurāma] trying to accompany her husband, became the destroyer of the people. (A. A. R.).

2341

अभिशास्तवत् प्रपश्यन्ति दरिद्रं पार्वतः स्थितम् ।  
 वारिधं पातिकं लोके कस्तच्छंसितुमर्हति ॥

(अ) MBh (MBh [Bh] 12.8.14, MBh [R] 12.8.14, MBh [C] 12.214-5).

(आ) IS 506.

(a) अशस्तवत् or अशयवत् or असंतवत् MBh (var.) (better as far as metre is concerned), अभिशास्तं च MBh(var.) (hyper-metric); अभिशाप्तं or अभियुक्तं or अर्हिसस्तं MBh (var.).

(b) पार्वसंस्थितं or पश्यत स्थितं MBh (var.).

(c) दरिद्रं or वारिद्रच° or वारिद्रं MBh (var.); पापकं or पातक MBh (var.).

(d) कस्तं or कस्त्वं or न तत्[क°] MBh (var.); शमितुम् or संशितुम् MBh (var.); अर्हसि MBh (var.).

Hypermetric in a.

It is seen that a poor man, even when he stands near, is accused falsely. Poverty is a state of sinfulness. It behoveth thee not to applaud poverty, therefore. (P.C. Roy's translation).

2342\*

अभिषेपेणयिषुं भुवनानि यः  
 स्मरन्निवालयत लोध्ररजश्चयः ।

क्षुभितसैन्यपरागविपाण्डुर-

द्यूतिरयं तिरयन्नुदभूद्दिशः ॥

(अ) Śiś 6.64.

(आ) SR 347. 9 (a. Śiś. ), SSB 225. 11  
(a. Māgha).

Drutavilambita metre.

Pollen from the *lodhra*-trees which resembled in colour the dust raised by the marching army seemed to have called forth Cupid to conquer the worlds and concealed the ten directions. (A. A. R.).

2343-44

अभिषेकाद्रंशिरसा राजा राज्यावलोकना ।  
 सहायवरणं कार्यं तत्र राज्यं प्रतिष्ठितम् ॥

यदप्यल्पतरं कर्म तवप्येकेन दुष्करम् ।  
 प्रयुषेणासहायेन किमु राज्यं महोदयम् ॥

(अ) Matsya-purāna 215.2-3.

A king succeeding to his throne should pick out worthy men for his assembly as his advisers and helpers on various subjects to work on his staff in order that his rule may be prosperous, for the prosperity of his kingdom depends solely on the men in his council and in various other departments. Even the smallest function cannot be successfully performed by one single man not helped by any body. How then can a state be well administered without the assistance of competent ministers and helpers? (A. Taluqdar of Oudh's translation),

2345

अभिसरणपरा सदा वराकी  
समरमहाध्वसु रवतपङ्किलेषु ।  
हृदि धरणिभुजामियं नृपधीर्  
निहितपदैव कलङ्कमातनोति ॥

(अ) Vikram 6.35.

Puṣpitāgrā metre.

The vile goddess of royalty, always moving to a rendezvous in the blood-strained highways of battles, puts a stigma on the heart of kings as soon as she sets foot there. (S. C. Banerji's translation).

2346\*

अभिसरणमयुवतमङ्गनानाम्  
इति तव सुन्दरि मा स्म भूद्वितर्कः ।  
ननु पतिमगमत् स्वयं नदीनां  
सरिदपि शंभुजटामुहूर्तमाला ॥

(अ) Āś 2.3.

Puṣpitāgrā metre.

Oh fair damsel, let not the thought disturb you that it is improper for women to approach their lovers themselves. It is a well-known fact that the river which adorned the matted hair of Śiva for a while, went of her own

accord towards the lord of the rivers—the ocean. (S.C. Satri's translation).

2347\*

अभिसरणरसः कृशाङ्गयष्टेर्  
अयमपत्र न वीक्षितः श्रुतो वा ।  
अहिमपि यदियं निरास नाङ्घ्रेर्  
निविडतनूपुरमात्मनीनबुद्ध्या ॥

(आ) JS 258.9, Skm (Skm [B] 782, Skm [POS] 2.62.2) (a. Dhūrjaṭī).

(c) यदयं [य°] Skm (var.); निरासाता(ना?)ङ्घ्रेर्  
JS (*contra metrum*).

Puṣpitāgrā metre.

Such interest in going to meet the lover exhibited by the slim one was never seen or heard of before; for she did not even drive away the snake which had coiled round the anklet under the impression that it was part of herself (the anklet): (A. A. R.).

2348\*

अभिसारे सरोजालि यदि गन्तुं समीहसे ।  
समाच्छाद्य मुखं याहि प्रयत्नेन प्रियं प्रति ॥

(आ) PV 376 (a. Kavirāja).

If you, lotus-eyed one, desire to go to meet your lover, please do so by concealing your face carefully (as the face radiates light like the moon). (A. A. R.).

2349\*

अभिहित्ति हन्त कथमेप माधवं  
सुकुमारकायमनवग्रहः स्मरः ।  
अचिरेण वैकृतचिवर्तदारुणः  
कलभं कठोर इव फूटपाकलः ॥

(अ) Mālatī 1. 42 (in some texts 1.39 [Mālatī [K]]).

(आ) Alm 40.

(d) कूटपालकः Alm.

Mañjubhāṣiṇī metre.

Alas ! how is this irresistible God of love, terrible on account of the transformation wrought by woeful plight in a short time, smiting Mādhava, like the malignant elephant-fever (smiting) the young one of an elephant ! (R.D. Karmarkar's translation).

2350\*

अभिहिताप्यभियोगपराङ्मुखी  
प्रकटमङ्गविलासमकुर्वती ।  
उपरि ते पुरुषायितुमक्षमा  
नववधूरिव शत्रुपताकिनो ॥

(प्रा) VS 2489 ( a. Vikaṣānitambā ), SskṛP 55-6. Cf. Kav p. 104.

Drutavilambita metre.

Your enemy's forces, though told to advance, are reluctant to contact you by charging and thus exhibiting their manliness as a new bride though encouraged to act the male in love play seems to be averse to it and does not bring her limbs in contact attractively. (A. A. R.).

2351\*

अभीक्षणमुच्चैर्ध्वनता पयोमुचा  
घनान्धकारीकृतशर्वरीष्वपि ।  
तड्प्रभादशितमार्गमूमयः  
प्रयान्ति रागादभिसारिकाः स्त्रियः ॥

(अ) Ṛtu 2.10. (Cf. A. Scharpū's Kālidāsa's Lexicon I. 3; p. 181).

(a) अनुनीक्षणमुच्चैरसतां पयोमुचां Ṛtu (var.); °ध्वनितैः or °स्वनतां or °रसतां or °ध्वनताम् Ṛtu (var.).

(b) घनान्धकारावृत° Ṛtu (var.).

(d) पुरणं पराः स्त्रियः Ṛtu (var.).

Vamśastha metre.

Even in the blinding darkness / of sombre, beclouded nights, / despite the pouring rain and thunder, / romantic women seeking adventure/hic to their trysting-place./while flashes of indulgent lightning/guide them on their dark way. (R.S. Pandit's translation).

2352\*

अभीक्षणमुष्णैरपि तस्य सोष्मणः  
सुरेन्द्रबन्दीश्वसितानिलैर्यथा ।  
सचन्दनाम्भःकणकोमलैस्तथा  
घपुर्जलाद्रापवनेन निर्वन्वो ॥

(अ) Śiś 1.65.

(आ) Alm 41.

(c) °मलेस् Śiś (GN).

Vamśastha metre.

His [Ravana's] body heated with the fire of passion did not so much become cool by the breezes from fans wet with the soft particles of water and sandal-juice as much by the excessively hot sighs of the captive ladies of the lord of gods.

2353

अभीप्सां स्वात्मनो रक्षा- ऽविरतं सुस्थिरं तथा ।  
यत्नमातिष्ठ धैर्येण ततः सिद्धिर्भवेद् ध्रुवम् ॥  
(आ) SSMā 26.10-1.

Just ambition, self-protection always, firmness of purpose and courageous perseverance—when these are found, success is assured. (A. A. R.).

2354

अशौष्टफलसंसिद्धिस् तुष्टिः काम्या सुसंपदः ।  
द्वित्रिषिर्बहुभि साधं भोजनेन प्रजायते ॥

(अ) VCsr 23.5.

(b) दृष्ट [तु°] VCsr (var.); काम्यार्थसम्पदः VCsr (var.).

(c) द्वात्रिभिर् VCsr (var.).



(d) भोजने तु or भोजनं च VCsr (var).

By eating together with two or three, or many, one attains the successful fruition of his desires, and the fair satisfaction of good fortune. (F. Edgerton's translation).

2355\*

अभीष्टमासाद्य चिराय काले  
समुद्धृताशं कम्पनी चक्राशे ।  
योषिन्मनोजन्मसुखोदयेषु  
समुद्धृताशङ्कमनीचक्राशे ॥

(अ) Śiś 6.74.

Upajāti (Upendravajrā and Indravajrā).

The young ladies, having obtained their lovers, full of longing for love-sports, after a long time in the autumn full of flowering *kāśa*-trees, became happy (shone) with all apprehensions put away. (A. A. R.).

अभुवतानां यस्यां see No. 2356.

2356

अभुक्तायां यस्यां क्षणमपि न यातं नृपशतैर्  
भुवस् तस्या लाभे क इव बहुमानः क्षितिभूजाम् ।  
तदंशस्याप्यंशे तदवयवचलेशेऽपि पतयो  
विषादे कर्तव्ये विदधति जडाः प्रत्युत मुदम् ॥  
(अ) BhŚ 164.

(आ) VS 533 (a. BhŚ), SR 80.34 (a. BhŚ),  
SSB 354.37 (a. BhŚ), IS 507, Subh  
310.

(a) अभुक्तानां BhŚ (var.); यातं or क्षमायां [य°]  
BhŚ (var.); क्षणमिव BhŚ (var.).

(b) लोभे BhŚ (var.); क इह or कैव BhŚ (var.);  
°मानक्षिति° IS; °क्षितिभूताम् IS; °क्षिति-  
भूतां BhŚ (var.).

(c) यदंशस्य BhŚ (var.); (अं)ते [अंशे] BhŚ  
(var.); यदवयव° or °लेशे नृ° or °लेशाधि°

or °लेशस्य or °देशेपि [°ले°] BhŚ (var.);  
पतयोर् or यतयो IS.

(d) कर्तव्यो IS; जनाः or निजः or जहाः or  
मूडाः [ज°] BhŚ (var.); प्रत्युतमिदं or  
प्रत्युतमुदां BhŚ (var.); मदम् IS.

Śikharinī metre.

Where warring rulers never cease/  
to ravage and divide the land,/what  
glory is there for a king/in conquest ?/  
But men who rule some meager plot  
of land,/ village lord,/who ought to feel  
despair,/rather boast delight—the fools !  
(B. S. Miller's translation).

2357\*\*

अभुक्त्वामलकं पथ्यं भुक्त्वा तु घदरीफलम् ।  
कपित्थं सर्वदा पथ्यं कदली न कदाचन ॥

(आ) Sama 2. क 26.

Myrobalan [*amalaka*] is good for health before a meal and the *jujuba*-fruit [*badari*] after it. Wood apple [*kapittha*] is always beneficial and the banana [*kadali*] never. (A. A. R.).

अभुक्त्वा रहसि गतं see No. 2369.

2358

अभुञ्जतांश्चाददतां घनं चोरा हरन्ति हि ।  
सरघाणां यथा सर्वं माक्षिकं वनचारिणः ॥

(आ) Nisam 2.26.

Thieves do take away the wealth of those who amass it, but do not enjoy or give. Just as the foresters, the honey gathers, take away all the honey of the honey-bees. (A. A. R.).

2359

अभूतपूर्वं मम भावि किं वा  
सर्वं सहे मे सहजं च दुःखम् ।  
किं तु त्वदग्रे शरणागतानां  
परामवो नाथ न तेऽनुत्पम् ॥

(आ) SRHt 271.3.

Upajāti metre (Upendravajra and Indravajrā).

My future may be beyond all past experience I shall bear them all, for sorrow is inborn with me. But, my lord, it is not befitting you that those that come for refuge are sent away. (A. A. R.).

2260

अभूतमासज्य विरुद्धमीहितं

वलादलभ्यं तव लिप्सते नृपः ।

विजानतोऽपि ह्यनयस्य रौद्रतां

भवत्यपाये परिमोहिनी मतिः ॥

(अ) Kir 14.19.

(a) ईदृशं [ ईहितं ) Kir (var.).

Vamśastha metre.

By attributing false allegations on me your master wishes to win forcibly a desire which is hardly available to him and which will go against him; this is because during destruction one's wit is overpowered though he himself is aware of the disaster of adoption of injustice. (S. and K. Ray's translation).

2361\*

अभूत् प्राची विज्ञा रसपतिरिव प्राश्य कनकं  
गतच्छायाश्चन्द्रो बुधजन इव प्राभ्यसदति ।  
क्षणात् क्षीणास्तारा नृपतय इवानुद्यमपरा  
न दीपा राजन्ते द्रविणरहितानामिव गुणाः ॥

(अ) BhPr 263 (a. Kālidāsa).

(आ) ŚP 3717 (a. Bhojarāja Kavivarga),  
AP 69, ZDMG 28.157, VS 2218, Pad  
61.11 (a. Bhojaprabandha), SR 324.  
36 (a. VS), SSB 185.36 (a. BhPr),  
RJ 1157, Vidy 780 (a. Bhoja-Kāli-  
dāsa). Cf. Kav p. 65.

(a) अगृत् Vidy.

(b) गतश्छा° ŚP; गतश्छा° Vidy.

(c) क्षणं क्षी° ŚP, Pad, VS (var.); परिक्षीणा-  
स्तारा Vidy.

(d) विनयरंहितानाम् [द्र°] ŚP (var.).

Śikharinī metre.

Tawney became the stars like quicksilver eating gold, the moon's lustre (is) gone like a wise man in a session of villagers; in an instant the stars (have) waned like princes not devoted to diligence; the lamps shine not like the qualities of them bereft of wealth. (J. H. Gray's translation).

2362\*

अभूदम्भोराशेः सह वसतिरासीत् कमलया  
गुणानामाधारो नयनफलमिन्दुः प्रथयति ।  
कथं सिंहीसूनुस्तमपि तुदति प्रोढदशनैर्  
गुणानामास्वादं पिशुनरसना किं रसयति ॥

(आ) SR 63.250, SSB 324.259.

Śikharinī metre.

The moon had his residence in the ocean along with Lakṣmī, the goddess of wealth. The gladdened eyes of the people proclaim that he is a repository of pleasing merits. How then does the son of the Simhī [Rāhu] torment him (in the eclipse) with painful fangs? (It is clear) that the tongue of a tale-bearer never relishes the taste of virtues. (A. A. R.).

अभूद् वरः कण्टकितप्रकोष्ठः see No. 5597.

2363\*

अभूवन्नद्भुतोष्माणः शीतव्याप्ते जगत्त्रये ।  
कुचोत्सङ्गाः कृशाङ्गीणां स्यान् मन्मथतेजसः ॥

(अ) Vikram 16.10.

(आ) JS 233.14 (a. Bilhāṇa).

(c) स्तनोत्सङ्गा मृगाक्षीणां JS.

The three worlds having been pervaded by winter, the slopes of breasts of the slender-bodied ladies, with strange warmth, became the receptacle of the power of Cupid. (S. C. Benerji's translation).

अमृत्प्राची पिङ्गा see No. 2361.

अभेदेन च युध्येरन् see No. 2364.

2364\*

अभेदेनैव युध्येरन् रक्षेयुश्च परस्परम् ।  
फल्यु सैन्यस्य यत् किञ्चिन् 'मध्ये व्यूहस्य तद्भवेत् ॥

(अ) KN (KN) [TSS] 20.33cd-34ab, KN [ĀnSS] 20.33cd-+34ab, KN [BI] 19.33cd-34ab), H (HJ 3.82, HS 3.79, HM 3.79, HK 3.79, HP 3.77, HN 3.77, HH 86.17-8, HC 115.3-4).

(आ) IS 509.

(a) अभेदेन च KN (BI), H (var.), युध्येयु HJ; युध्येत HS, HM, HH; वुध्येत IS.

(b) बलं रक्षेत् [र°] HS; रक्षेच्चैव HM, HH.

(c) फल्यु सैन्यं च H (but some MSs in HS as above); वल्यु IS.

(d) कारयेत् [त°] H.

They<sup>1</sup> should fight without breaking (ranks), and should protect one another; and in the centre of the phalanx he<sup>2</sup> should place whatever part of the host is weak. (F. Johanson's translation of HJ).

1. men.

2. the king.

2365\*

अभेदेनोपास्ते कुमुदमुवरे वा स्थितवतो  
विपक्षादम्भोजादुपगतवतो वा मधुलिहः ।  
अपर्याप्तः कोऽपि स्वपरपरिचर्यापरिचय-  
प्रबन्धः साधूनामयमनभिसंघानमधुरः ॥

(अ) Anar 6.6.

(आ) JS 55 (a. Śrī Murari), VS 320 (a. Murari), SR 52.243 (a. VS), SSB 311.250.

(d) प्रबन्धस्साधू° JS; °नभिसन्धान° JS; धानरसिकः JS.

Śikhariṅgī metre.

The lily serves the bees equally when they stay within her or when they come from her rival, the lotus flowers. This behaviour of the good which is all-pervasive in doing good to others as well as to one's own is ever sweet without a trace of deceit. (A. A. R.).

2366

अभेद्योऽनुद्धतः स्तब्धः सूनृतः प्रियदर्शनः ।  
बहुश्रुतः कालवेदी जितघ्नन्वोऽर्थकर्मचित् ॥

(आ) SRHt 135.2 (a. Saṅgraha), SSSN 96.6.

(a) °तः reconstructed (so also SSSN). In the text one *akṣara* missing. (It could also be तोऽस्तब्धः).

He is dependable and not haughty energetic, truthful, with personal charm, well read, knowing the time for actions, a master of *grantha-s* [literary works] and proficient in dealing with matters of finance. (A. A. R.).

अभेद्यो मिद्यते सेतुस् see No. 2593.

2367

अभोगसुभगा मूर्तिर् अदैन्यधवलं कुलम् ।  
अवर्षविशवा विद्या भवत्युन्नतचेतसाम् ॥

(अ) Dar 1.31.

The high-minded men possess wealth which is pleasant without indulgence, a family that is pure without meanness and learning bright without pride, (A. A. R.).

2368

अभोगिनौ मण्डलिनौ तत्क्षणान्मुक्तकञ्चुकौ ।  
वरमाशीविषो स्पृष्टौ न तु पत्न्याः पयोधरौ ॥

(घ) SkP, Nāgarakhaṇḍa 144. 144.

(आ) PAn 53.210, PWW 90.

It is better to fondle a pair of snakes than the breasts of the wife that are *abhogināu*, (without expansiveness and without hood), that are *maṇḍalināu* (leprous spots and coiled), devoid of proper covering and with slough cast off. (A. A. R.).

2369

अभ्ययत्तं रहसि गतं  
विविक्तमन्येन मन्त्रयन्तं वा ।  
उचितप्रणयमपि नृपं  
सहसार्था नोपसर्पन्ति ॥

(घ) P (PP 1.24).

(आ) SR 384.282, IS 508.

(a) अत्युक्तं PP (var.); अत्युक्ति SR ; अरक्तं IS (var.); अत्युक्त्वा IS ; अतियुक्तं IS (Zus).

(b) विचित्रमन्येन IS, SR; भापमाणं च [म°] IS, SR.

(d) साहसार्था IS (*contra metrum*).

Āryā metre.

The favourite's business comes to be/a sudden source of king's *ennui*,/ when he is thoughtful, trying scents,/ retiring, or in conference. (A. W. Ryder's translation).

2370\*

अभ्यक्तमिथ स्नातः  
शुचिरशुचिमिव प्रबुद्ध इय सुप्तम् ।  
पदमिथ स्वरगतित्  
जनमिह घृणसङ्गिनमर्धमि ॥

(घ) Śāk 5.11 (in some texts 5. 12). (Cf. A. Scharpé's *Kalidāsa Lexicon* I. 1; p. 65).

(d) अश्वशः [ज°] Śāk (var.); मन्ये [अर्धमि] Śāk (var.).

Āryā metre.

As one just bathed beholds the man polluted ;/ as one late purified, the yet impures ; as one awake looks on the yet unawakened ;/ or as the freeman gazes on the thrall,/so I regard this crowd as pleasure-seekers. (Sir Monier Monier-Williams's translation).

2371

अभ्यघानि मुनिचापलात् त्वया  
यन्मृगः क्षितिपतेः परिग्रहः ।  
असमिष्ट तदयं प्रमाद्यतां  
संवृणोति खलु बोधमज्ञता ॥

(घ) Kir 13.63.

(a) मुनिना त्वया बलात् Kir (var.).

(c) प्रमाज्यंतां Kir (var.).

Rathodhdhatā metre.

The fact that boar, the accepted game of our master, is killed by you through *fickleness* natural to a sage, is forgiven by our master. Indeed, ignorance only covers the fault of the careless perpetrator. (S. and K. Ray's translation).

2371 A

अभ्यन्तरगता वाह्या वाह्याश्चाभ्यतरं गताः ।  
यैर्नरा निधनं यान्ति यथा राजा कचद्रुमः ॥

(घ) PD 299.5.

(घ) Tantri (OJ) 48.

Those men who consider those intimately related as outsiders and outsiders as intimate to them, (they) come to grief [death], as did king Kacadruma. (A. A. R.).

अभ्यर्च्यं विष्णुं घर्मात्मा see लिङ्गपू°.

2372\*

अभ्यर्थये किमपि जीवितजन्मतस्त्वाम्  
उत्कण्ठतोद्गति निःसर तावदेव ।  
कान्ते दृगन्तपथलम्बिनि जीवतीति  
यावन्न कर्णपथमेति जनापवादः ॥

(आ) RJ 930.

Vasantatilakā metre (defective in b).

I beg of you to do this little thing to preserve the life of my mistress and yours, that you move quickly towards the rendezvous when the longing and the life are still in her. Let not the people's censure come to be heard that the beloved still lives and lover comes not when he is with in the range of her vision. (A. A. R.).

अभ्यर्चितोपगमितैर् see विपक्षगन्धबद्धेर्.

2373\*

अभ्यर्थ्यं सप्रणति मन्दिरमभ्युपेता  
देवी स्वयं भगवती पृथगेव तासाम् ।  
आसन्नवल्लभसमागमसूचनानि  
संजीवनानि वचनान्यपि वाचितानि ॥

(आ) JS 137.28 (a, Sūktisahasra).

Vasantatilakā metre.

The goddess gave vision to each of the ladies when they came to the temple and worshipped her (for the life of their husbands in the battlefield). Life-inspiring words too were spoken indicative of the near approach of their lovers. (A. A. R.).

2374\*

अभ्यस्ताः स्फुटमेव शास्त्रगतयः सम्यक्कवित्वोद्धेः  
पारं चाधिगतं सतां परिषदि प्राप्तः प्रतिष्ठोदयः ।  
निर्विण्णस्य ममाधुना ननु परः पन्था न दैन्यं विना  
नेतुं वाञ्छति वासना सुरधुनीतीरेऽनुरूपं वयः ॥

MS II. 14

(आ) Skm (Skm [B] 2304, Skm [POS] 5. 61.4) (a. Vāsudeva).

Śārdūlavikrīḍita metre.

The courses of śāstra-s were well learnt by me, the far off shore of the ocean of poetry has been well reached, a place of honour has been attained in the assembly of the good; Now my mind, full of resignation suited to my age, wishes to spend the remaining part of my life on the banks of the divine Gaṅgā. Is not this the right course? (A. A. R.).

2375\*

अभ्यस्तेऽपि नितम्बभारफलके खेदालसेयं गतिः  
किञ्चित् संवलितार्घपक्षमविरलालोका दृशोऽन्तर्गताः ।  
तन्मन्ये निभूतं त्वयाद्य हृदये कश्चिद्धृतो वल्लभो  
निश्वासाः कथमन्यथा द्विगुणतामेते तर्तवं गताः ॥

(आ) JS 139.6, VS 1102.

(a) लम्बस्ते [अभ्य°] JS (var.).

(b) °वलिता न प° VS.

Śārdūlavikrīḍita metre.

Though the broad and heavy hips have been well exercised, your gait is slow with fatigue, and the eyes are sunk within with the vision dim, as they are half concealed by the eye-lashes; hence I do think that some dear lover is concealed your heart. Otherwise how are we to explain these your sighs get two-fold in strength in the manner? (A. A. R.).

2376

अभ्यस्तेऽपि हि नाम वस्तुनि चिरादज्ञानसंभावनं  
शौचाशौचाधिवादिता विशकलस्मृत्यक्षरावर्तनम् ।  
वारं वारमृणोपघातकथनं कोऽप्येष डम्भात्मनां  
प्रायो दग्धदुरीशवञ्चनविधौ जागत्यपूर्वः क्रमः ॥

(आ) JS 306.5.

Śārdūlavikrīḍita metre.

Even in objects thoroughly familiar they show ignorance, they dispute as to what is pure and impure and repeat disjointly words of the law-texts and repeatedly talk of wiping off the debts; this is the novel way of those full of pretensions in deceiving the bad masters who are indeed accursed. (A. A. R.).

2377\*

अभ्यस्य पवनविजयं

व्याख्याय च शैवसंहिताः सकलाः ।

मरणसमये गुरुणां

पदं वदसवो विनिष्क्रान्ताः ॥

(आ) JS 309,20 (a. Icchāla), VS 2305.

(d) गृथव° VS; विनियताः VS.

Arya metre.

Having practised the control of breath [having withheld the breaking of wind] and having expounded the scriptures of the Śaivaites completely, the life of the preceptor departed at the time of death like the breaking of wind ! (A. A. R.).

2378\*

अभ्यस्य वेदमवधाय च पूर्वतन्त्रम्

आलक्ष्य शिष्टचरितानि पृथग्विधानि ।

अध्यापनादिभिरवाप्य धनं च सूरि

कर्माणि मातरलसाः कथमाचरेयुः ॥

(अ) Ānas 16.

Vasantatilakā metre.

How can the indolent, divine mother, do the *karma*s (enjoined by the scriptures), having learnt the Veda-s, mastered the intricacies of the *Parva-mīmāṃsā*, observed the conduct of the good in various ways and amassed wealth by teaching and other ways ? (A. A. R.).

2379\*

अभ्यस्य स्मरदंशफोशलमुपाध्यायीरुपास्यावयोः

श्रीराम्नाथरहस्यवस्तुनि मिषोऽप्यासीज्जिगीषा तच्छि ।

उत्कम्पोत्पुलकाङ्गसंभृतघनस्वेदाविलस्तन्मया

सद्यो निष्प्रतिभः स मन्मथकथावैतण्डिकः खण्डितः ॥

(आ) Skm (Skm [B] 510, Skm [POS] 2.7.5)

(a. Yogoka), Kav p. 77.

(d) निष्प्रभितः Skm (var.); °कला° [°कथा°]  
Skm (POS).

Śārdūlavikrīḍita metre.

Having learnt the skill in sex enjoyment by waiting upon female experts, there arose, my lady friend, between me and my lover a desire to win in the contest of the secret doctrines of amorous sports. But that lover, the bragging expert of love-talks, was by me rendered devoid of strength and broken, with perspiration streaming all over him, not to speak of horripilation and tremors. (A. A. R.).

2380

अभ्यस्यादौ श्रुतिमय गूहं प्राप्य लब्ध्वा महार्थान्

इष्ट्वा यज्ञैर्जनिततनयः प्रत्रजेदायुषोऽन्ते ।

इत्याचष्टे य इह स मनुयार्जवत्वयोऽपि वा मे

तावत् कालं प्रतिभवति चेदायुषस्तत्प्रमाणम् ॥

(अ) Śāntiv 39.

Mandakrāntā metre.

Having first learnt the scriptures and returning home (as house-holder) and obtained great wealth, having performed sacrifices and obtained a son, one should renounce the world towards the end of life—so say the law-givers Manu and Yājñavalkya. If they can guarantee life up to this stage, surely they are the authority for my life's guidance. (A. A. R.).

2381\*

अभ्यायान्तं भटिति गिलितुं वायुमप्यायतास्ये

मीमाकारे प्रकृतिकुटिले वद्धनिर्व्याजवरे ।

प्रायेणेत्यं कृतपरिचये पापिनि श्रूरसर्पं

भद्रश्रीभिः परिचितिकथा कीदृशी मावृशानाम् ॥

(आ) Kavik 1.56.

Mandākrāntā metre.

With a month agape to devour even air,/a visage deadly, and a body crooked,/ and burning with hate for no reason—/such is my acquaintance with the snake,/always cruel and ever wicked;/ how can I now start exchanging/greetings and good wishes with him? (Dr. K. Krishnamoorthy's translation).

2382

अभ्यावहति कल्याणं विविधा वाक्सुभाषिता ।  
संघ दुर्भाषिता राजन् अनर्थायोपपद्यते ॥

(अ) MBh (MBh [Bh] 5. 34.74, MBh [R] 5.33.76, MBh [C] 5.1171).

(आ) SRHt 192.60 (a. MBh), IS 510.

(इ) SS (OJ) 125.

(a) अभ्यावहति or असौ वहति MBh (var.).

(b) विविध MBh (var.), SS (OJ); सततं [वि°] MBh (var.); प्रपूजिता [°सु°] SRHt.

(c) स वै दुर्भाषिता रा° or सुभाषितेतरा रा° MBh (var.); चैव [सै°] SS (OJ) (var.); पुसाम् [रा°] SS (OJ).

(d) अनर्थायैव कल्पते SRHt; °कल्पते [°पद्यते] MBh (var.).

A good word brings to some prosperity ; however, an offensive word, O king, brings misfortune.

अभ्यास° see अभ्यास°.

2383

अभ्यासः कर्मणां सम्यग् उत्पादयति कौशलम् ।  
विधिना तावदभ्यस्तं यावत् सृष्टा मृगेक्षणा ॥

(आ) VS 1454, ŚP 3264, SR 253.1 (a. VS), SSB 61.6.

(a) सत्यम् [स°] VS.

Practice [repeated efforts] in actions done well, produces efficiency [perfection

in that art]. The lord creator [Brahmā] so perseveringly practised that he succeeded in the creation of gazelle-eyed damsel. (A. A. R.).

2384

अभ्यासकारणा विद्या लक्ष्मीः पुण्यानुसारिणी ।  
दानानुसारिणी कीर्तिर् बुद्धिः कर्मानुसारिणी ॥

(अ) Ambaḍacaritra 4 (p. 2) ad/cb.

(आ) IS 511, Subh 149. (Cf. उद्योगोऽनुसारौ लक्ष्मी and also No. 2391).

(a) °कारिणी Ambaḍa., Subh; °कारणी IS ; (°कारणा is my suggestion).

(b) लक्ष्मी Subh

(c) दातानु° Subh; कीर्तिः Subh.

Efficient learning is the result of constant practice and prosperity the result of virtuous actions. Fame results from liberal donations and intellect follows past actions. (A. A. R.),

2385

अभ्यासरहिता विद्या निरुद्योगा नृपश्रियः ।  
वेषयोषाश्च रागिण्यो हास्यायतनमङ्गने ॥

(अ) Kṣemendra's Bṛhatkthāmañjarī 2.89.

(आ) SRHt 139.1 (a. Bṛhatkathā), SSSN 205.1.

(b) प्रोगवतां [नि°] Bṛhat.

(c) वेशयोग्याश्च SRHt, SSSN.

(d) °मङ्गनाः SRHt, SSSN.

Learning devoid of practice, O lady, and king's wealth devoid of persevering industry, and harlots affected by true love are the objects [abode] of ridicule. (A. A. R.).

2386

अभ्यासरह्यन्दसां दण्डो ज्वरदण्डश्च लङ्घनम् ।  
यमदण्डो विष्णुभक्तिः शत्रुदण्डः शुभा गतिः ॥

(आ) IS 512, Subh 260.

(a) छन्दसाः Subh.

(b) ज्वरो° Subh.

(c) °भक्तिद्वय Subh (*contra metrum*).

The remedy for fanciful thinking is persevering work ; fasting is the best remedy when down with fever; devotion to Lord Viṣṇu averts Yama's hell ; and good conduct prevents the making of enemies. (A. A. R.).

2387\*

अभ्यासस्थितचूतपण्डगहनस्थानादितो गेहिनी

ग्रामं कंचिद्वृक्षकं विरहिणी तूष्णं वधूर्नीयताम् ।

अघ्रायान्त्यचिरेण कोकिलकुलव्याहारसंकारिणः

पन्थस्त्रीजनजीवितैकहरणप्रोढाः पुरो वासराः ॥

(आ) Skm (Skm [B] 738, Skm [POS] 2. 53.3), AB 549.

(a) अभ्यास° AB; गेहिनि AB.

Śārdūlavikrīḍita metre

Let this lady, the wife separated from her husband, be quickly taken away to some village without trees from this place where she roams in the midst of mango trees ; for ere long come the days resonant with the warblings of cuckoos which are efficient in taking away the life of the wives of travellers. (A. A. R.).

2388

अभ्यासात्तु स्थिरस्वान्त ऊर्ध्वरेताश्च जायते ।

परानन्दमयो योगी जरामरणवर्जितः ॥

(आ) ŚP 4367 (a. [?] Śārngadhara).

By practice one becomes a *yogī* [contemplative saint]; with his inward feelings all well composed, with perpetual celibacy and full of true bliss and free from the trouble of old age and death. (A. A. R.).

2389

अभ्यासाद्वायंते विद्या कुलं शीलेन धार्यते ।

गुणेन प्रायते त्वार्यः कोपो नेत्रेण गम्यते ॥

(आ) Cr 75 (CV 5.8 in the Bn<sub>1</sub>, Bn<sub>2</sub>, Bn<sub>3</sub>, Bn<sub>4</sub>, K<sup>+</sup> and CVLd texts.), CPS 128. 56. Variant of No. 2390.

(आ) IS 513 v.l., Sama 1. अ 93.

For details see No. 2390.

Knowledge is retained by constant practice ; a family is held together by virtuous conduct ; a noble person is known by correct behaviour ; anger is inferred from the look in the eye:

2390

अभ्यासाद्धार्यंते विद्या कुलं शीलेन धार्यते ।

गुणैर्मित्राणि धार्यन्ते अक्षणा क्रोधश्च धार्यते ॥

(आ) Cr 76 (CV 5.8, CNP I 31, CNP II 235, CNT IV 30, CNM 30, CNMN 30, [cf. CPS 328.56]). Variant No. 2389.

(आ) IS 513.

(a) वर्धते [घा°] CNP II.

(c) मित्रान CNM.

(d) क्रोधः क्षान्त्या (\*ते CNP II) विधार्यते (च घा° CNP I) CNMN, CNP II, CNP I; अ° क्रो° tr. CNM.

Knowledge is retained by constant practice ; a family is held together by virtuous conduct ; friendship is kept by good qualities ; anger is evident from the knitting of the eye-brows.

2391

अभ्यासानुसरो विद्या बुद्धिः कर्मानुसारिणी ।

उद्योगानुसरो लक्ष्मीः फलं भाग्यानुसारि च ॥

(आ) TP 397, IS 7452.

From study knowledge comes ; from performance of work—understanding ; from effort—wealth ; and from destiny [i. e. actions done in previous existence]—reward.



2392-93

अभ्यासेन स्थिरं चित्तम् अभ्यासेनानिलच्युतिः ।  
अभ्यासेन परानन्दो ह्यभ्यासेनात्मदर्शनम् ॥  
अभ्यासेनान्यसंचारो ह्यभ्यासेनान्यरूपता ।  
अभ्यासेन समुत्क्रान्तिर् अभ्यासेनाणिमादयः ॥

(अ) Yogarasayana 153.7-8

(आ) ŚP 4186-7 (a. Yogarasayana).

By repeated practice (of yoga) the mind becomes steady, the breath under control, supreme joy, self-realization, the capacity to move as another, a total transformation, the entering of other bodies and great powers such as becoming small as an atom. (A. A. R.).

2394

अभ्यासो रतिहेतोर्  
भवति नराणां न वस्तुसद्गुणतः ।  
सत्यपि मांसोपचये  
रागाय कुचौ स्फिजौ न पुनः ॥

(आ) VS 3376.

Āryā metre.

It is repeated practice that gives pleasure to man and not inherent merit in object itself. Though there is a mass of (soft) flesh in both, breasts give pleasure, not so the hips. (A. A. R.).

2395

अभ्यासो हि कर्मणां कौशलमावहति ।  
न हि सकृन्निपातमात्रेणोव-  
बिन्दुरपि प्रावणि निम्नतामादधाति ॥

(आ) Kavyālaṅkārasūtravṛtti of Vāmana  
ad 1.3.24.

Prose.

(Repeated) practice lands perfection to actions; even a drop of water falling but once cannot produce any impression on the stone. (G. Jhā's translation in *Indian thought*, series 2).

अभ्यस्ता भुवि वादि° see नाभ्यस्ता भुवि वादि°.

अभ्यास्यं लप्स्यमानेन see No. 3128.

अभ्याहरति कल्याणं see No. 2382.

2396\*

अभ्युक्षितोऽसि सलिलैर्न वलाहकानां  
चाषाप्रपक्षसदृशं भृशमन्तराले ।  
मिथ्यैतदाननमिदं भवतस्तथा हि  
हेमन्तपद्ममिव निष्प्रभतामुपैति ॥

(अ) Mṛcch 9 19

Vasantatilakā metre.

The very clouds of heaven wet not you; / your lips are like the blue-jay's wing-tip worn, / yes, full as fickle, with their speech untrue, / and like the winter lotus lustre-lorn. (A.W. Ryder's translation).

अभ्युच्छित्ते see No. 693.

2397

अभ्युत्थानमुपागते गृहपतौ तद्भाषणे नम्रता  
तत्पादापितदृष्टिरासनविधिस्तस्योपचर्या स्वयम् ।  
सुप्ते तत्र शयीत तत्प्रथमतो जह्याच्च शय्यामिति  
प्राच्यैः पुत्रि निवेदितः कुलवधूसिद्धान्तधर्मागमः ॥

(अ) Bālarāmāyaṇa 4.43.

(आ) ŚP 3757 (a. Rājasekhara), JS 424.4  
(a. Rājasekhara), Skm (Skm [B] 528,  
Skm [POS] 2.11.3) (a. Rājasekhara),  
SR 351.36 (a. ŚP), SSB 231.37  
(a. Rājasekhara), SPR 996.6 (a.  
Dharmakalpadrūma), SH 1848 (a.  
Rājasekhara), SRK 116.9 (a. ŚP),  
IS 7665.

(b) °विधौ त° SPR.

(c) भुक्ते भर्तरि भोजनं प्रकुरुते मुक्ते शयीता प्रिया  
SPR; शय्यामपि JS.

- (d) प्राज्ञः पु° SPR ; °धर्माश्र(ष)यः JS ;  
निवेदिताः SH ; अमी [गमः] Skm, SPR ;  
अपि SH.

Śārdūlavikriḍita metre.

The good wife should rise when the master of the house comes home, there should be humility [gentleness] when speaking to him, she should so sit that her glance falls at his feet and personally attend to his creature comforts. She should sleep after he has fallen asleep and rise before him. Thus, O daughter, have the ancients prescribed the good rule for the virtuous conduct of a noble wife. (A. A. R.).

अभ्युत्सेफेन सहसा see No, 697.

अभ्युद्गता वसुमती दलितं see No. 2398.

2398\*

अभ्युद्धता वसुमती दलितं रिपूरः

श्रीडीकृता वलवता वलिराजलक्ष्मीः ।

एकत्र जन्मनि कृतं तदनेन यूना

जन्मत्रये यदकरोत् पुरुषः पुराणः ॥

(घ) KR 1.1.10.

(आ) Sar 1.98 (p. 71) and 5.471 (p. 716),  
JS 335.5 (a. Cittapa [or Chittapa]),  
Skm (Skm [B] 1636, Skm [POS] 3.  
54.1) (a. Śrī Hanūmān), SR 105  
135 (a. Sar.), SSB 397. 147, Kav  
p. 40.

(a) अभ्युद्गता Sar 5 471 (var.).

(b) क्षिप्तद्रुमं कवलिना [श्री° व°] Sar I, 98,  
Skm.

(c) अर्धक° [ए°] Sar (both places); यदनेन  
Sar (both places); राज्ञा [यू°] SR, SSB ;  
भवता तदत्र [त° यू°] KR.

Vasantatilakā metre.

The earth was rescued, torn was the chest of the enemy, and the kingly status of Bali [the demon : the strong

enemy] was embraced [taken over] by this energetic youth ; thus was he able to accomplish in one life what was done in three lives by the Ancient Man [Viṣṇu]. (A. A. R.).

2399\*

अभ्युद्यत्कवलप्रह्रणयिनस्ते शल्लकीपल्लवास्  
तच्चारुफालसहं सरः क्षितिधृतामित्यस्ति को निहनुते ।  
वन्तस्तम्भनिषण्णनिःसहकरः श्वासैरतिप्रांशुभिर्  
येनायं विरही तु वारणपतिः स्वामिन् स विन्ध्यो भवान् ॥  
(आ) SkV 1124 (a. Viddūka Vijjūṭa).

Śārdūlavikriḍita metre.

Oh Vindya, it is true, no doubt, that leaves of gum trees ready to his rising grasp / and pools convenient to his splashing may be found/wherever there are mountains./ But that for which the bull of elephants stands pinning,/listless trunk upon his tusk and deeply sighing/ is no other mountain, lord, than you. (D.H.H. Ingall's translation).<sup>1</sup>

1. Cf. SkV (HOS 44) p. 545.

2400\*

अभ्युन्नतस्तनयुगा तरलायताक्षी

द्वारि स्थिता तद्रुपयानमहोत्सवाय ।

सा पूर्णकुम्भनवनोरजतोरणलक्ष्

संभारमङ्गलमयल्लकृतं विधत्ते ॥

(आ) SR 304.4, SSB 153.4.

Vasantatilakā metre.

Possessing towering bosom, the tremulous long-eyed wife stood at the entrance of the home to give him [the returning husband] a royal welcome. She thus accomplished without effort on her part the furnishing of *pūrṇa-kumbha* [waterfilled jars] and decoration with fresh lotus flowers in his honour. (A. A. R.).

2401\*

अभ्युन्नताद्गुण्ठनखप्रभाभिर्

निक्षेपणाद्रागमिवोद्गिरन्तो ।

भोजहनुस्तच्चरणौ पुथिव्यां

स्थलारविन्दश्रियमव्यवस्थाम् ॥

(अ) Kum 1.33. (Cf. A. Scharpé's Kālidāsa Lexicon I. 3; p. 21).

(आ) Alm 42, Alam( kāraśekhara of ) K(eśavamīśra) 47.13-4, SR 269.412 (a. Kum), SSB 91. '0.

(b) विश्वे° Kum (K), AlamK; इवोद्गिरन्ता Alm,

Upajāti metre (Indravajrā and Upendravajrā).

Her feet, emitting redness as it were, as she stamped (them on the ground), by means of the lustre of the nails of the raised big toes, assumed on earth the beauty of land-lotus not confined (to any particular place or at random). (R.D. Karmarkar's translation).

2402

अभ्युन्नतानामणुरप्युदारं

पश्चात् प्रकोपं जनयेदरीणाम् ।

तं चाप्रमत्तः प्रसमीक्ष्य यायान्-

न नाशयेद् दृष्टमदृष्टहेतोः ॥

(अ) KN (KN [TSS] 16. 14, KN [ĀnSS] 16. 14, KN [Bī] 15.14). ( Cf. Agni-purāṇa 241.37).

(c) तञ्चा° KN (Bī).

Upajāti metre (Indravajrā and Upendravajrā).

Even the smallest of prosperous enemies causes great difficulty from behind. So, coolly reviewing his condition, a king should undertake military expeditions. He should not ruin what he possesses, for what is uncertain. (M.N. Dutt's translation).

2403\*

अभ्युन्नता पुरस्ताद्

अवगाढा जघनगौरवात् पश्चात् ।

द्वारेऽस्य पाण्डुसिक्ते

पदपङ्क्तिर्दृश्यतेऽभिनवा ॥

(अ) Śāk 3.7 (in some texts 3.9). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 36).

(आ) Sah (Bī) 6.353 (p. 149).

(a) अल्पनिहिता [अ°] Śāk (var.); अत्युन्नता [अ°] Sah.

Āryā metre.

For at the entrance here I plainly see/a line of footsteps printed in the sand./ Here are fresh impressions of her feet ;/ their well-known outline faintly marked in front./ More deeply towards the heel ; betokening /the graceful undulation of her gait. (Sir Monier Monier-Williams's translation).

अभ्युन्नतिं प्राप्य नरः see No. 704.

2404\*

अभ्युन्नतेऽपि जलदे जगदेकसार-

साधारणप्रणयहारिणि हा यदेते ।

उल्लासलास्यललितं तरवो न यान्ति

हे दावपावक स तावक एव दोषः ॥

(आ) JS 118.4, SP 1158, SR 220.4, SSB 607.4, Any 105.105, RJ 287 (quoted in the Index, but not found there).

(d) शोषः [दो°] JS (var.).

Vasantatilakā metre.

When the raining cloud has risen in the sky, the one object of affection and sustainer of the world, the trees alas ! do not welcome him with joyous dance. This, O forest fire, is entirely your fault. (A. A. R.).

2405\*

अभ्युन्नतेवाङ्घ्रिनखाङ्कुराणां

धृतिर्विरेजे हरिणी वृशोऽस्याः ।

पुङ्खावली पञ्चशरायुधानां  
लावण्यदर्पद्विगुणीकृतेव ॥

(आ) PdT 159.

(d) °द्वयं° PdT (MS).

Upajāti metre (Indravajrā and  
Upendravajrā).

The lustre of the sprout-like nails  
of the deer-eyed damsel, shone as if they  
were the features of the arrows of the  
god of love [the five arrowed god],  
rendered two-fold by the pride of  
loveliness. (A. A. R.).

अभ्युन्नतोऽभ्युन्मिर्मेघः see No. 706.

2406\*

अभ्युन्नतोऽसि सलिलंः परिपूरितोऽसि  
त्वामथयन्ति विहगास्तृषितास्तथैते ।  
कालः पयोधर परोपकृतेस्तवायं  
चण्डानिलव्यतिकरे क भवान् क ते वा ॥

(आ) Skm (Skm [B] 1936, Skm [POS]  
4.60, 1)(a. Vāñchāka), AB 524, (Cf.  
RO 2.100).

Vasantatilakā metre.

Risen high in the sky and filled all  
round with water that you are, O cloud,  
and the thirsty birds (*cātaka-s*) are all  
in eager expectation; for this is the  
time for you to render help to others;  
but the onslaught of this fierce  
hurricane has set in: thus where are  
you now, and where are they?  
(A. A. R.).

अभ्युपभुवताः सद्भिर् see No. 2407.

2407

अभ्युपभुवताः सद्भिर्  
गतागतेरहरहः प्रखिन्दानाः ।  
कृपणजनसंनिकर्षं  
प्राप्यार्थाः प्रस्वपन्तीव ॥

(आ) JS 62.18 (a. Vallabhadeva), SRHt  
118.17 (a. P), SSSN 161.11 (a. P),  
VS 481, SR 72.44(a.VS), SSB 342.47.

(a) अभ्युपभुक्तास्सद्भिर् JS; अभ्युपभुक्ताः SRHt.  
(b) °हरश्च निर्विण्णाः SRHt; सुनिर्विण्णाः [प्र°]  
VS, SSSN.  
(c) °कार्षं SRHt; °कर्षे SSSN.  
(d) सम्प्राप्यार्थाः स्वप° SRHt, VS (in C  
प्राप्येहार्थाः), SR, SS, SSSN.

Āryā metre.

Constantly used by the good and  
wearyed by the to and fro movements day  
by day, wealth, having fallen into the  
clutches of misers seems to be taking  
rest [asleep]. (A. A. R.).

2408\*

अभ्युल्लसन्ति विनिवारितचन्दनानाम् ।  
एणीदृशां वपुषि कुङ्कुमपत्रलेखाः ।  
अभ्यागताः करसरोजपदारविन्द-  
संरक्षणाय किरणा इव तिग्मभानोः ॥

(आ) Pad 79.11 (a. Bhānukara).

(d) शीतभानोः Pad.

Vasantatilakā metre.

The flowery decorations of saffron  
paste are resplendent in the person of  
the deer-eyed ladies whose bodies are  
covered over with sandal unguents.  
These decorations seem to be the rays  
of the sun mild and cool in winter  
season come to protect their lotuses of  
hands and feet. (A. A. R.).

2409

अभ्युष्णात् सघृतादन्नाद् अच्छिद्राच्चैव वाससः ।  
अपरप्रेष्यभावाच्च भूय इच्छन् पतत्यधः ॥  
(आ) Maxim "of unknown source" quoted  
by R. Shamashastry in his article  
"Economic Philosophy of the Ancient  
Indians" in ABORI 12.29.

Whoever desires to have more than cooked warm rice with clarified butter, a piece of cloth not torn with no need to serve another man, will fall down. (Dr. R. Shamashastri's translation).

2410\*

अभ्येत्य याचितोऽपि

त्यक्त्वा लज्जां मया विगतलज्जः ।

चिच्छेदेष समाशां

सहसा प्रतिषेधशस्त्रेण ॥

(अ) Kal 2.76.

Aryā metre.

Though I conquered my shame and approached him and begged of him to grant (my request), he, the shameless one, cut off my hopes with the weapon of a refusal, all of a sudden. (A. A. R.).

2411

अभ्रच्छाया खलप्रीतिः समुद्रान्ते च मेदिनी ।  
अल्पेनैव विनश्यन्ति यौवनानि धनानि च ॥

(अ) Cr 1175 (CNW 45). Cf. Nos. 2412, 2414 and 2415.

(a) अभ्रच्छाया CNW.

Shadow of clouds, friendship with a wicked person, ground near the ocean indeed disappear shortly, similarly as youth and wealth.

2412

अभ्रच्छाया खलप्रीतिर् नवसस्यानि योषितः ।  
किञ्चित्कालोपभोग्यानि यौवनानि धनानि च ॥

(अ) P (PT 2.108, PTem 2.97, PS 2.65, PN 1.61, PP 2.125, Pts 2.114, PtsK 2.122, PRE 2.67), H (HJ 1.189, HS 169, HM 1.176, HK 1.178, HP 1.138, HN 1.139, HH 31.23-4, HC 43.1-2), Cr 1176 (CNPh 141, CNHU

12), Cf. Nos. 2411, 2414, 2415 and also cf. JSAIL 24.185. and Ru 113.

(आ) SH 1237, SR 156.15 (a. P), SSB 485. 154, SuM 8.30, SRK 231.7 (a. Pra-saṅgaratnāvali), IS 515, Pras (in IS 515), Sama 1. अ 41, VP 9.65.

(इ) Old Syriac 2.48, Old Arabic 3.164.

(a) मेघच्छाया PT, PTem, PP ; अभ्रच्छाया CNPN, CNHU ; खलप्रीतिः (°ति) Pts, PtsK ; स्वल्पप्रीति CNHU.

(b) न वासमन्त्र्यान्त्यानि योषितः SH ; नवश° PP (var.) ; नवसंख्यानि (°स्थानि) PP (var.) ; सिद्धिमन्नं च यो° Pts, PtsK, SuM ; वेश्यासन्नि [सि°] CNHU ; संपदः [यो°] PS (var.) (see d).

(c) स्वल्पका° CNHU ; क्वचित्कालो° SuM (var.).

(d) च योषितः [ध° च] PS (var.) (see b).

With shadows of the passing cloud, / new grain<sup>2</sup>, and knavish friends, / with women's love, and youth, and wealth, / enjoyment quickly ends. (A.W. Ryder's translation).

1. Cooked rice (Pts, PtsK, SuM).

2413

अभ्रच्छाया खलप्रीतिर् वेश्यारामो विभूतयः ।  
महीभुजां प्रसादश्च पञ्चंते चञ्चलाः स्मृताः ॥

(अ) Cr 77 (CR 8.23, CPS 235. 40), GP 1.115, 25 ab/dc v.l. Cf. Nos. 2411, 2414 and 2415.

(a) अभ्रच्छाया CR (var.) ; खले प्रीतिः GP (GPY as above).

(b) परनारीषु सङ्गतिः GP ; वेश्यारामो CR (var.).

(c) प्र° च म° tr. CR (var.) ; यौवनानि धनानि च GP ; महीभुजां [म°] CR (var.).

- (d) पञ्चेते CR (var.); चपला (°लः) CR (var.); ह्यस्थिरा (अस्थि°) GP; भावा (°वाः) CR (var.), GP.

Shade provided by passing clouds, the goodwill of the wicked, the love of prostitutes, prosperity, and favour shown by kings,—these five are considered inconstant.

2414

अभ्रच्छाया तृणादग्निः खलप्रीतिः स्यले जलम् ।  
वैश्यारागः कुमित्रं च षडेते बुद्बुदोपमाः ॥

- (अ) Cr 1177 (Cv§ 3.9, CvA 3.9, CvL I 3.9, CRT 8.21, CNG 263, CnT II 20.2 and 29.11, CnT III 52.9, CnT V 109, CnT VII 85), GP 1.115.39. Cf. Nos. 2411, 2413 and 2415.

(आ) SSSN 182.51 (a. Vallabhadeva), SPR 1089.2 (a. Punyadhanacathā), SR 160.324, SS 491.331, IS 516, PWW 956.

(a) अभ्रच्छाया Cv§, CvA, CvL I; तृणाग्निश्च SR, SSB, SSSN; अग्निः Cv§, CvL I, SSSN; अग्निर् CRT, PWW.

(b) खले SPR; नीचसेवा Cv§, CvL I, CRT, GP, PWW, SSSN; नीचिसेवा CvA; पथि [रथ°] CRT; पथे [स्थ°] GP; पथो PWW; °वरे SSSN.

(c) वैश्यासक्तिः SR, SSB; वैश्याराग CvL I; वैश्यागारः SSSN; खले प्रीतिः [कु° च] CRT, GP, SR, SSB, PWW; खलप्रीतिः SSSN.

(d) सर्वं बुद्बुदसन्निभम् SSSN; बुद्बुदो CvA; बुद्बुदोपमाः SPR.

Shade provided by a cloud, grassfire, friendship with a wicked<sup>1</sup> water on the dry ground, affection of a prostitute and a bad friend, these six equal to a bubble.

1. Instead of "friendship with a wicked" and "affection of a prostitutes" CRT, GP and other texts have "co-habiting with a vile person" and "friendship with a wicked":

2415

अभ्रच्छाया तृणादग्निः पराधीनं च यत् सुखम् ।  
अज्ञानेषु च वैराग्यं क्षिप्रमेतद् विनश्यति ॥

- (अ) Cr 1778 (CNP II 271, CNN 17, CM 10). Cf. Nos. 2411, 2413 and 2414.

(आ) SuB 13 B 14.

(a) तृणाग्निश्च CNN.

(d) क्षिप्रमेव Cr, SuB.

Shade provided by a cloud, grassfire, joy which depends on others, indifference to worldly objects of ignorants, disappear quickly.

2416

अभ्रध्वान्तं मुखरितविशः श्रेणयस्तोयदानां  
धारासारैर्धरणिबलयं सर्वतः प्लावयन्ति ।  
तेन स्नेहं वहति विपुलं मत्सखीयुक्तमेतत्  
त्वं नि.स्नेहो यदसि तद्विदं नाथ मे विस्मयाय ॥

- (आ) SR 289.55, SSB 125.60.

Mandakrāntī metre.

Rows of clouds resounding with thunder the quarters inundate the regions of the earth on all sides with their showers. Therefore, my friend is full of affection and that is right; but you are devoid of affection is what surprises me, my lord. (A. A. R.).

2417\*

अभ्रपुष्पमपि दित्सति शीतं  
सारिना विमुखता यदभाजि ।  
स्तोकाकस्य खलु चञ्चुपुटेन  
भ्रान्तिरुल्लसति तद्घनसंघे ॥

- (अ) Naiṣ 5.127.

Svāgatā metre.

Because of the disappointment suffered by the beak of the *cāraka* bird asking for water, a gloom spreads over the expanse of clouds, though it was willing to give cool water to the bird. (K.K. Handiqui's translation).

2418\*

अभ्रवृन्दं विशाखान्तं प्रसूत्यन्तं च यौवनम् ।  
राज्यान्तं नरकं तद्वद् याचनान्तं हि गौरवम् ॥

(आ) Sama 2. र 16.

*Viśakha* [asterism]<sup>1</sup> is the limit for the clouds to appear, the blooming youth of ladies till they bear children, so is kingship the limit of hell, and self-respect lasts till one goes a-begging. (A. A. R.).

1. Refers to : November 7 to 20 of the year.

2419\*

अभ्रविलासमस्पृष्ट- मवरागं मृगेक्षणम् ।  
इदं तु नयनद्वन्द्वं तव तद्गुणभूषितम् ॥

(आ) KāD 2.191.

(आ) Sar 3.99 (p. 359).

(a) मस्पृष्टम् KāD (var.).

The eyes of the antelope have not the play of the eye-brows. Nor are they tinged rosy by the influence of the wine. But this pair of your eyes is adorned with both the merits. (A. A. R.).

2420\*

अमज्जवाकण्ठमसौ सुधासु  
प्रियं प्रियाया वचनं निपीय ।  
द्विषन्मुखेऽपि स्ववते स्तुतिर्या  
तन्मिष्टता नेष्टमुखे त्वमेया ॥

(आ) Naiṣ 8.51.

(a) आमज्जं Naiṣ (var.).

(b) वदनान्ननिपीय Naiṣ (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Drinking in the beloved words of his beloved, in nectar did he sink up to his neck. Is not the sweetness of praise, that sounds sweet even in the mouth of an enemy, immeasurable in the mouth of one that is dear? (K. K. Handiqui's translation).

2421\*

अमदयन्मधुगन्धसनाथया

किसलयोधरसंगतया मनः ।

कुसुमसंभृतया नवमल्लिका

स्मितरुचा तरुचरुविलासिनी ॥

(आ) Ragh 9.42. (Cf. A. Scharpé's *Kalidāsa-Lexicon* I.4 ; p. 142).

(आ) SR 332.52, SSB 199.57 (a. Kālidāsa).

(b) °संततया Ragh (var.), SR, SSB; °रागया [°या मा°] Ragh (var.).

(c) °भारतनता° [°मृ° नव°] Ragh (var.); नव-मालिका Ragh (var.) (*contra metrum*).

(d) °विलासिनः Ragh (var.).

Drutavilambita metre.

The *navamallikā*-creeper, the pretty beloved of the tree, intoxicated [fascinated] the mind (of the beholder) by her smiling beauty brought about by flowers possessed of the fragrance of honey and spread over the lower lip in the form of the sprouts. (R. D. Karmarkar's translation).

अमद्यमाद्यन्मातङ्गः sec No. 2427.

2422

अमनस्कं गते चित्ते जायते कर्मणां क्षयः ।  
यथा चित्रपटे दग्धे बह्यते चित्रसंचयः ॥

(आ) ŚP 4500 (a. Śhrīngadhara).

When the mind becomes devoid of mindness, annihilation of *karma*

[motivated action] results ; just as when the canvas is burnt the aggregate of the lines [colours] is destroyed. (A. A. R.),

2423

अमन्दमक्षरं नास्ति नास्ति मूलमनोषधम् ।  
अयोग्यः पुत्रो नास्ति योजकस्तत्र दुर्लभः ॥

(श्र) SR 156.158, SSB 485.162, SRK 233.  
29 (a. Sphuṭaśloka), IS 7666, Sama  
2. य 57, Ssg 19. Cf. No. 2424.

(b) नानोपधिर्वनस्पतिः Sama.

There is no word [syllable] which would not have magic power ; there is no herb that would not be used as medicine<sup>1</sup> ; there is no human being who would be useless ; but a contriver is hard to obtain.

1. have root

2424

अमन्दमक्षरं नास्ति नास्ति मूलमनोषधम् ।  
निर्घना पृथिवी नास्ति ह्याम्नायाः खलु दुर्लभाः ॥

(श्र) VCjr 22.6, KR 10.233.1.

(श्र) SPR 1205. 8 (a. Upadeśaprasāda 1.  
65). Cf. No. 2423.

(c) अनाथ [नि°] SPR.

(d) छ om. VCjr (var.), KR, SPR.

There is no word [syllable] that has not its charm, no herb that has not its medicament, no land that has not its treasure ; but truly sacred texts are hard to master. (F. Edgerton's translation).

2425\*

अमन्दतरवार्यप्र- घाराहतमहीभृतः ।  
चित्रचापधरा वीरा विद्योतन्ते घना इव ॥

(श्र) SSK 1.18.

Heroes bearing wonderful bows who fiercely strike down princes with the edges of their swords shine like clouds

that strike at the hills with their powerful showers and possessing multi-coloured rain-bows. (A. A. R.).

2426\*

अमन्दमणिनूपुरवक्षणनचारुधारीक्रमं  
भ्रणजक्षणितमेखलास्खलिततारहारच्छटम् ।

इदं तरलकङ्कणावलि विशेषवाचालितं  
मनो हरति सुध्रुवः किमपि कन्दुकक्रीडितम् ॥

(श्र) Viddhaś 2.6.

(श्र) SkV 526 (a. Rājaśekhara), Kav 262  
(a. Rājaśekhara), ŚP 3929, Skm (Skm  
[B] 866, Skm [POS] 2.79.1) (a. Rāja-  
śekhara), JS 244.6, SR 346.38 (a. ŚP),  
SSB 224. 5, S(ubhāṣita)mukt(āvali)  
(MS) 4.19, Sūktiratnāvalī of Vaidya-  
natha 420.<sup>1</sup>

(a) °पुरप्रचुरचारक्रमं Skm ; °वणित° Smukt ;  
°चारुचारक्रमं ŚP, JS ; °चामीकरं Smukt ;  
°रिक्रमं Viddhaś (var.), SR, SSB.

(b) भ्रणिति Skm (var.) ; °मेखलं स्व° Viddhaś  
(ChSS), JS ; °हारच्छटं Skm (var.).

(d) °क्रीडनम् SR, SSB.

1. Cf. Kav, p, 79 ad 262.

Pṛthvī metre.

Her jeweled anklets jingle sharply at each precious step, /the girdle chimes, the pearl necklaces fly high, /the rows of golden bracelets cry aloud :—/the fair-browed maid by her dancing with the disc /has carried off my heart. (D. H. H. Ingall's translation).

2427

अमन्दमत्तमातङ्ग- आसाराभ्युवयान्वितः ।  
इत्यादितलणोपेतः स्कन्धावारः प्रशस्यते ॥

(श्र) KN (KN [TSS] 17.33cd-34ab, KN  
[ĀnSS] 17.33cd-34ab, KN [BI]  
16.33).



(a) अमद्यमाद्यन्मातङ्ग KN (BI).

2430\*

Where the elephants are mad without having drunk intoxicating liquors and where the *asāra-s* are in highly prosperous state,—a camp where these auspicious signs prevail, is praised by the wise. (M.N. Dutt's translation).

अमन्यतासौ कुसुमेषु गर्भगं  
परागमन्धंकरणं वियोगिनाम् ।  
स्मरेण मुक्तेषु पुरा पुरारये  
तदङ्गभस्मेषु शरेषु संगतम् ॥

2428\*

अमन्दानन्दनिव्यन्दम् अपास्तान्यक्रियाक्रमम् ।  
जगज्जन्मोत्सवे तस्याः पीतामृतमिवाभवत् ॥

(अ) Naiṣ 1.87.

(आ) JS 387.25 (a. Śrī Harṣa-panḍita).

Vamśastha metre.

He deemed the pollen inside the flowers to be blinding to lovers in separation as it were ashes from the body of Śiva, which came to be attached to the arrows discharged at him by Cupid in times of yore. (K. K. Handiqui's translation).

(अ) Nalacampū 3.25.

(आ) JS 171.1 (a. Trivikrama), SH 1809.

(a) निःस्यंदम् SH.

(b) अय स्यास्ता° SH.

(c) जगद्विलोचने नास्याः SH.

2431\*

On her (Damayanti's) birthday celebrations, the world seemed to have imbibed nectar, with the dripping of great joy everywhere and with all other activities given a holiday. (A. A. R.).

अमरतरुकुसुमसौरभ-

सेवनसंपूर्णसफलकामस्य ।

गुणान्तरसेवेयं

अमरस्य विडम्बना महती ॥

2429\*

अमन्दानन्दानां गलवलघुसंतापविपदां  
पवाम्भोजद्वन्द्वं शिरसि दधतामिन्दुशिरसः ।  
कदा नः कालिन्दीसलिलशवलैरम्बरसरित्  
तरङ्गैरङ्गरीभवति भवबन्धेन्धनचयः ॥

(अ) BhV (BhV[POS]1.26, BhV[C]1.27.

(आ) SR 222.53, SSB 610.17, SRK 187.24  
(a. BhV), IS 7667.

Ārya metre.

This fondness for other flowers, in a bee all of whose desires are fully gratified by the enjoyment of the fragrance of flowers of the celestial trees, is a matter of great ridicule. (H.D. Sharma's translation).

(अ) Stuti-kusumāñjali 10.73.

(आ) VS 3418 (a. Paṇḍita Jagaddhara).

(a) दलदल° [ग°] Stuti.

Śikhariṇī metre.

Bearing on the head the pair of the lotus feet, of the moon-crested lord Śiva, which give immense bliss and drive away heavy torments and calamities, when will the mass of fuel in the form of worldly bondage be reduced to charcoal by the waves of the Gaṅgā rendered variegated by the waters of the Yamunā ? (A. A. R.).

अमरयुवतिगीतोद्ग्रीवसारङ्गशृङ्गो-

ल्लिखितशशिसुधाम्भःशाद्वलारामरम्याम् ।

सुरपतिगजगण्डलंसिदान्मुघारा

प्रसवसुरभिमाशां वासवीयां नमामि ॥

(आ) Skm (Skm [B] 2076, Skm [POS] 5.  
16.1) (a. Umāpatidhara).

2432\*

(a) °गीतोद् Skm (POS).

(b) °सुधान्तः Skm (var.).

Malinī metre.

I bow to the east [Indra's quarter] which is charming with grass-lands watered by the moon's nectar oozing out when scratched by the antlers of the antelope, who has his neck upraised on hearing the songs of the divine damsels, and which quarter again is rendered fragrant by the stream of ichor shed by Indra's elephant. (A. A. R.).

2433\*

अमरीमुखसीधुमाधुरीणां.

लहरी काचन चातुरी कलानाम् ।

तरलीकुरुते मनो मदीयं

मुरलीनावपरंपरा मुरारेः ॥

(आ) PG 100 (a. Śri Sarvabhauma-bhaṭṭa).<sup>1</sup>

1. तेवामेव

Aupacchandāsika metre

The waves of music from the flute of Kṛṣṇa which constitute an indescribable skill in arts and a wave of sweetness of the wine in the mouths of the divine damsels, make my mind tremulous (and melts my heart). (A. A. R.).

2434\*

अमरककवित्वडमरक-

नादेन विनुहनुता न संवरति ।

शृङ्गारभणितिरग्या

घन्यानां श्रवणविवरेषु ॥

(आ) Rasikasañjīvinī (Amaru-vyākhyā) 3.

(आ) JS 48.101 (a. Arjunavarmadeva).

Āryā metre.

Erotic poems of other poets do not appeal to the ears of the fortunate connoisseurs, as they are screened by the music of the *damaru*-drum of the poetry of Amaru. (A. A. R.).

2435

अमरैरमृतं न पीतमब्धेर

न च हालाहलमुल्वणं हरेण ।

विधिना निहितं खलस्य वाचि

द्वयमेतद् बहिरेकमन्तरन्यत् ॥

(आ) VS 429 (a. Bhāgavatāmṛtadatta), SR 59. 206 (a. VS), SSB 322. 214 (a. Bhāgavatāmṛtadatta), SuMuñ 234. 19-20 (a. Bhāgavatāmṛtadatta).

(c) निखिलं VS (var.).

Aupacchandāsika metre.

The nectar (churned out) of the ocean was not drunk by the gods, nor the dreadful *halahala*-poison by Śiva; these two have been placed by the creator in the speech of the wicked, one outside [inarticulate speech] and the other inside [the heart]. (A. A. R.).

2436\*

अमरैर्गतं मधुकरैश्चलितं

प्रवरैः प्रयातमपि पद्मदशाम् ।

विषवे गते सकलमेव गतं

ध्रुवमेकमञ्चति यशः सरसः ॥

(आ) PV 726 (a. Bhānukara), Pad 100.49 (a. Bhānukara).

(b) प्रकरं (°रैः) [प्रवरैः] Pad; पप्रदशाम् [प°] PV (MS).

(d) °मञ्चयति यशः सरसीम् Pad (*contra metrum*).

Pramitākṣarā metre.

The gods have departed, the bees have flown away and all the family of the lotus pond have disappeared. When the wealth (of beauty) is lost, everything is lost! But surely the fame of the lake is evergreen. (A. A. R.).

2437

अमर्याः सन्तु मर्या वा

चेतनाः सन्त्वचेतनाः ।

दानमेव पुरस्कृत्य

स्तूयन्ते भुवर्नस्त्रिभिः ॥

(अ) Sabhā 32.

Let their be immortals or mortals, sentient or non-sentient (it matters not); depending only on munificent donations are they praised by the three worlds. (A. A. R.).

अमर्षकानां शू° see No. 1085.

2438

अमर्षिणा कृत्यमिव क्षमाश्रयं  
मवोद्धतेनेव हितं प्रियं वचः ।  
बलीयसा तद्विधिनेव पौरुषं  
बलं निरस्तं न रराज जिष्णुना ॥

(अ) Kir 14.63.

Vamśastha metre.

As a work to be gained by forgiveness is set aside by an enraged one and is lost for ever, as a good salutary word unheeded by a haughty one never finds footing (in his mind), and as powerful destiny prevails over manliness (and unnerves it), so the *gana* or *kirata* army scattered by him could not rally (at all). (S. and K. Ray's translation).

अमर्षितानां शूराणां see No. 1085

2439

अमर्षोपगृहीतानां मन्युसंतप्तचेतसाम् ।  
परस्परापकारेण पुंसां भवति विग्रहः ॥

(अ) KN (KN [TSS] 10.1, [AnSS] 10.1, KN [BI] 10.1), cd=Agni-purāna 240.14cd.

Possessed by thoughts of revenge and with hearts burning with anger engendered by the infliction of mutual wrongs, people proceed to fight with another. (M.N. Dutt's translation).

2340\*

अमलमृणालकाण्डकमनीयकपोलरुचेस्  
तरलसलीलनीलनलिनप्रतिफुल्लद्वयाः ।

विकसदशोकशोणकरकान्तिभूतः सुतनोर्

मदलुलितानि हन्त ललितानि हरन्ति मनः ॥

(अ) SR 254.36, SSB 63.52.

Narkuṭa metre.

The lovely amorous gestures, elegant due to intoxication of the charming damsel, O wonder, captivate my heart; she has bright cheeks, beautiful like pure lotus-stalks, with eyes blooming like lilies that are playfully tremulous, and possessing rosy hue in her palms like the red *aśoka*. (A. A. R.).

2441\*

अमलात्मसु प्रतिफलन्नमितस्  
तरुणीकपोलफलकेषु भृष्ट ।  
विससार सान्द्रतरमिन्दुरुचाम्  
अधिकावभासितदिशां निकरः ॥

(अ) Śiś 9.37.

(अ) SR 306.62 (a. Śiś.), SSB 146.64 (a. Māgha).

Pramitākṣarā metre

The mass of moon's rays which illumined all the directions brilliantly and was reflected on the broad and pellucid cheeks of damsels spread everywhere densely again and again. (A. A. R.).

2442

अमलीमसमच्छिद्रम् अक्रौर्यमतिमुन्दरम् ।  
अवेयमप्रतिग्राह्यम् अहो ज्ञानं महाधनम् ॥

(अ) Sabhā 12.

O wonder, knowledge is the great wealth which is not tainted and breeds no quarrel; it is free from cruelty (in its acquisition), very pleasing and can not be deprived, nor can it be accepted as a gift. (A. A. R.).

2443

अमर्षः शूर एव स्याद् युद्धसंपन्न एव च ।  
तस्मादपि भयं रात्रः पश्य राज्यस्य योजनम् ॥

- (अ) MBh (MBh [ Bh ] 12. 107. 12ab/cd, MBh [R] 12.106.13, MBh [C] 3940).  
 (आ) SRHt 184.4 (a. MBh), SSSN 87.4.  
 (b) वृद्धिसं MBh.  
 (c) ताम्यां चंभ MBh.  
 (d) योजनाम् SRHt, SSSN.

The king's minister should be valorous and well accomplished in warfare. Even of him the king has to fear : look at the position of kingship ! (A. A. R.).

2444

अमात्यराष्ट्रवर्गाणि कोशो दण्डश्च पञ्चमः ।  
 एताः प्रकृतयस्तज्ज्ञैर् विजिगीषोश्चदाहृताः ॥

- (अ) KN (KN [TSS] 8.4, KN [ĀnSS] 8.4, KN [BI] 8.4).  
 (b) कोषो KN (BI).

Minister, castle, kingdom, treasury and army,—these five have been said, by persons well-versed in Polity to be the principal constituents of a central sovereign. (M.N. Dutt's translation).

अमात्यलाभो भद्रं ते see वलं पञ्चविधं नित्यम् .

2445

अमात्याद्याः प्रकृतयो मित्रान्ता राज्यमुच्यते ।  
 अशेषराज्यव्यसनात् पार्थिवव्यसनं गुरु ॥

- (अ) KN (KN [TSS] 15.1, KN [ĀnSS] 15.1, KN [BI] 14.1).

The *prakṛti-s*, beginning with the minister and ending with the ally, are said to be the constituents of a government. Of all the weaknesses of the government, the gravest is the weakness of the ruler of earth (M. N. Dutt's translation).

2446

अमात्ये दण्ड आयत्तो दण्डे वैनयिकी क्रिया ।  
 नृपतो फोषराष्ट्रे तु वृते संघिविपर्ययो ॥

- (अ) Mn 7.65.

- (c) च [ तु ] Mn (var.), ( Medhātithi, Kullūka, Rāghavānanda, Nandana).

The army depends on the official (placed in charge of it); the due control (of the subjects) on the army; the treasury and the (government of) the realm on the king; peace and its opposite [war] on the ambassador. (G. Bühler's translation).

2447

अमात्यैः कामवृत्तो हि राजा कापयमाश्रितः ।  
 निग्राह्यः सर्वथा सद्भिर् न निग्राह्यो निगृह्यसे ॥

- (अ) R(R [Bar] 5.39.7, R[B] 5.41.7, R[G] 5.45.7).

- (a) कामदत्तो R (var.).

- (b) विषयम् (°म) or वितयम् or कुपयम् [का°] R (var.); आवृतः or आस्थितः [आश्रि°] R (var.).

- (c) निगृह्यः [नि°] R(var.); सर्वदा or सहसा[स°] R (var.); स त्वं [सद्भिर्] or सद्भिः R (var.).

- (d) वाञ्छिमिविपुलं यशः (sic) R (var.); इच्छद्भि-भित्तमा R(var.); नः नि° tr. R (var.); स निग्राह्यो [न नि°] R (var.); न गृह्यसे or न गृह्यते [नि°] R (var.).

A king though given to sinful ways led by passion, must be checked by his good ministers. If they do not, they deserve to be chastised. (T.S. Raghavacharya's translation).

2448

अमात्यो युवराजश्च मुजावेतो महीपतेः ।  
 मन्त्री नेत्रं हि तद्भिन्न एतस्मिन्नपि तद्वधः ॥

- (अ) KN(KN [TSS] 18.28, KN [ĀnSS] 18.28, KN [BI] 17.26).

- (आ) SRHt 152.3, SSSN 118.3 (a. KN).

(c) मन्त्रनेत्रं SRHt ; भिन्नेऽस्मिन् KN (BI); तद्भिन्नम् SRHt. (अ) KN (KN [TSS] 14. 74, KN[AnSS] 14.74, KN [BI] 13.74).

(d) नैकस्मिन्नपि (KN [BI]; एकस्मिन्नपि SRHt, SSSN; तद्विधः SRHt.

The prime-minister and the crown prince are said to be the two arms of a lord of earth ; the former is also said to be the king's eye,—and the alienation of this one cannot be compared to the alienation of anybody else. (M. N. Dutt's translation).

An unhonoured army when duly honoured, will fight ; but a dishonoured army, with its fire of indignation burning, will never do so. (M.N. Dutt's translation).

2451

अमानुषं सत्त्वमन्तरं योगिनं प्रविशेद्यदि ।  
वाय्वग्निधारणा चैनं देहसंस्थं विनिर्वहेत् ॥

(आ) SP 4575.

If superhuman strength were to enter a contemplative saint [a *yogin*], also control of breath and digestive fire, it may burn [arrest] the loss of the body. (A. A. R.).

2449

अमात्यै बुधाः प्राहुर् दानं धर्मं च संयमम् ।  
अवस्थितेन नित्यं च सत्येनामत्सरी भवेत् ॥

(अ) MBh (MBh [Bh] 12.156.13, MBh [R] 12.162.13, MBh [C] 12.5989).

(आ) SS(OJ) 176.

(a) अमात्यैः SS(OJ).

(b) दाने or दानं or दानं° or मानं or ध्यान[दान] MBh (var.); धर्मं SS (OJ); यज्ञे or धर्मं [ध°] MBh (var.); सशय (°यः or °मः) or संसयं or संश्रमं or संशयं [स°] MBh (var.).

(c) अवस्थितेन नित्यं च MBh (var.); अवस्थिते च MBh (var.); अहिङ्गसयन [अ°] SS (OJ); नित्ये MBh (var.); हि [च] SS (OJ).

(d) सत्ये मा मत्सरी भव MBh(var.); त्यागे त्वासाद्यते शुभम् SS(OJ); समेन [स°] MBh (var.).

Wise men say that absence of envy is the giving of gifts and concentration on the performance of one's duties [dharma]. He may also become free from envy if he always remains truthful. (A. A. R.).

2452\*

अमानेनापि भवता दानमानादिभिर्गुणैः ।  
आश्रितः सर्व एवाय समानः क्रियते जनः ॥

(आ) VS 2440.

Though your honour is beyond measure with such virtues as giving gifts and honouring, every one that resorts to you gets equal treatment at your hands (A. A. R.).

2453

अमाययैव वर्तेत न कयंचन मायया ।  
बुध्येतारिप्रयुक्तां च मायां नित्यं सुसंवृतः ॥

(अ) Mn 7.104. (Cf. Yama in VirR 134).

(d) स्वसंवृतः Mn (var.) (Vulgata) ; अतन्द्रितः [सु°] Mn. (var.), Medhātithi.

Let him<sup>1</sup> ever act without guile and on no account treacherously, carefully guarding himself<sup>2</sup> let him always fathom the treachery which his foes employ. (G. Bühler's translation).

2450

अमानितं हि युध्येत कृतमानार्थसंप्रहम् ।  
न विमानिमत्यर्थं प्रदीप्तक्रोधपावकम् ॥

1. the king.

2. untired (Medhātithi).

2454

अमावास्यामष्टमीं च पौर्णमासीं चतुर्वशीम् ।  
ब्रह्मचारी भवेन्नित्यम् अप्यूतो स्नातको द्विजः ॥

(अ) Mn 4.128. (Cf. MBh [Bh] 13.107.54, Vi 69.1, Viṣṇupurāṇa in Parāśara-mādhava 499, B 1.21.18, Āp 1.31.21, Vas 12.21, Y 1.79, Apar 104).

(आ) VS 2993, SPR 71.1 (a. Mn).

(इ) SS (OJ) 261.

(ab) अमावास्यां चतुर्विंश्यां (°श्योः VS) पौर्णमास्यष्ट-  
मीषु च SS(OJ), VS.

(d) अमृतस् [अ°] SS (OJ).

A twice-born man [brāhmaṇa] who is *snātaka* shall remain chaste on the new-moon day, on the eighth, on the full-moon day, and on the fourteenth, even (if they fall) in the period (proper for conjugal intercourse). (G. Bühler's translation).

2455

अमितं मधु तत्कथा मम  
श्रवणप्राघुणकीकृता जनैः ।  
मदनानलबोधने भवेत्  
खग ध्राय्या धिगर्धयंधारिणः ॥

(अ) Naiṣ 2.56.

(b) °प्राघुणिकी° Naiṣ (var.) ; °प्राघुणिकी°  
Naiṣ (D).

(c) अमवत् [भ°] Naiṣ (var.)

Viyoginī metre.

Bird, her story, a sort of peerless honey, which people have made the guest of my ears, serves as a kindling verse in stirring up Cupid's fire ; fie on those who are fickle. (K.K. Handiqui's translation).

2456\*

अमितः समितः प्राप्तैर् उत्कर्षेहर्षद प्रभो ।  
अहितः सहितः साधु- यशोभिरसतामसि ॥

(आ) Kpr 4.56, KāP 99.7-8, Sāh ad 4.257  
(p. 103), SR 102.36 (a. Sāh), SSB  
392.40 (a. Kpr.).

(a) अमित SSB.

(b) हर्षदः SR ; हवदर्ष SSB (sic !).

(c) साधुर् Sāh, SSB.

(d) °तामसि Sāh ; °तामसि Kpr ( in some  
editions).

O Lord, you are a source of joy to us, great as you are with the glorious victories obtained in war ; and associated with good fame, you are an enemy of the wicked. (G. Jhā's translation).

2457\*

अमितगुणोऽपि पदार्यो  
दोषेणैकेन निन्वितो भवति ।  
निखिलरसायनमहितो  
गन्धेनोग्रेण लशुन इव ॥

(अ) BhV (BhV [POS] 76, BhV [C] 79).

(आ) Rasagaṅgā. 282. 5-6, SR 82.37 ( a.  
Rasagaṅgādhara), SSB 357.44, SRK  
220.44 and 246.45 (a. Sphuṭaśloka),  
IS 7668, Sama 2. अ 22, VP 2.36.

(b) लाकेदोषेण [दो°] BhV (var.) ; निद्यतां याति  
BhV (var.).

(c) सकल° SRK 246.45.

(d) लशुनेन BhV (var.).

Āryā metre.

An object, though endowed with innumerable good qualities is disregarded owing to a single bad quality (e.g.) garlic on account of its strongly bad odour, though it stands high in the list of medicines. (H. D. Sharma's translation).

2458

अमितद्युतिराकरात् प्रसूतिः  
परिशुद्धा च महामर्णोविशेषः ।

मकुटे चरणाङ्गुलीयके वा

विनिवेशः पुनरस्य शिल्पितन्त्रम् ॥

(आ) SRHt 31.33 (a. Vallabhadeva).

Aupacchandāsika metre.

Unique are the qualities of a great gem, incomparable brilliance and birth in a good mine, and absolute purity (without a flaw); but its being set on a crown or toe-ring is under the control of an artisan [the goldsmith]. (A. A. R.).

2459

अमित्रं कुरुते मित्रं मित्रं द्वेषि हिनस्ति च ।  
कर्म चारभते दुष्टं तमाहर्मद्वेषेतसम् ॥

(अ) MBh (MBh [Bh] 5.33.33, MBh [R] 5.32.37, MBh [C] 5.1003). Cf. Nos. 2450, 2461.

(आ) IS 518, SSap 299.

(इ) MBh (Ju) p. 229 *ij/kl*.

(b) द्वेषि हिनस्ति च क्रमात् MBh (var.).

(d) मूढलक्षणं MBh (var.).

He who regardeth his foe as his friend, who hateth and beareth malice to his friend, and who committeth wicked deeds, is said to be a person of foolish soul. (P. C. Roy's translation).

2460

अमित्रं कुरुते मित्रं मित्रं द्वेषि हिनस्ति च ।  
शुभं वेत्त्यशुभं पापं भद्रं देवहतो नरः ॥

(अ) P (PtsK 3.231). Cf. Nos. 2459, 2461.

(आ) IS 519.

A man accursed by fate regards his enemy as his friend; seeks to injure and forsake his friend; regards good as evil and evil as good.

2461

अमित्रं कुरुते मित्रं मित्रं द्वेषि हिनस्ति च ।  
मित्राणि तस्य नश्यन्ति अमित्रं नष्टमेव च ॥

(अ) P (PP 3.198). Cf. Nos. 2459, 2460.

Cause your friends no bitter woes; do not fraternize with foes; friends, when lost, are friends no more; enemies were lost before. (A. W. Ryder's translation).

अमित्रं कुरुते मित्रं वीर्या° see योऽमित्रं [कुरुते मित्रं [वीर्या°.

2462

अमित्रं नैव मुञ्चेत युवन्तं करुणान्यपि ।  
दुःखं तत्र न कुर्वीत हन्यात् पूर्वापकारिणम्

(अ) MBh (MBh [Bh] 12.138.52, MBh [R] 12.140.52, MBh [C] 12.5298-9), P(PT 3.75, PTem 3.64). Cf. No. 2470.

(आ) SRHt 165.25 (a. MBh), SSSN 147.25, SR 382.230 (a. MBh), IS 520.

(a) न प्रमुञ्चेत (विमु°) दायदं MBh (var.); न विमुञ्चेत [नै° मु°] PT, PTem, MBh (var.); न विमुञ्चीत MBh (var.).

(b) ब्रूवाणं PT, PTem; वदंतं [ब्रु°] MBh (var.), SR; करुणामपि or करुणं (°णां) बहु MBh (var.).

(c) दुःखतन्त्रं SRHt; कर्तव्यं [कु°] PT, PTem, MBh (var.), SR; हंतव्यं MBh (var.).

(d) हत्वा [ह°] MBh (var.).

The king should never allow his foe to escape even if the foe should indulge in piteous lamentations. He should never be moved by these; on the other hand, it is his duty to destroy the person that has done him an injury. (P. C. Roy's translation).

2463

अमित्रमपि चेद्दीनं शरणांघ्रिणमागतम् ।  
व्यसने योऽनुगृह्णाति स वै पुरुषसत्तमः ॥

(अ) MBh (MBh [Bh] 13.58.10, MBh [R] 13.59.10, MBh [C] 13.3012).

(आ) SRHt 168.6 (a. R.)<sup>1</sup>, SSSN 154.6.

(इ) SS (OJ) 173.

(a) यो [ चेद् ] SS.(OJ); चेच्चैनं SSSN.

(b) शरणेसित्तमगतम् SS (OJ) (var.).

(c) व्यसनेभ्यो MBh (var.); व्यसनेष्वनु° SS (OJ).

(d) उत्तमः [°सत्तमः] MBh (var.); उच्यते [°स°] SS (CJ), SRHt, SSSN.

1. Could not be traced in R (B).

He is verily the foremost of men who shows favour into even an helpless enemy fallen into distress when such enemy presents himself and prays for help. (P.C. Roy's translation).

2464

अमित्रप्रसिता ह्येता गतश्रद्धाः सुवारुणः ।  
मूलप्रवादेन विषं प्रयच्छन्ति जिघोसवः ॥

(आ) SRHt 78.3 (a. MBh).

They have been proved to be enemies, faithless and extremely cruel. Desiring to kill (the unwary) they give poison in the guise of herbal roots. (A. A. R.).

2465

अमित्रव्यसनान्मित्रम् उत्थितं सहिरज्यति ।  
अरिष्यसनसिद्ध्या तच्च ह्यनुषं प्रसिध्यति ॥

(अ) K (K [K] 7. 18. 42, K [S] 320. 19-20, K [V] 283, K [J] 192.23-4, K [G] 367.3-4, K [P] 7.18.12 [p. 521]). Cf. मित्रव्यसनतो वा.

(b) सहिरज्यति K (V) (var.); सहिरज्यति G, I in K (K).

(d) प्रसिद्धयति K (S), K (V), K (J), K (P).

That ally who, after rising because of a calamity of the enemy, becomes disaffected, is over-powered through the enemy himself, by overcoming the calamity of the enemy. (R.P. Kangle's translation).

अमित्रस्तु न मोक्षस्यं see No. 2470.

2466

अमित्राणां वधे युक्तो मित्राणां संग्रहे रतः ।  
त्रिवर्गफलभोक्ता तु राजा धर्मेण युज्यते ॥

(अ) R (R [Bar] 4.37.22, R [B] 4.38.21, R [G] 4.38.46).

(b) तथा [रतः] R (var.).

(c) च [तु] R (var.).

That king is verily virtuous that, engaged in uprooting foes and advancing friends, attends to all the three ends<sup>1</sup> (M N. Dutt's translation).

1. *dharma, artha and kṛma.*

अमित्राण्यपि कूर्वात see No. 2468.

2467

अमित्रादुन्नतिं प्राप्य नोन्नतोऽस्मीति विश्वसेत् ।  
तस्मात् प्राप्योन्नतिं नश्येत् प्रावार इव कीटकः ॥

(अ) Harivaṁśapurāṇa, Harivaṁśaparvan 20.136 (*Purāṇa* 3.1; p. 62).

(आ) Uśanas ad Hariv. 1117, SR 382.231 (a. Hariv.), IS 521. Cf. No. 704.

He who went up with the help of an enemy should not have confidence that he really went up; if he went up with his help he will fall down like a louse which falls down from garments ?

2468

अमित्रानपि कूर्वात मित्राण्युपचयावहान् ।  
अहिते धर्तमानानि मित्राण्यपि परित्यजेत् ॥

(अ) KN (KN [TSS] 8.76, KN [ĀnSS] 8.76, KN [BI] 8.73).

(आ) IS 522.

(a) अमित्राण्यपि KN (BI).

(b) मित्त्रा° KN (ĀnSS).



(The *vijigīṣu* [one who desires to win])<sup>1</sup> should make friends even with his foes, if they become instrumental in his own aggrandisement. He should forsake even his allies, if they are intent in doing evil to him. (M.N. Dutt's translation).

1. See KN 8.6.

2469

अमित्रे विश्वासः श्वपचकरके सौमिकरसः

कपाले गङ्गास्रमः खलपरिषदङ्गे सुजनता ।  
परिक्षीणाचारे श्रुतमनुपनीते च निगमः  
स्वतःसिद्धां शुद्धिं त्यजति विपरीतं च फलति ॥

(आ) SNI 5.11.

Śikharīṇī metre.

Trust in enemy, the holy *soma*-juice in outcaste's vessel, the Gaṅgā water in a skull, gentleness in the midst of the wicked, scriptural learning in one devoid of its practices, and Vedic learning imparted to one not initiated—these lose their natural purity and bear adverse fruit. (A. A. R.).

अमित्रो न च मुच्येत see. No. 2470.

2470

अमित्रो न विमोक्तयः कृपणं बह्वपि ब्रुवन् ।  
कृपा तस्मिन् न कर्तव्या हन्यादेवापकारिणम् ॥

(अ) MBh (MBh [Bh] Ādiparvan, Appendix I, 81, lines 45-6, MBh [R], 1.142.22, MBh [C] 1.5564). Cf. No. 2462.

(आ) SR 382.233 (a. MBh), IS 523.

(a) अमित्रस्तु न यो° MBh (var.); न च मुच्येत or नास्य मुच्येत MBh (var.).

(c) दुःखं तस्य न कर्तव्यं or दुःखमस्मिन्न कर्तव्यं or दुःखमस्मिन्न कर्तव्यं MBh (var.); त° न tr. MBh (var.), SR.

An enemy should never be freed (by the king), even if he would lament ;

(the king) should not have pity with him and should kill the injurious one.

अमित्रो नास्य मुच्येत see. No. 2470.

2471

अमित्रो मित्रतां याति मित्रं चापि प्रदुष्यति ।  
सामर्थ्ययोगात् कार्याणां तद्गत्या हि सवा गतिः ॥

(अ) MBh (MBh [Bh] 12.136.13, MBh [R] 12. 138. 13, MBh [C] 12. 4925). Cf. न कश्चित् कस्यचिन् मित्रम् and नास्ति जात्या रिपुर्नाम.

(आ) SR 382.234 (a. MBh), IS 524, Pr 363.

(a) मित्रतो [मि°] MBh (var.); यान्ति MBh (var.).

(b) वापि or चैव or चाति° [चा°] MBh (var.); प्रदुष्यति MBh (var.).

(c) समर्थयोगात् MBh (var.); (अर्थयुक्ति IS [Zus]).

(d) अनित्य वै (°त्या हि) [त° हि] MBh (var.), SR; सतां [स°] MBh (var.).

A foe becomes a friend and a friend also becomes a foe. The course of human actions, through the combination of circumstances, becomes very uncertain. (P.C. Roy's translation).

2472\*

अमी कारागारे निविडनलिनीनालनिगडैर्  
निवध्यन्तां हंसाः प्रथमविसकन्दाड्कुरभिदः ।  
नवे वासन्तीनामृदयिनि वने गर्भकलिका-  
च्छिवो निर्धार्यन्तां परभूतयुवानो मदकलाः ॥

(आ) Skm (Skm [B] 1000, Skm [POS] 2. 105.5), AB 549.

(a) °निवहैः [°निगडैर्] Skm (var.).

Śikharīṇī metre.

Let these swans which break the first shoots of lotus-stalks be thrown into

prison and bound with fetters of lotus-stalks. And let the young cuckoos, sweet songsters in wine, be taken care of, as they peck at the tender buds of the jasmine plants in the new flourishing garden. (A. A. R.).

2473\*

अमी तटसमीपनिर्झरतरङ्गरिङ्गात्पयो-  
जडीकृतपटीरमूरुहकुटीरसंचारिणः ।  
मनो विधुरयन्ति मे मलयमेखलामेदुराः  
दुरासदवचनप्रियप्रियतमाचला मारुताः ॥

(आ) SR 326.22, SSB 188.22.

Pṛthvi metre.

These zephyrs affect my mind powerfully—these that waft over the clusters of sandal trees rendered very cool by the waters of the streams on the slopes of the Malaya mountain and which convey the sweet notes of the cuckoo's beloveds that sport in the inaccessible sides of the mountain. (A. A. R.).

2474\*

अमी तिलाः तैलिक नूनमेतां  
स्नेहादवस्थां भवतोपनीताः ।  
द्वेषोऽभविष्यद्यदमोषु नूनं  
तदा न जाने किमिवाकरिष्यः ॥

(आ) JS 125.30 (a. Bhojadeva), ŚP 1189, SSG 197, SR 246.42 (a. ŚP), SSB 653.1, Any 148.57, Sūktiratnāvalī (MS India Office 1203b) 724, Kav p. 63, SuMuñ 256.2-3.

(a) तिलास् ŚP, SSG, SR, SSB, Any, SuMuñ; नूनमद्य SSG.

(c) द्वेष्यो SR, SSB; नित्य [नूनं] SSG; तीक्ष्म [नूनं] Any.

(d) तदाद्यवस्थां किमु वा क° SSG.

Upajāti metre (Upendravajrā and Indravajrā).

These sesame seeds, O oil-monger, you have brought to this condition [of oil] surely because of *sneha* [affection or: oily state]; if *dveṣa* [hatred or: non-co-operation] were to be manifested, I know not what you could have done [to bring at the result]. (A. A. R.).

2475\*

अमी पानकरम्भाभाः सप्तापि जलराशयः ।  
त्वद्यशोराजहंसस्य पञ्जरं भुवनत्रयम् ॥  
(आ) VS 2456 (a. Amṛtadatta).

For the royal swan of your fame these seven oceans are but the drink made of *karambha*-flour mixed with curds; and the three worlds serve but as a cage! (A. A. R.).

2476\*

अमी पुरस्थाः सकलाः सुनिद्रिता  
न नूपुरं मुञ्च सुखेन यास्यसि ।  
अजत्यपि श्रीपतिरङ्घ्रिमाश्रितं  
हरे तवाख्यातिरियं भविष्यति ॥

(आ) Vidy 471.

Vamśastha metre

All those in the city (in front of you) are fast asleep; do not release the anklet and you can pass safely. Though the lord of Śrī moves on, it clung to his feet. O lord Hari, she will bring a bad name to you. (A. A. R.).

2477\*

अमी पृथुस्तम्बमृतः पिशाङ्गतां  
गता विपाकेन फलस्य शालयः ।  
विकासि वप्राभसि गन्धसूचितं  
नमन्ति निघ्रातुभिवास्यतोत्पलम् ॥

(आ) Kir 4.26.

(आ) SR 344.22, SSB 220.29 (a. Bhāravi), SuMuñ 159.3-6 (a. Bhāravi), SSSN 219.16 (a. Bhāravi).

(d) निव्यातुमिव Kir (var.); निर्घा° SSSN.

Vamśasṭha metre.

The thick-stalked *śālī*-plants there, now brown due to maturity of paddy-stalks were inclined on waters in the fields; (the poet says)—as if they were inclined on field-waters to take the smell of blooming fragrant red-lotuses known to others by their fragrance. (K. Roy's translation).

2478\*

अमीभिः संसिक्तेस्तव किमु फलं वारिवघटे

यवेतेऽपेक्षन्ते सलिलमवदेभ्योऽपि तरवः ।

अयं युक्तो व्यक्तं ननु सुखयितुं चातकशिशुर्

यवेषु ग्रीष्मेऽपि स्पृहयति न पायस्त्ववपरान् ॥

(आ) Any 21.171.

Śikhariṇī metre

O clouds, what use is it that you water well all these trees, in as much as they seek water even from wells? It is clearly meet that the young *cataka*-bird is rendered happy by you, for he expects water from no other but you, even in the height of summer. (A. A. R.).

2479\*

अमीभिराकण्ठमभोजि तद्गृहे

तुषारघारासृवितेव शकरा ।

हयद्विषद्वक्त्रणीपयः सुतं

सुधाहृदात् पङ्कमिवोद्धृतं वधि ॥

(अ) Naiṣ 16.93.

(आ) JS 401.128 (a. Harṣapaṇḍita).

(c) वाह° [हय°] Naiṣ (var.); पयस्सुतं JS.

Vamśasṭha metre.

In king Bhīma's mansion, the guests, to their heart's content, ate sugar that seemed to be blended with a stream of snow, and curds prepared from the milk of buffaloes with full-

grown calves, as if it were the ooze extracted from a lake of nectar. (K. K. Handiqui's translation).

2480\*

अमी व्यर्थारम्भा दुरधिगमभूभृत्परिसरे

विषक्ता लक्ष्यन्ते वयमिव हताशा जलधराः ।

ममेवान्तश्चेष्टाविकलविपुलाकारविभवाः

स्वभूमौ यान्तीमाः परिणतिमसंख्याश्च सरितः ॥

(आ) VS 1705 (a. Jayavardhana).

Śikhariṇī metre

These clouds are seen like ourselves with efforts wasted by resorting to the region of the *bhūbhṛt* [mountain or: king], which is difficult of access. As in my case this great wealth of water [intelligence] is wasted. It only in one's own element [native place or: the sky] the efforts will bear fruit in all their glory as the innumerable rivers will be filled with water. (A. A. R.).

2481\*

अमी शिरोषप्रसवावतंसाः

प्रञ्चशिनो वारिविहारिणीनाम् ।

पारिप्लवाः क्षोतसि निम्नगायाः

शैवाललोलांश्छलयन्ति मोनान् ॥

(अ) Ragh 16.61, (cf. A. Scharpé's *Kālidāsa-Lexicon* I. 4; p. 259).

(आ) SR 337.62, SSB 207.4 (a. Kālidāsa).

(a) शैरिष° Ragh (var.).

(b) शैवाव° Ragh (var.); °लालाश् Ragh (var.); अनयन्ति[छ°] Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

These ear ornaments of *śiṛiṣa*-flowers of the damsels sporting in water, having fallen into the river and drifting in the current deceive the fish which are fond of (eating) moss. (A. A. R.).

2482

अमीषां जन्तूनां कतिपयनिमेषस्थितिजुषां  
द्वियोगे घोरानां क इह परितापस्य विषयः ।  
क्षणकुत्पद्यन्ते विलयमपि यान्ति क्षणममी  
न केऽपि स्थातारः सुरगिरिपयोधिप्रभृतयः ॥

(अ) Śānt (Śānt [Sch] 2.10, Śānt [KSH] 2.9).

(आ) Śatakāvalī 27.38, SR 373.179 (a Śānt), SSB 270.65, IS 525.

(a) °तियुषां (°यषां) Śānt (var.).

(b) द्वियोगे Śānt (var.); किमिह or क्व इह [क °इ°] Śānt (var.).

(c) उत्पत्यदन्ते[उत्प°] Śānt (var.); विनयमपि or निघनमपि [वि°] Śānt (var.).

(d) स्वर° [सुर°] Śānt (var.); सुरगुरूप° Śānt (var.).

Śikharinī metre.

Is it a matter of great sorrow to the wise that they undergo separation from these beings who have remained with them for a few moments? In a moment are they born and in another disappear. No one is absolutely permanent—not even the gods, the mountains, the seas and such things. (A. A. R.).

2483

अमीषां प्राणानां तुलितद्विसिनीपत्रपयसां  
कृते किं नास्माभिर्विगलितविवेकैर्व्यवसितम् ।  
यदादधानामग्रे द्रविणमवनिःसंज्ञमनसां  
कृतं वीतश्रीर्देनजगुणकथापातकमपि ॥

(अ) BhŚ 168, Śānt (Śānt [Sch] 1.18, Śānt [KSH] 1.19).

(आ) Śatakāvalī 24.18 SR 77.45 (a. BhŚ), SSB 349.48, SkV 1467, Skm (Skm [B] 2213, Skm [POS]; 5.43.3) (a. Dharmakīrti), SRK 67.10 (a. BhŚ). IS 526, Kav p. 49.

(a) °विशिनी° (or °वि° °श° or °स° or °प° or °सि°) Śānt (var.); °विषिणी° (°नी° or °षी°) Śānt (var.).

(b) कृत BhŚ (var.); कृतिः Śānt (var.); कि om. Śānt (var.); वास्माभिर् or विशेषैर् [विषे°] BhŚ (var.); °व्यवसिता or °व्यवसितं Śānt (var.).

(c) यदीशानम् [यदा°] BhŚ (var.); Śānt, SkV, Skm; यदधानाम् or यदाज्ञानाम् or मदादधानाम् or °धनादधानाम् [यदा°] BhŚ (var.); द्रविणकण° Śānt (var.), SkV (but S as above), Skm; °मोहांघमनसां BhŚ (var.), Śānt, SkV; °निःसंज्ञ° or °निःसीमा° BhŚ (var.); निःशङ्क° Śānt (var.); °मनसा BhŚ (var.).

(d) कृत BhŚ, (var.); मुक्त° or मान° or म्लान° or मानं [वीत°] BhŚ (var.); °श्रीर् or श्रीर् BhŚ (var.); वातं श्रीर् or म्लान-श्रीर् Śānt (var.); मानश्रीर् BhŚ (var.); °कथाख्यानमपि or °कथापातकमिति BhŚ (var.).

Śikharinī metre.

To cultivate these lives ephemeral,/ like droplets on a lotus-leaf,/ what have we not stooped to/ in the drought of our discernment?/ In the presence of rich men whose minds/are insensate from wines of wealth/we have stood shamelessly boasting/our own virtues aloud. (B.S. Miller's translation).

2484\*

अमीषां मञ्जुश्रीरुचिरवदनश्रीकृतशुचां

श्रुतं नो नामापि क्व नु खलु हिमांशुप्रकृतयः ।

ममाभ्यर्णे घाष्टर्घाच्चरति पुनरिन्दीवरमिति

क्रुधेदेवं प्रान्तरुणमवतु वो लोचनयुगम् ॥

(आ) SkV 29 (a. Śantākaragupta).

Śikharinī metre.

“Of yonder [day or : lotuses] whose colour has been imparted to them by the *śrī* [glory or : lotus] of the shining face of Mañjuśrī is heard even our name. What are they whose nature is of the moon? And yet this blue water-lily is bold enough to come into my presence.” May the two eyes (of Mañjuśrī) which are red at the corners in anger at this thought, aid you. (D.H.H. Ingalls's translation).<sup>1</sup>

1. Cf SkV (HOS 44) p. 469-70

2485\*

अमीषां मण्डलामोगः स्तनानामेव शोभते ।  
येषामुपेत्य सोत्कम्पा राजानोऽपि करप्रदाः ॥

(आ) SkV 463, Kav 211, Prasanna 119b.

(c) येषामुत्पाद्यः Prasanna.

The swelling curves [or : provinces and districts] of these breasts are most glorious, on which even kings with trembling lay their hands [or : pay taxes]. (D. D. H. Ingalls's translation).

2486\*

अमीषां मोहाद्वा, धरणिधरचूडाञ्चलमुवाम्  
अभाग्याद्वा कैश्चिन्मरकतमणिश्चेन्न गणितः ।  
तथासौ रथ्यायामपि निपतितः किं न कुञ्चते  
समुन्मीलनीलद्युतिलहरिलिप्ता इव विशः ॥

(आ) JS 99.10 (a. Jayadeva).

Śikhariṇī metre.

If, due to the absence of sensibility in some, or the ill-luck of the region of crowns of kings an emerald is not properly honoured by a few, then though it may remain cast on the road, does it not make the quarters resplendent with the green waves of brilliance coming from it? (A. A. R.).

2487\*

अमीषामामोदप्रणयसुभगं सगतमभूत्  
प्रसूनैरुद्भिद्रैः सह बहुभिरेव प्रतिवनम् ।

उदन्या न क्वापि व्यरमदरविन्दे परममी

पिबन्ति स्वच्छन्दं रसमुदरपूरं मधुलिहः ॥

(आ) Skm (Skm [B] 1789, Skm [POS] 4. 30.4) (a. Śāṭoka or Sāṭoka).

(a) आमोदं Skm (var.).

(c) लब्धापि [नक्व°] Skm (var.).

Śikhariṇī metre.

These bees were in the company of many blooming flowers in various gardens enjoying the love of sweet fragrance, but their thirst was nowhere quenched among them. But in the homely lotus they drink honey freely to their heart's content and the belly gets filled. (A. A. R.).

2488\*

अमीषामारूढप्रसवविवराणां मधुलिहां  
ध्वनिः पान्थस्त्रीणां प्रसरति वियोगज्वर इव ।  
द्रुमालीनां यूनोर्मन इव सरागं किसलय  
परागः पुष्पाणां पतति मदनस्येव विशिखः ॥

(आ) Skm (Skm [B] 1233, Skm [POS] 2. 152.3) (a. Vasantadeva).

(b) वियोगे Skm (POS).

(d) मनसिजस्येव [मद°] Skm (var.).

Śikhariṇī metre.

The hum of the bees that sport in the interior of fully blown flowers spreads a fever of separation in women whose lovers are away. Here the tender leaves of the rows of trees are *saraga* [rosy in colour or : full of passion] like the minds of young men; the pollen of flowers falls as if it were the arrow of the god of love. (A. A. R.).

2489\*

अमीषामुष्णांशोः किरणनिकराणां परिचयात्  
सरस्तीक्ष्णं माभूस्तव किल निसर्गः शिशिरिमा ।  
दुरात्मानो ह्येते कतिपयपयोविन्दुरसिकान्  
निरस्पन्तः पान्यांस्त्वयि किमपि शोषं विवधति ॥

(अ) Skm (Skm [B] 1744, Skm [POS] 4. 21.4) (a. Umāpa tidhara).

Śikhariṇī metre.

O lake, may you not have your waters rendered hot by the influence of the mass of rays of the sun; for coolness is indeed natural to you. Wicked are they who dry up your waters denying the travellers to enjoy with delight a few drops of water from you. (A. A. R.).

2490\*

अमी समुद्धूतसरोजरेणुना  
हृता हृतासारकणेन वायुना ।  
उपागमे दुश्चरिता इवापदां  
र्गतिं न निश्चेतुमलं शिलीमुखाः ॥

(अ) Kir 4.35.

(अ) SR 344.27, SSB 220.34 (a. Bhāravi).

Vamśastha metre.

Being attracted by sweet lotus-pollens scattered by breezes there and being attracted by (cool) breezes laden with water-sprays, the bees could not determine their course and flew about, like thieves running hither and thither at the sight of causes of fear. (K. Ray's translation).

2491

अमी हि वस्त्रान्तनिरुद्धवक्त्राः  
प्रयान्ति मे दूरतरं वयस्याः ।  
परोऽपि वन्धुः सुखसंस्थितस्य  
मित्रं न कश्चिद् विषमस्थितस्य ॥

(अ) Mṛcch 10.16.

Upajāti metre (Upendravajrā and Indravajrā).

Their faces with their garments' hem now hiding,/they stand after, whom once I counted friends : /even foes have smiles for men with fortune biding ;/

but friends prove faithless when good fortune ends. (A. W. Ryder's translation).

2492\*

अमी हि वृक्षाः फलपुष्पशोभिताः  
कठोरनिष्पन्दलतोपवेष्टिताः ।  
नृपाज्ञया रक्षिजनेन पालिता  
नराः सदारा इव यान्ति निर्वृत्तिम् ॥

(अ) Mṛcch 8.7.

Vamśastha metre

See yonder trees, adorned with fruit and flowers, o'er which the clinging creepers interlace ;the watchman guard them with the royal powers ;/ they seem like men whom loving wives embrace. (A. W. Ryder's translation).

2493\*

अमी हेलोन्मेषव्यसनिषु पलाशेषु परितः  
पिबन्ति स्वच्छन्दं मधु मधुलिहो भाद्यति जनः ।  
अयं च प्रत्यग्रं दशति सहकारं परमृती  
यदीदं मर्मान्तविदलति क एष व्यतिकरः ॥

(अ) JS 212.36 (a. Kaṭukāditya).

Śikhariṇī metre.

When the *palāśa*-trees desire sportive hilarity, round the mango tree, do the bees drink honey to their hearts' content and the people dance with joy, and the cuckoo tastes fresh buds ; and if this becomes painful (to the *palāśa*) what does it all mean ? (A. A. R.).

अमुं कनकवर्णसं see No. 6063.

2494\*

अमुं कालक्षेपं त्यज जलद गम्भीरमधुरैः  
किमेभिर्निर्घोषैः सृज भटिति भात्कारि सलिलम् ।  
अये पश्यावस्थामक रणसमीरव्यतिकर-  
स्फुरद्वाचज्वालाबलिजदिलमूर्तेविदपिनः ॥

(ग्रा) ŚP 784 (a. Acala), AP 4, ZDMG 27. 626), SkV 1029, Skm (Skm [B] 1940, Skm [POS] 4.60.5) *cd/ab* (a. Acala-simha), JS 70. 13 (a. Acala), SSM 1138 (a. Acala), SK 3.51, SR 213. 53 (a. ŚP), SSB 592.59 (a. Acala), SRK 173. 12 (a. ŚP), Any 23. 189. Cf. Kav p. 18 and 19.

(b) भगिति ŚP (but AP as above), JS, Any; भांकारि AP, SR, SSB, SRK; भूत्कारि JS

(c) स्वच्छाम° SRK.

(d) ज्वलद् [स्फु°] ŚP, AP, JS, SR, SSB, SRK, Any; °वलि° om. AP.

Sikharinī metre.

Leave this delay, oh cloud / What use these sweet deep rumblings; / send us at once the whistling rain ! / Behold the poor tree's state, / its body covered with flames of forest-fire / urged by the unpyting wind. (D.H.H. Ingalls's translation).

2495\*

अमुं पुरः पश्यसि देवदारं  
पुत्रीकृतोऽसौ वृषभध्वजेन ।  
यो हेमकुम्भस्तननिःसृतानां  
स्कन्दस्य मातुः पयसां रसज्ञः ॥

(ग्रा) Ragh 2.36. (Cf. A. Scharpé's Kāli-dāsa-Lexicon 1.4; p. 37).

(ग्रा) Kāvyañ 31.15.6, Cits 130.5 (a only).

(b) स्यं [सौ] Ragh (var.).

(c) °निसृ° Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Once upon a time, a wild elephant scratched his tempers, against this [tree] and destroyed its bark; where upon the daughter of the mountain<sup>1</sup> grieved for it, as if it were the general of the divine

forces<sup>2</sup> himself, wounded by the missiles of the demons. (M. R. Kale's translation).

1. Pārvatī.
2. Skanda.

2496\*

अमुं सहासप्रहितेक्षणानि  
व्याजार्धसंदाशतमेखलानि ।  
नालं विकर्तुं जनितेन्द्रशङ्कं  
सुराङ्गनाविभ्रमचेष्टितानि ॥

(ग्रा) Ragh 13. 42. (Cf. A. Scharpé's Kāli-dāsa-Lexicon 1.4; p. 208).

Upajāti metre (Upendravajrā and Indravajrā).

The graceful [or : sportive] gestures of the celestial nymphs, with the glances cast with smiles, with the girdles half displayed to view under some pretexts, (were) not potent to distract this one causing apprehension (in the mind) of Indra (R. D. Karmarkar's translation).

2497\*

अमुक्तां भूषयन्तु स्वां तनुं संसारसिन्धुगं ।  
मणिकर्णी ताम्रपर्णी मुक्तिमुक्ताफलैर्जनाः ॥

(ग्रा) Pad 8.44 (a. Lakṣmaṇa), RJ 1402.

Let the Maṇikarṇī at Banaras adorn the unliberated bodies, O people, by enabling them to cross the ocean of worldly existence; and let the Tāmraparṇī adorn the bodies (unliberated and without pearls) by bestowing on them both pearls and liberation. (A. A. R.).

अमुत्र लोकाद्बर्ध्वममुष्य see No. 3925.

2498\*

अमुद्रकुमुदत्वयः स्फुरितफेनलक्ष्मोस्पृशो  
मरालकुलविभ्रमाः शफरफाललीलाभूतः ।  
जयन्ति गिरिजापतेस्तरलमौलिमन्दाकिनो-  
तरङ्गचयचुम्बिनस्तुहिनदीधितेरंशवः ॥

(आ) Skm (Skm [B] 54, Skm [POS] 1. 11.4) (a. Umāpatidhara).

(a) स्फुटित° Skm (POS).

Prthvi metre.

Victorious are the rays of the moon which possess the lustre of full blown lilies, the beauty of dancing foam, the charm of a flock of swans and the sportive lustre of the sides of darting *sapharī*-fish and kissing the waves of the divine Gaṅgā on Śiva's head. (A. A. R.).

2499\*

अमुद्रोऽपि चरं कूपः समुद्रेणापि तेन किम् ।  
सुस्वादु सलिलं यत्र पीयते पथिकैः पथि ॥

(आ) Any 104.90.

A well as certainly to be preferred though without *mudra*, the stamp of recognition. Of what use is the ocean though it is *samudra* [that is well known]; for in the well there is water sweet which is drunk by travellers on their way. (A. A. R.).

2500

अमुना मरुकूपेन के के नाम न वञ्चिताः ।  
रुदत्पथिकनेत्राम्बु- पिच्छिलप्रान्तभूमिना ॥

(आ) Ava 114, SR 220.3, SSB 606.3.

Oh, how many people indeed have not been deceived by this well in the desert (but completely dry) with grounds all around it rendered slippery by the tears of the travellers (with frustrated hopes)? (A. A. R.).

2501\*

अमुना यमुनाजलकेलिकृता  
सहसा तरसा परिरम्य भृता ।

हरिणा हरिणी मृगनेद्रवती  
नवयौवनयौवनभारवती ॥

(मा) Vidy 685.

Ṭoṭaka metre.

This *hariṇī* [the excellent damsel] has been brought up with impetuous embraces by Kṛṣṇa sporting in the waters of the Yamunā. She has (no doubt) the eyes of a deer and bends under the weight of freshness of youth. (A. A. R.).

2502\*

अमुनेव कषायितस्तनी  
सुभगेन प्रियगात्रभस्मना ।  
नवपल्लवसंस्तरे यथा  
रचयिष्यामि तनुं विभावसौ ॥

(आ) Kum 4.34. (Cf. A. Scharpé's *Kālidāsa-Lexicon* I. 3; p. 60).

(d) त° वि° tr. Kum (var.).

Viyoginī metre.

When (my) breasts besmeared with these very charming ashes of the body of (my) beloved, I shall place (my) body on the fire, as on a bed of fresh sprouts. (R. D. Karmarkar's translation).

2503\*

अमुनेव पथागतागतं  
कृतवानद्य मनोहरो हरिः ।  
सखि दुर्जनभीतया मया  
हतया हन्त चिरं न वीक्षितः ॥

(आ) Vidy 469.

Viyoginī metre.

By this path alone did the charming Kṛṣṇa move to and fro to-day; friend, due to fear of wagging tongues of the wicked, my unfortunate self, alas! could not gaze at him for long. (A. A. R.).

2504\*

अमुष्मिन्नारामे तरुभिरभिरामे विटपिनः  
स्फुटं नृत्यद्भङ्गी विविधनवसंगीतकलनात् ।  
परानन्दैः पूर्णाः क इव तव वर्णावलिपद-  
क्रमश्रोता वेत्ता द्विजवर शुक श्राम्यसि कुतः ॥



(आ) Pad 98,38 (a. Lakṣmaṇa), Ava 99, Vidy 154, SR 227.193 (a. Nais)<sup>1</sup>, SSB 618.13.

(d) क्रमं श्रोता Vidy; भाम्यसि [श्रा°] Vidy.

1. Could not be traced.

Śikhariṇī metre.

In the garden, which is charming with fine trees, a novel music concert is going on by the bees who hum and dance; and the trees are evidently filled with immeasurable joy; O best of *dyija-s* [the learned Brāhmana or : the parrot] who is here to listen to or appreciate your scientific rendering of musical cadences? Why do you tire yourself? (A. A. R.).

2505\*

अमुष्मिन्नुद्यानद्रुमकुहरनीरन्ध्रभरिते  
तमःखण्डे पिण्डीकृतबहलकालायसघने ।  
यतामद्यास्माकं कथमपि पुरोन्यस्तचरणं  
निमेषेऽप्युन्मेषे नहि नहि विशेषो नयनयोः ॥

(आ) SR 297.29, SSB 141.32.

Śikhariṇī metre

In this dense darkness, intensified by trees of the garden and deep hollows, and thick like closely piled numerous iron sheets, we somehow made a step forward groping; for no difference was there whether the eyes were open or shut. (A. A. R.).

2506

अमुष्मिन्नुद्याने विहगखल एष प्रतिकलं  
विलोलः काकोलः क्ष्वणति खलु यावत् कटुतरम् ।  
सखे तावत् कीर द्रढय हृदि वाचं च सकलां  
न मौनेन न्यूनो भवति गुणभाजं गुणगणः ॥

(आ) ŚP 879, SR 227.191 (a. ŚP), SSB 618.11, SRK 192.5 (a. ŚP), JS 126.40, Sama 2 न 33, Any 60.72, IS 7669, RJ 417.

- (a) विहग Sama; प्रतिफलं Any.  
(b) किल [ख°] ŚP, Any; कटु [ख°] JS.  
(c) वाचंयमकलां ŚP, SR, SSB, JS, Any.  
(d) न्यूनीभवति ŚP, JS, Any.

Śikhariṇī metre.

As long as this rogue among birds, the unsteady raven, goes on shrieking painfully and incessantly in the garden, friend parrot, suppresses in your heart all your fine words; for the merits of the meritorious are never belittled by maintaining silence (on such occasions). (A. A. R.).

2507\*

अमुष्मिन् पञ्चेषोस्त्रिभुवनजिगीषोः सहचरे  
मुखं रात्रेरद्वेस्तनुभुवि रहश्चुम्बति तति ।  
ज्वलन्तीर्ष्यारोषोदयमयतयेवोषधिलता  
पतद्भृङ्गीभङ्ग्या दधति कुमुदिन्यः कलु पताम् ॥

(आ) JS 261.7 (a. Madana).

- (a) °गीषोस्सह° JS.  
(b) °स्तनुर्दहि JS (var.).

Śikhariṇī metre

When the son of Atri [the moon], the friend of Cupid, who desires to conquer the three worlds, kisses the face of the night secretly, the medicinal herbs glow as it filled with jealous anger; and the lilies, too, become dark (with anger) in the guise of the swarming bees. (A. A. R.).

अमुष्मिन् लावण्या° see No. 2510.

2508\*

अमुष्मिन् संनद्धे जलमुचि समभ्यस्य कतिचित्  
ककारान् पर्यन्तद्विगुणमतरेफप्रसविनः ।  
स माद्यन्दात्यूहृदचलविपुलकण्ठः प्रसरति  
क्रमोदञ्चत्तारः क्रमवशनमभन्दमधुरः ॥

(आ) SkV 265.

Śikhariṇī metre.

Now that the clouds have formed, the moorhen/ practices a few gutturals concluding in a double trill ;/ then more intoxicated, with pulsing, swelling throat, / he comes forth.....(D. H. H. Ingalls's translation)<sup>1</sup>.

1. Cf. SkV (HOS 44) ; p. 489.

2509

अमुष्मिन् संसारे परिकलितसारेतरतया  
तदा विद्योत्कर्षं. परिणतिमुपैति श्रुतिविदाम् ।  
यदा मन्दाकिन्या मधुरवमरालीकलकल-  
प्रणालीवाचाले परिसरतटे यान्ति दिवसाः ॥

(श्रा) JS 370.8, SH 246.

(d) प° तरे tr. SH.

Śikharīṇī metre

In this worldly life which is devoid of true substance, the abundance of learning of those who have studied the scriptures will bear fruit [ripen] only when they spend their days on the banks of the Gaṅgā resounding with the melodious cries of she-swans. (A. A. R.)

2510\*

अमुष्मिन्ल्लावाण्यामृतसरसि नूनं मृगवृशः  
स्मरः शर्वप्लुष्टः पृथुजघनभागे निपतितः ।  
यदङ्गाङ्गाराणां प्रथमपिशुना नामिकुहरे  
शिखा घूमस्वयेयं परिणमति रोमावलिषुः ॥

(श्रा) VS 1558 (a. Rāma), JS 287.69 (a. Rāma), SH 1726(a. Rāmacandra), ŚP 3349, SR 268.362 (a. VS), SSB 89.24 (a. Rama), Kpr 10.432, KāP 333.9-13, AR 66.10-3, ARJ 66.1-4, Amd 258.720.

(a) अमुष्मिन् ला° Amd, JS, SH; भूतं [नू°] SH.

(b) स्मरश्शर्व° JS; पृथुजघनभारे VS (var.); पृथुज° SH.

(c) प्रथमपिशुना Amd (but व in Amd, as above), ŚP, JS, SR, SSB, SH; कुहरा SH.

(d) छिखा SH; रोमावलिषात् ŚP, SR, SSB.

Śikharīṇī metre.

Verily Cupid burnt by Śiva has fallen on the plump thighs of the fawn-eyed one,—a very tank of the nectar of loveliness! for from the hole of her navel proceeds a line of smoke,—in the form of hair over the navel—showing the extinguishing of the fire of his body. (G. Jhā's translation).

2511\*

अमुष्मै चोराय प्रतिनिहतमृत्युप्रतिभिद्ये  
प्रभुः प्रीतः प्रादादुपरितनपावद्वयकृते ।  
सुवर्णानां कोटीर्दश दशनकोटिक्षतगिरीन्  
गजेन्द्रानप्यष्टौ मदमुदितकूजन्मधुलिहः ॥

(श्रा) BhPr 237, PrC 2.52, PuPra 345, Rasarṇava 2 (p 196), (cf. VCbr 1.1; cf. Weber; p. 211, v. 60).

(श्रा) VS 1979 (a. Śrīharṣadeva and Caura), Skm (Skm [B] 2144, Skm [POS] 5.29.4) (a. Amaru). Cf. Kav. p. 23 and 118.

(a) तदस्मै चोराय BhPr ; प्रतिनिहित° PrC, PuPra; °प्रतिभये PrC (var.); प्रतिनियत° VS; स्वरसहत्° Skm.

(b) °दुपहृतवसाद° Skm; नवपाद° [तन°] VS.

(d) करीन्द्रा° PrC, PuPra, VS, Skm; °गुञ्जन् [°कू°] PrC, PuPra, VS, Skm.

Śikharīṇī metre.

So to the thief, (his) fear of death dispelled, the king, pleased because of the preceding distich, gave ten ten-millions of gold (pieces) and eight lordly elephants with mountains destroyed by the tips of (their) tusks, (and) with buzzing bees delighted by (their) ichor.<sup>1</sup> (L.H. Gray's translation).

1. Inscription by the comptroller of the treasury in the religious account book.

2512\*

अमुष्य दोर्ष्यामरिदुर्गलुण्ठने  
 ध्रुवं गृहीतार्गलदोर्षपीनता ।  
 उरःश्रिया तत्र च गोपुरस्फुरत्-  
 कपाटदुर्धर्षतिर.प्रसारिता ॥

(ष) Naiṣ 1.22.

(आ) SR 252.3 (a. Naiṣ.).

(d) कवाट° Naiṣ (Mallinatha).

Vamśastha metre

Verily his arms received the length and stoutness of a bar, while storming the forts of his enemies; and in the same activity the splendour of his chest assumed the breadth and unassailable strength of the shining panel of a fortified door. (K.K. Handiqui's translation).

2513\*

अमुष्य धीरस्य जयाय साहसी  
 तदा खलु ज्यां विशिखैः सनाथयन् ।  
 निमञ्जयामास यशांसि संशये  
 स्मरस्त्रिलोकीविजयार्जितान्यपि ॥

(अ) Naiṣ 1.45.

(आ) Alm 43.

(d) °विजयोर्जि° Naiṣ (var.).

Vamśastha metre

Then Cupid, connecting his bow-strings with arrows, daring in his attempt to conquer that strong-minded man, verily staked the fame which he had earned by his conquest of the worlds. (K.K. Handiqui's translation).

2514\*

अमुष्य मुषिता लक्ष्मीश् चक्षुषेति न नूतनम् ।  
 न वेष्मि कथयत्यस्याः कर्णे लग्नं किमुत्पलम् ॥

(आ) SR 259.65, SSB 71.6.

That the face's beauty is robbed by the eyes is nothing new; I know not what the lily clinging to her ear may

have to say [jealous of the eyes].  
 (A. A. R.).

2515\*

अमुष्य विद्या रसनाप्रनर्तकी  
 त्रयीव नीताङ्गुणेन विस्तरम् ।  
 अगाहताष्टादशतां जिगीषया  
 नवद्वयद्वीपपृथग्जयश्रियाम् ॥

(अ) Naiṣ 1.5.

(आ) SR 105.121 (a. Naiṣ.), SSB 396.131  
 (a. Naiṣ.).

Vamśastha metre

Learning, a dancer on the tip of his tongue, became eighteen-fold, like the three Vedas multiplied by the (six) Vedāṅga-s, as if out of a desire to conquer the sovereignty of each of the eighteen islands<sup>1</sup> (K. K. Handiqui's translation).

1. Eighteen sciences with which the king should be conversant.

2616\*

अमुष्यां संक्रान्तौ तव तरुणि तारुण्यतरणे  
 स्मरो दाता देवस्त्रिवलितदिनीतीरनिकटे ।  
 अमू ते वक्षोजौ सखि सुघटितौ हाटकघटौ  
 महावानं कस्मै च व भवतु सारङ्गनयने ॥

(आ) Vidy 532 (a. Lakṣmīnatha), SH 1926.

(a) तरुणी SH; °तरुणिः SH.

(c) वक्षोजौ SH.

(d) भवति सुघटितौ हाटकघटौ SH.

Śikharīṇī metre.

When you have crossed over to the the state of youthfulness the god of love, young lady, will be the giver (of the girl in marriage) remaining in the vicinity of the banks of the river in the form of the three folds of the skin; and these two breasts, friend, are the two well-built pots of gold [the auspicious jars filled with water]; deer-eyed one, tell me to whom is this great gift to be made. (A. A. R.).

2517\*

अमुष्या लावण्यं मृदुलमृदुलानप्यवयवान्  
मनोलौल्यं घातुः करकठिनतां मे विमृशति ।  
पदं चित्ते धत्ते मतिरिति पुरा पङ्कजमुवा  
ध्रुवं कल्याणीयं कलितसुकृतेरेव रचिता ॥

(अ) SR 254.30, SSB 62.46.

Śikharīṇī metre.

When I ponder over this young lady's loveliness and the extremely soft and delicate limbs of hers and the fickleness of mind of the creator and roughness of his hands, this idea forces in my mind that the lotus-born Brahmā fashioned this lovely girl by the result of accumulated merits of hers. (A. A. R.).

2518\*

अमुष्योर्वीमर्तुः प्रसृमरचमूसिन्धुरभवेर्  
अवेमि प्रारब्धे वमथुभिरवश्यायसमये ।  
न कम्पन्तामन्तः प्रतिनृपधटा म्लायतु न तद्  
वधूवव्राम्भोजं भवतु न स तेषां कुदिवसः ॥

(अ) Naiṣ 12.82.

(आ) SR 106.164 (a. Naiṣ.), SSB 398.178.

(a) °भरैर् [°भरैर्] Naiṣ (var.).

(c) प्रतिभटनृपा Naiṣ (Mallinātha).

Śikharīṇī metre.

The sprays of water from the trunks of the advancing war elephants of this king having brought about, I ween, the season of mist, should not the soldiers of hostile kings shudder in their carts? Should not the lotus faces of their wives fade away? Should it not be a gloomy day for them all? (K.K. Handiqui's translation).

2519\*

अमूनि गच्छन्ति युगानि न क्षणः  
कियत् सहिष्ये न हि मृत्युरस्ति मे ।  
स मां न कान्तः स्कुटमन्तवज्जितता  
न तं मनस्तच्च न कायवायवः ॥

(अ) Naiṣ 9.94.

Vamśastha metre.

The ages run on, but this moment halts; how much shall I bear? Nor will death come to me; for clear it is, never will my beloved forsake my inner being, my mind will not forsake him, and the life-breaths will not forsake the mind. (K.K. Handiqui's translation).

2520

अमूर्खो यो मनुष्याणां मन्युसंतप्तचेतसाम् ।  
परस्परोपकारेण पुंसां भवति विग्रहः ॥

(अ) Cr 78 (CS 2.29).

(a) अमूर्खा (°मूर्खो; °मूर्खो) CS (var.); ये CS (var.).

(b) मयुसंतप्तचेतसा CS (var.); मन्ये° CS (var.); मनु° CS (var.); °चेतसा CS (var.).

(c) परास्परो° CS (var.); परापकारान CS (var.); परोपकार° CS (var.).

(d) पुसा or पुसं CS (var.); विग्रहम् (°हाम्; °ह) CS (var.).

Amongst people heated by mental indignation the one who is not a fool (but is wise) by resorting to mutual benefits [by pursuing a policy of mutual give and take] becomes very respectable<sup>1</sup> to all men. (S. Bhaskaran Nair's translation).

1. विग्रहः (वि 'very' + ग्रहः 'respectable one') 'one who is very respectable'.

Considering the readings as अमूर्खो instead of अमूर्खो in *pada a* and परस्परापकारेण instead of परस्परोपकारेण in *pada c*, and taking the word विग्रहः in the sense of 'open warfare', B. C. Dutt translates as: The anger of men excited by inward resentment, lends to mutual injuries and then breaks itself into open warfare.

2521\*

अमूर्हि भित्त्वा जलदान्तराणि  
पङ्कान्तराणीव मृणालसूच्यः ।  
पतन्ति चन्द्रव्यसनाद्विमुक्ता  
दिवोऽश्रुधारा इव वारिधाराः ॥

(अ) Mṛcch 5.44.

Upajāti metre (Upendravajrā and Indravajrā).

The falling waters pierces the cloud,/ as lotus-shoots the soil;/and tears the face of heaven shroud,/who weeps the moon's vain toil. (A.W. Ryder's translation).

2522\*

अमृतस्य मम स्वर्ण- तुलाकोटिद्वयं कियत् ।  
इति कोपादिवाताम्रं पादयुग्मं मृगीदृशः ॥

(अ) Vikram 8.3.

(आ) ŚP 3360 (a. Bilhana), JS 189.84 (a. Bilhana), Pad 38.64 (a. Bihlana), VS 1570, SR 269.403 (a. VS), SSB 91.1 (a. Bihlana), RJ 738, SH 1770.

(a) स्वर्णं SH.

(b) हि कि [किं] SH.

(c) रोषादि° JS.

The pair of the feet of the fawn-eyed girl is reddish out of anger as it were at the thought, "Of what value is this pair/of golden anklets to me invaluable as I am?" (S.C. Banerji's translation).

2523

अमृतं किरति हिमांशुर्  
विषमेव फणी समुद्गिरति ।  
गुणमेव वक्ति साधुर्  
दोषमसाधुः प्रकाशयति ॥

(आ) PV 744 (a. Kṛṣṇapaṇḍita), SR 48. 117, SSB 305.119, SRS 2.2.60.

Āryā-upagīti metre (defective in b).

The moon [the cool-rayed one] sheds nectar and the cobra spits out only poison. A good man speaks only wholesome words, while the wicked brings to light his defects alone. (A. A. R.).

अमृतं गुणवद्भार्या see No. 2529.

MS II, 18

2524

अमृतं चैव मृत्युश्च द्वयं देहे प्रतिष्ठितम् ।  
मृत्युमापद्यते मोहात् सत्येनापद्यतेऽमृतम् ॥

(अ) MBh (MBh [Bh] 12.169.28, MBh [R] 12.276.29, MBh [C] 12. 6552 and 9956-7).

(आ) SR 382.136, IS 530.

(इ) SS (OJ) 134.

(a) अनृतं or अमृतं or नमृतं [अ°] MBh (var.).

(b) यद्देहे प्रतिष्ठितः MBh (var.); सदा or यस्मिन् [द°] MBh (var.); देहि MBh (var.).

(c) मृत्युर् [मृच्युम्] MBh (var.), SR, SS (OJ); तस्मात् [मो°] MBh (var.).

(d) सत्येनामृतमर्च्छति (°मृच्छति) MBh (var.).

In the body are lodged both mortality and immortality. It is out of ignorance that death takes hold. From truth follows deathlessness. (Raghu Vira's translation in SS [OJ]).

2525\*

अमृतं तदधरविम्बे  
वचनेष्वमृतं विलोकनेऽप्यमृतम् ।

अमृतमृतौ कुचकुम्भी  
सत्यं सा सृष्टिरपरं ॥

(आ) SR 253.11, SSB 61.21.

Āryā metre

There is nectar in her *bimba*-fruit-like lip, nectar again in her words and glances. Filled with ambrosia is her bosom, truly she is of a different order of creation. (A. A. R.).

2526

अमृतं दुर्लभं नृणां देवानामुदकं तथा ।  
पितृणां दुर्लभं पुत्रस् तत्रं शक्रस्य दुर्लभम् ॥  
(आ) SR 156.125, SSB 484.127, SRK 224. 26 (a. Sphuṭaśloka), IS 7670, Sama 2. त 2.

(c) पुत्रः Sama.

Nectar is difficult to be secured by man, as water (given with suitable *mantras*) by gods. Difficult to get is a good descendant by the manes, as butter-milk by Indra (who is offered only curds). (A. A. R.).

2527\*

अमृतं नाम यत् सन्तो मन्त्रजिह्वेषु जुह्वति ।  
शोभैव मन्दरक्षुब्ध- क्षुभिताम्भोधिघर्षणा ॥

(अ) Śiś 2.107.

(आ) Alm 44.

That (offering) alone, which those, who are conversant with rites, cast in the sacrificial fires, is really the nectar. The description of the churning of the ocean with mount Mandara, as the churning-rod, is only a poetic beauty. (M.S. Bhandare's translation).

2528\*

अमृतं भुज्यते विद्ये भवतीमाश्रितैः परम् ।  
अन्ये तु वत दूयन्ते संसरन्त इतस्ततः ॥

(आ) SSB 48.3 (a. Saṁgrahīṭṛ).

Immortality is enjoyed, O supreme learning, by those who resort to thee. Others alas! are unhappy tossed hither and thither (in the pursuit of worldly goods). (A. A. R.).

अमृतं वदनेषु (°ने हि) योषितां (केवलं) see मधु  
[ लिण्ठति वाचि योषिताम्.

2529

अमृतं शिशिरे वह्निर् अमृतं क्षीरभोजनम् ।  
अमृतं गुणवद्भार्या अमृतं बालभाषितम् ॥

(अ) Cr 79 (CS 2.65, CNW 26, CNL 92, CnT II 18. 4, CnT III 7b 25). Cf. 2530-33.

(आ) IS 528.

(इ) Cf. PrŚ (C) 47.

(a) शिशिरं CS (var.); वह्नि CS (var.).

(b) पण्डितः सुतः [क्षी°] CNW; क्षिर° CS (var); भाषितम् CNL.

(c) गुणवती (°ति) CS (var.).

Nectar is fire in winter; nectar is enjoyment of milk as food; nectar is a virtuous wife; nectar is a chattering of a child.

2530

अमृतं शिशिरे वह्निर् अमृतं प्रियदर्शनम् ।  
अमृतं राजसंमानम् अमृतं क्षीरभोजनम् ॥

(अ) P (PP 1.58, Pts 1. 128, PtsK 1.144). Cf. Nos. 2929, 2931-33.

(आ) IS 529, Subh 234, *ad|bc*, IS 527, SR 164.508 (a. P), SSB 496.508 and 370. 16 *ad|cb*, Sama 1. अ 8, Sama 2. अ 9, VP 9.47 (or any other variant of this verse).

(इ) Cf. PrŚ (C) 47.

(a) वह्निः Subh.

(b) प्रियसङ्गमः SSB 370.

(c) राजसन्मानं Subh.

(d) सङ्गतः सतां [क्षी°] PtsK.

Nectar is fire in winter; nectar is the sight of a dear friend; nectar is the honour of the king; nectar is enjoyment of milk as food.<sup>1</sup>

1. or in PtsK: nectar is the contact with a virtuous man.

2531

अमृतं शिशिरे वह्निर् अमृतं बालभाषणम् ।  
अमृतं स्वप्रिया भार्या अमृतं स्वामिगौरवम् ॥

(आ) Sama 1. अ 7, Sama 2. अ 10. Cf. Nos. 2929-2930, 2932-33.

(इ) Cf PrŚ (C) 47.

Nectar is fire in winter; nectar is the chattering of a child; nectar is a pleasing wife; indeed, nectar is a respected master.

2532

अमृतं शिशिरे वह्निर् अमृतं स्वामिगौरम् ।  
भार्यामृतं गुणवती धारोष्णममृतं पयः ॥

(अ) Śto 320, 12-3. Cf. Nos. 2929-31, 2933.

Nectar is fire in winter ; nectar is dignity of the king ; nectar is a virtuous wife ; nectar is a cow-warm milk.

2533

अमृतं सद्गुणा भार्या अमृतं बालभाषितम् ।  
अमृतं राजसंमानम् अमृतं मानभोजनम् ॥

(आ) NT 94, IS 527 Zus. Cf. Nos. 2929-32.

(c) राजसन्मानम् NT.

Nectar is a wife with good qualities ; nectar is the chattering of a child ; nectar is the honour of the king ; nectar is the enjoyment of respect

2534

अमृतजलधेः पायं पायं पयांसि पयोधरः  
किरति करकास्ताराकारा यदि स्फटिकावनौ ।  
तदिह तुलनामान्नीयन्ते क्षणं कठिनाः पुनः  
सततममृतस्यन्दोद्गारा गिरः प्रतिभावताम् ॥

(अ) Prasannarāghava 1.21.

(आ) SH 408 (a. Śrī-Jayadevakavi), SR 31.36, SSB 50.35.

Harinī metre.

If the cloud taking in water again and again from the nectarian ocean and showers hailstones resembling stars on the pure earth, then they may have resemblance ; but they are hard and hence the comparison ends, for the words of the gifted poets ever shower nectar alone. (A. A. R.).

2535\*

अमृतद्रवमासुरीधुरीणां  
गिरमाकर्ष्यं कुरङ्गलोचनायाः ।  
मुहुरस्यसनं कषायकण्ठी  
कलकण्ठी कुरुते कुरुतेन ॥

(आ) SR 263.218, SSB 81.1.

Aupacchandāsika metre.

Having listened to the words of the deer-eyed damsel foremost among things of nectarian sweetness, the sweet throated cuckoo practises it for long in the form of its sweet notes, *kuhū, kuhū*. (A. A. R.).

2536\*

अमृतद्रवविदधद्वज्जुशाम्  
अप्रमार्गभोवधिपतिः स्म करः ।  
परितो विसर्पि परित्तापि भृशं  
वपुषोऽवतारयति मानविषम् ॥

(अ) Śis 9.36.

(आ) SR 300.61, SSB 146.63 (a. Magha).

(a) अपृत° Śis (printing error).

(b) °पति SR.

Pramitākṣarā metre.

The moon-physician, the lord of herbs, applying with his hands of rays the decoction of the *amṛta*-plant [the nectarian moon-beams] on the person of the lotus-eyed damsels, dislodged the poison of jealous anger which was pervading all over their persons and which was giving a burning sensation. (A. A. R.).

2537\*

अमृतनिधानं रुचिरं  
संतापनिवर्तने सदा निरतम् ।  
चन्द्रमुखं तव सुन्दरि  
सुस्मितभासा विकासते परितः ॥

(आ) SSB 77.24 (a. Saṁgrahītr).

Āryā-giti metre.

Your face of the moon, charming lady, which is a repository of nectar and ever sweet, ever addicted to the removal of torments, is blossoming and radiating all around the brilliance of your pleasing smile. (A. A. R.).

2538\*

अमृतमधुरः काञ्चीनादः कृताभयडिण्डिमे  
त्रिवलिलहरीलावण्याम्भःकणोत्करकवुरे ।  
विषमनयनज्वालाजालावलीडपराक्रमो  
लुठति मदनस्तम्बङ्गीनां नितम्बशिलातले ॥

(आ) JS 187.75 (a. Bhaṭṭasomeśvara), SH  
1751 (a. Someśvarabhaṭṭa).

(b) कंभणैक° SH.

(d) दुठतो SH ; नितम्ब° JS.

Hariṇī metre.

The god of love having had his valour swallowed up by the effulgence emanating from Lord Śiva, now takes rest on the slab of the broad hips of charming young women, which [hips] are variegated with drops of loveliness from the waves in the form of the three-folds of the skin and which offered protection to him by beat of drums in the form of the jingles of their girdle-belts, sweet like nectar. (A. A. R.).

2539\*

अमृतममृतं कः संदेहो मधून्यपि नान्यथा  
मधुरमधिकं चूतस्यापि प्रसन्नरसं फलम् ।  
सकृदपि पुनर्मध्यस्थः सन् रसान्तरविज्जनो  
वदतु यदिहान्यत्स्वादु स्यात् प्रियादशनच्छवात् ॥

(आ) SkV 529, Kav 265, Skm (Skm[B]1101, Skm [PCS] 2.126. 1), JS 180. 21, SH 1792, ŚP 3312, VS 1511, SR 252. 50 (a.KāVa), SSB 59.57 (a. Rājānaka-Vijayaṅāla), KāVa ad 3.2.11 (p. 35), Kpr 10.215, KāP 209. 3.6, Sar 1.110 (p. 79), KH 177.11-14, Amd 565 (a. KāVa), ŚbB 2.220, IS 532, Pr 363.

(a) रसवदमृतं KāVa, Sar, SkV, Kav, Skm, VS ŚP, JS; सरसममृतं KāVa (var.); मधूनी (°नि) मधून्ययो [म° ना°] JS.

(b) मधुरमय कि Amd, KH, VS, Su°Hār°; मधुरमपि कि SkV<sup>7</sup> (but S in SkV as

above), Kav ; द्राक्षायाम् प्रसन्नतरं [ चू प्र°] ŚP.

(c) स एवांतर° [रस°] SkV (var.).

(d) यदिहान्यत्स्वादु प्रि° VS; °वदन° or °रदन° SkV (var.).

Hariṇī metre.

There is no doubt that nectar is really nectar-like ; nor is honey otherwise ; the fruit of the mango too is a pleasing and exceptionally sweet-taste. Yet, let any distinguished judge, capable of discriminating tastes, asserts if anything in this world is sweeter than the lips of a beloved wife ! (G. Jhā's translation).<sup>1</sup>

1. Quoted in KāVa as an example of sweetness and in Kpr. as an example of false caesura in d.

2540\*

अमृतममृतं चन्द्रं चन्द्रं रतिं च रतिं तथा  
प्रथितमतयः कामं मधून्यपि ।  
यदि न सुभगास्पशामोदं विना प्रमुदे ततः  
सकलमकलं तेषां व्यूहं ब्रवीमि पुनः प्रिये ॥

(आ) SSB 99.19.

Hariṇī metre.

Nectar is nectar, the moon is nothing else, pleasure is pleasure and honey is honey, so say the authorities celebrated for their intelligence. If, oh, sweet-heart, these were to give delight without the pleasure of the company of girls who are delightful, all this logic, I ween, to be the figment of imagination. (A. A. R.).

2541\*

अमृतममृतं चन्द्रश्चन्द्रस्तथाम्बुजमम्बुजं  
रतिरपि रतिः कामः कामो मधूनि मधून्यपि ।  
इति न भजते वस्तु प्रायः परस्परसंकरं  
तदियमवला घत्ते लक्ष्मीं कथं सकलात्मिकाम् ॥  
(आ) VS 1466 (a. Rājaputra-Vijayapāla), JS 168.15 (a. Rājaputravijayapāla),



SH 1792(a, Rājaputro Vijayap(y)āla),  
ŚP 3519, SRHt 245.7 (a. Sar), SSSN  
221.4(a. VS), SR 273.18 (a. ŚP), SSB  
99.18, Sar 2.229 (p. 254), Amd 214,  
565.

(d) तदीय°SH; घ°ल° tr. JS, VS, SSSN: कुतम्  
[कथं] JS, SH, SSSN; कान्ति घत्ते कुतः [घ°  
ल° क°] Sar; लक्ष्मी om. SSB; कुतः [कथं]  
ŚP, VS, SR.

Harīṇī metre.

Nectar is life-giving ambrosia and  
the moon a delightful orb, the lotus a  
water-born flower, and pleasure is  
pleasure, and honey is honey ! Thus, are  
these objects of delight separately  
situated (and not found in the same  
place). But how is it that this damsel  
possesses that a charm which is a happy  
combination of all the above ?  
(A. A. R)

2542\*

अमृतमयमनङ्गः क्षमारुहस्यालवालं  
मृतदिवसकपालं कालकापालिकस्य ।  
जयति मकरकेतोः शाणचक्रं शराणाम्  
अमरपुरपुरन्ध्रीवर्षणः श्वेतभानुः ॥

(आ) Skm (Skm[B] 424, Skm [POS] 1.85.  
4) (a. Tripurāri).

Mālinī metre.

Victorious is the moon [ the white  
rayed one ] which is the basin, round  
the tree of Cupid, filled with nectar ;  
the annihilator of the *kapalika* [the  
dreaded ascetic devoted to Śiva], of *kāla*,  
the time of boredom, and the whetting  
stone for the arrows of Cupid, the fish  
bannered god and the mirror to the  
damsels of the city of the gods.  
(A. A. R).

2543

अमृतरसविसरवितरण-  
मरणोत्तारितसुरे सति पयोधौ ।

कस्य स्फुरन्ति हृदये  
प्रीष्मतडाका मुवि वराकाः ॥

(आ) VS 858.

(c) यस्य [कस्य] VS (var.).

Āryā metre.

When there is present the, ocean,  
which rescued the gods from death by  
giving liberally the immortal nectar,  
who on earth remembers in his heart the  
pitiable summer tanks ? (A. A. R.).

2544\*

अमृतरससारभूतः

सकलकलो मकरकेतुसर्वस्वम् ।

अखिलजननयनमुखकृत्

कथमिन्दुर्वासरेऽभ्युदितः ॥

(आ) VS 1458 (a. Śaśivardhana).

Āryā metre.

How has the moon [ the damsel's  
face ] which is the very essence of  
nectar, full with all digits [ proficient in  
arts ] and all-in-all of Cupid, the fish  
bannered god, and giving delight to  
the eyes of all risen (delightfully) at the  
time of day ? (A. A. R.).

2545\*

अमृतवचनलीलाविभ्रमंरत्नपानं

रचय चतुर कीर भ्रान्तचित्तेषु तेषु ।

अकलितपरसेवातापपापः पिकोऽसौ

भजतु विपिनवाटीमेष पीयूषकण्ठः ॥

(आ) JS 72.8, SR 227.190, SSB 618.10, RJ  
378.

(a) °विभ्रमैः कर्णपानं JS (var.).

Mālinī metre.

You may, oh, parrot, secure food  
and drink by your sportive activities and  
nectar-shedding words among those  
people with wandering minds. Let the  
cuckoo of sweet voice, who has never

experienced the misery of servitude,  
remain freely in the trees of the garden.  
(A. A. R.).

2546\*

अमृतसिक्तमिवाङ्गमिदं यदि

भवति तन्वि तवाद्भुतवीक्षितः ।

अधरमिन्दुकरादपि शुभ्रयन्त्य्

अरुणयन्त्यरुणादपि किं दुःशम् ॥

(आ) SkV 487, Kav 235.

(a) °भेवा° Kav (MS).

(a) शुभ्रयन्त्य् (missing) Kav.

(d) ...शुभ्रयन्त्य् रु° Kav.

Drutavilambita metre.

When my body is washed in nectar,  
fair maid, by your wonderous glances,  
why do they more whiten my lip than  
moonlight, / more redden my eye than  
the dawn? (D. H. H. Ingalls's trans-  
lation).

अमृतस्य तु कुण्डानि see No. 2550.

2547

अमृतस्यन्दिदिकरणम् चन्द्रमा नामतो मतः ।

अन्य एवायमर्थात्मा विषनिष्यन्दिदीधितिः ॥

(अ) KāD 2.307.

(b) नाम नामतः or नाम नो मतः KāD (var.).

The moon's name is considered by  
some as having the sense of shedding  
rays of nectar; really, the import of  
the name is different; it has rays which  
shed *viṣa* [poison or : watery mist].  
(A. A. R.).

2548

अमृतस्यन्दिनं कश्चित् कृष्णमेघं द्विजः स्मरन् ।

उदन्यया न वेशन्तम् उदन्वन्तं च वीक्षते ॥

(आ) SNi 7.10.

A certain *dvija* [*cātaka*-bird or : a  
Brāhmaṇa] remembering the *kṛṣṇa-megha*  
[dark cloud or : Kṛṣṇa] that grants *amṛta*

[water or : immortality] cares not to look  
at the tank and the sea [imprisoning  
home and ocean of worldly life] when  
afflicted with thirst [of worldly life].  
(A. A. R.).

2549

अमृतस्य प्रवाहैः किं कायक्षालनसंभवैः ।  
चिरान्मित्रपरिष्वङ्गो योऽसौ मूल्यविचजितः ॥

(अ) P (Pts 2.57, PtsK 2.61).

(आ) IS 534.

(b) °नसङ्गतैः PtsK.

What use do I have of streams of  
nectar in which I could wash my (whole)  
body? The embrace of a friend whom  
I have not seen for a long time, is  
priceless for me.

2550

अमृतस्येव कुण्डानि सुखानामिव राशयः ।  
रतेरिव निधानानि योषितः केन निर्मिताः ॥

(अ) Vet 14.8(Hu<sup>2</sup> 14.6), Śts 172.6-7, MK  
(MK [GOS] 204, MK [S] 165, MK  
[P] 128, MK [G] 120, MK [K] 611),  
Amaḍacaritra 33.

(आ) ŚP 3088, VS 1450, SR 251.5 (a. VS),  
SSB 57.7, RJ 629, SRK 270.3 (a. ŚP),  
IS 535, Subh 225.

(a) °स्यै व or °स्येवै or °स्य तु Vet (var.),  
Amaḍa.

(b) मूषैवामरिकाणि हि Amaḍa ; रत्नानामिव  
[सु°] ŚP, SR, SSB, SRK.; एव प्रघनेयं  
Amaḍa.; सागरः[रा°] Vet (var.); खानयः  
[रा°] Śts (but P in Śts as above);  
स्थानयः [रा°] Śts (var.).

(c) संसारे च [र°] Vet (var.); निधानानि or  
निवद्धानि or निधानानि Vet (var.) [last  
two *contra metrum*]; विधानानि Śts  
(var.).

(d) प्रमदा [ यो° ] Amaḍa.; निर्मिताः केन  
जोषितः Vet (var.), ŚP, SR, SSB; योषिता

Śts (var.) ; तेन [ के° ] Vet (var.) ;  
निमिता Vet Hu° ; निम्निता Śts (var.) ;  
निमित्तः IS ; निमिता Ambaḍa.

insulted sleeps happily (his conscience  
being clear) ; he who insults comes to  
grief.

2553\*

अमृतांशोः किरणेष्वो-

ऽजायत वृद्धिमंहोदघेरुदरे ।

कथयन्ति हारमणयो

हृदि तापमुपः स्पृशन्तोऽपि ॥

(आ) JS 98.3 (a. Vallabhadeva).

Āryā metre.

The pearls of the necklace when  
merely touched remove the heat [the  
torment] of the heart—they say that the  
bloating of the belly [the agitation of  
the waves] of the ocean came about by  
the nectar-rayed one [the moon].  
(A. A. R.).

2554\*

अमृतात्मनि पद्मानां द्वेष्टरि स्निग्धतारके ।  
मुखेन्दो तव सत्यस्मिन् अपरेण किमिन्दुता ॥

(अ) KāD 2.159.

What need is there for the other  
moon when there is the moon of your  
face, which contains nectar, rivals the  
lotus, and is also *snigdha-taraka* [friendly  
to stars or : with charming pupils] ?  
(A. A. R.).

2555\*

अमृतावमृतं न तावकाद्

अपरं यत् त्रिपुरारिरादरात् ।

अवलम्ब्य शिरःस्थलेन तद्

घृतहालाहाल एष जीवति ॥

(आ) PdT 38.

(c) शिरस्थलेन PdT

Viyoginī metre.

Lord Śiva though bearing the  
*halahala* poison lives by holding on  
affectionately to the *amṛta* [the Gaṅgā  
water] on his head ; and not because  
of the nectar of yours, [O moon] !  
(A. A. R.).

2551

अमृतस्यैव तृप्येत अपमानस्य योगवित् ।  
विषवच्च जुगुप्सेत संमानस्य सदा द्विजः ॥

(अ) PdP, Srṣṭīkhaṇḍa 19.341.

(आ) PAn 37.15, PWW 873.

(a) अमृतेनैव PdP (var.)

(b) अपमानेन PdP (var.).

(c) जुगुप्स्येत PAn.

(d) संमानाद्धि PdP (var.) ; समानस्य PWW.

A twice-born [Brāhmaṇa] knowing  
*yoga* should welcome insult from others  
as if it were nectar ; he should always  
shun rewards as if it were poison.  
(A. A. R.).

2552

अमृतस्यैव संतृप्येद् अवमानस्य वै द्विजः ।  
सुखं ह्यवमतः श्रेते योऽवमन्ता स नश्यति ॥

(अ) MBh (MBh [Bh] 12. 288. 26, MBh  
[R] 12.299.26, MBh [C] 12.11017).

(Cf. संमानाद्ब्राह्मणः).

(आ) IS 536.

(a) अमृतस्यैव MBh (var.) ; संपश्येद् [सि°]  
MBh (var.).

(ab) अमृ° अव° tr. MBh (var.).

(b) वै दुषः or पण्डितः [वै द्वि°] MBh (var.).

(c) अवमतः or अवमितः MBh (var.).

(d) योवसंतं MBh (var.).

The Brāhmaṇa should always  
welcome [be pleased with] insult, as he  
would welcome nectar ; the person

2556\*

अमृताध्मातजीमूत- स्निग्धसंहननस्य ते ।  
परिष्वङ्गीय वात्सल्याद् अयमृत्कण्ठते जनः ॥

(अ) Uttara 6.21 (Cf. Mahāvīra 2.46).

(b) सिंहस° Uttara (var.).

(c) परिष्वङ्गस्य Uttara (var.).

Through affection, I am eagerly longing to embrace your body<sup>1</sup>, which is smooth and sleek like a cloud filled with water. (C.N. Joshi's translation).

1. of the boy.

अमृतापायिनां नृणां see No. 2557.

2557

अमृताध्यायिनां नृणां संतोषो नैव जायते ।  
गावस्तृणमिचारण्ये प्रार्थयन्ति नवं नवम् ॥

(अ) Śiva-purāṇa in *Verzeichniss der Oxford Handschriften* by Th. Aufrecht 75b, 7.8. Cf. न स्त्रीणामप्रियः कश्चित्.

(आ) IS 537, Pr 363.

(a) अमृतापायिनां Aufrecht's correction.

Men who sip nectar [or : listen to beautiful oration] are never satisfied ; similarly as cows in the forest are seeking new grass, so they always long for new nectar.

2558

अमृतायतामिति वदेत्  
पीते भुक्ते क्षुते च शत जीव ।  
छोटिकया सह जूम्भा-  
समये स्यातां चिरायुरानन्दौ ॥

(आ) SMH 6.29.

(b) च om. SMH (var.) (*contra metrum*).

Āryā-gīti metre.

One should say after taking food or drink, "may this become nectar," and say after a sneeze "may you live a hundred years." Long life and happi-

ness are assured when one snaps the thumb and fore-finger at the time of a yawn. (A. A. R.).

2559

अमृता विगतप्राणा सान्तः शल्याकृतव्रणा ।  
अबद्धा निश्चलेवास्ते कूटसंस्थे मृगे मृगी ॥

(आ) VS 647.

When her mate is caught in a trap, the doe is deprived of life though not dead, with a dart in her heart though not wounded, and remains quiet though not bound with ropes. (A. A. R.).

अमृतेनैव तृप्येत see No. 2551.

2560\*

अमृतोत्प्रेक्षणे चारुर् अशेषजनसज्जनः ।  
कविर्गण्डवन्मान्य इन्द्रवज्रादिवृत्तकृत् ॥

(आ) ŚP 170 (a. Śārṅgadhara), SR 32.10, SSB 52.10 (a. Śārṅgadhara).

(a) रामं [चा°] SR, SSB.

(b) कुर्वन्त्युत्सवज्जनाः SR, SSB.

(c) °मान्यम् SR, SSB.

A poet, like Garuḍa [the king of birds], should be honoured, as he is efficient in the vision of *amṛta* [immortality or : nectar], good to all people (except the snakes the followers of Śeṣa, the king of snakes) and who composes fine poems in metres like *Indravajrā* (whose exploits are like those of Indra's mighty weapon) (A. A. R.).

2561\*

अमृतोन्मथितैः सुवर्णचूर्णैर्  
मृदमुत्पाद्य निधाय नाभिचक्रे ।  
अकरोन्नवरोमराजियष्ट्या  
कुचकुम्भौ कुसुमेषुकुम्भकारः ॥

(आ) PV 212.

Aupacchandāsika metre.

The potter of Cupid [the flower-  
arrowed god] has fashioned the two pots  
of damsel's bosom, having produced  
clay with the golden dust churned out  
of nectar and placing the same in the  
wheel of her navel and with the aid of  
potter's stick in the form of the line of  
hair. (A. A. R.).

2562\*

अमेध्यपूर्णं कृमिजालसंकूले

स्वभावदुर्गन्धिनि शौचवर्जिते ।

कलेवरे मूत्रपुरीषभाजने

रमन्ति मूढा विरमन्ति पण्डिताः ॥

(अ) Vet 17.6 (Hu<sup>1</sup> 17.6), BhŚ 375 (doubt-  
ful)

(a) अमेध्यपूर्णं...°कुलं Hu<sup>1</sup>; अमेध्यपूर्णं कृमिजन्तु-  
संकूलं BhŚ; °जन्तुलकूल Vet (var.).

(b) दुर्गन्धमशौचमध्रुवं Hu<sup>1</sup>; दुर्गन्धमशौचमार्दवं  
(°न्धि°; °मार्दवे or पुस्कले or समते; °गन्धि  
प्रयेपिवाध्रुवे) Vet (var.); दुर्गन्धमशौचम-  
ध्रुवम् BhŚ.

(c) कलवरं...°भाजनं Hu<sup>1</sup>; मुत्र° or तत्र° [मू°]  
Vet (var.).

(d) रमन्ते or विचलन्ति [वि°] BhŚ (var.);  
रमेत BhŚ; मूढो न रमेत BhŚ.

Vamśastha metre.

In the human body filled with  
feces, crowded with worms of naturally  
unpleasant odour, devoid of cleanliness  
and the receptacle of urine and all kinds  
of dirt, the fools revel and the wise  
abstain (attaching no value). (A. A. R.).

2563

अमेयो मितलोकास्त्वम् अनर्थी प्रार्थनावहः ।

अजितो जिष्णुरत्यन्तम् अव्यक्तो व्यक्तकारणम् ॥

(अ) Ragh 10.18. (Cf. A. Scharpé's Kāli-  
dāsa-Lexicon I. 4; p. 154).

Thyself immeasurable, yet Thou  
measur'st the worlds ; desireless, yet  
Thou grantest all desires ; unconquered,  
yet Thou art victorious (over all) ; and  
imperceptible, yet Thou art the cause of  
the manifested world. (M.R. Kale's  
translation).

2564

अमोघक्रोधहर्षस्य स्वयं कृत्यान्ववेक्षिणः ।

आत्मप्रत्ययकोशस्य वसुधेयं वसुंधरा ॥

(अ) MBh (MBh [Bb] 5. 38. 23, MBh [R]  
5.37.26, MBh [ C ] 5. 1423 ). Cf.  
हर्षक्रोधो यतौ यस्य.

(आ) IS 538.

(a) अपेत° [अमोघ°] MBh (var.).

(b) कृत्यान्ववेक्षिणः (कृत्या°; °क्षतः) or कृत्वा-  
न्यवेक्षितः (°क्षतः or °क्षिणः) or कृत्यानुवेक्षिणः  
MBh (var.).

(d) स्वाधीनेय [वसुधेयं] MBh (var.); वसुदेव ;  
MBh (var.).

He<sup>1</sup> whose anger and joy are  
productive of consequences, he<sup>1</sup> who  
looketh over personally what should be  
done, he<sup>1</sup> who hath his treasury under  
his own control, bringeth the whole  
earth under subjection to himself. (P.C.  
Roy's translation).

1. The king.

2565

अमोघा वासरे विद्युद् अमोघं निशि गर्जितम् ।

अमोघा मुनीनां वाणी अमोघं देवदर्शनम् ॥

(अ) VCvarV V ad 0,25 (p. 345), MK(K)  
533.

(आ) SPR 1391.29.

(c) अमोघ VCvarV (var.); सजनाः [मु°]  
VCvarV (var.), SPR.

Never in vain is lightning during the  
day and so is thunder during the night ;

infallible are the words of sages and fruitful ever is the sight of gods. (A.A.R.).

2566

अमौक्तिकमसौवर्णं ब्राह्मणानां विभूषणम् ।  
देवतानां पितॄणां च भागो येन प्रदीयते ॥

(अ) Mṛcch 10.18.

(आ) IS 539.

The precious cord that Brāhmaṇa-s hold/is unadorned with pearls and gold ; /yet, girt therewith, they sacrifice/to gods above and fathers old. (A.W. Ryder's translation).

2567\*

अम्बरं विनयतः प्रियपाणेरु  
योषितश्च करयोः कलहस्य ।  
वारणामिव विधातुमभीक्ष्णं  
कक्षया च वलयश्च शिशिञ्जे ॥

(अ) Śiś 10.62.

(आ) Skm (Skm [B] 1123, Skm [POS] 2.130.3) (a. Māgha), VS 2094 (a. Māgha), SR 317. 23(a. Śiś.), SSB 173. 23 (a. Māgha).

(b) योषितश्चकोरयोः Skm.

(d) कक्षया Skm.

Svāgatā metre.

When an attempt was made to move the sweetheart's dress, there was a clash between the lover's hand and hers, to prevent which there arose the shout of intervention of neutrals in the form of continuous jingles of her bracelets and girdle. (A. A. R.).

2568\*

अम्बरं स्तिमितमम्बुधारया  
व्यक्त एष परितः पयोधरः ।  
प्रावृषा किमपि लज्जमानया  
मीलिते रविघृष्टविलोचने ॥

(आ) PV 627 (a. Viśvanātha), SuSS 352<sup>1</sup>.

1. as quoted in PV.

Rathodhatā metre.

The garment of the sky was wetted by streams of rain, hence the clouds of her bosom were clearly seen. By this the damsel of the rainy season, somewhat bashful closed her eyes in the form of the sun and the moon. (A. A. R.).

2569\*

अम्बरमनूरुलङ्घ्यं  
वसुंधरा सापि वामनंकपवा ।  
अन्धिरपि पोतलङ्घ्यः  
सतां मनः केन तुल्यं स्यात् ॥

(आ) SR 48.150, SSB 306.154, SRK 21.98 (a. Sphuṭaśloka), IS 7671.

Āryā metre.

The vast sky is crossed by the thighless Aruna, [the charioteer of the sun without legs]; the broad earth was measured by a single step of the dwarf Vāmana, the incarnation of Viṣṇu; the boundless sea too is crossed by ships. How then are we to find a comparison for the greatness of the mind of the good people ? (as the great objects of comparison are inadequate). (A. A. R.).

2570\*

अम्बरमपनय मुग्धे  
ब्रजतु विकाशं दिगम्बरता ।  
हारावलिमुत्तदिनी  
नखशशिमण्डलस्य कुचशम्भोः ॥

(आ) Vidy 488.

Āryā-upagīti metre (irregular in *d* ; last syllable considered as short).

Shy one, remove the upper garment of the sky, so that the state of *digambara* [the disrobed state or : the state of Lord Śiva clad by directions] may be clear, having only the pearl necklace of the

divine Gaṅgā, and the nail-marks in the form of the crescent moon in your bosom in the form of the Lord Śiva. (A. A. R.).

2571\*

अम्बरमन्वुनि पत्रमरातिः

पीतमहीनगणस्य ददाह ।

यस्य वर्धूस्तनयं गृहमञ्जा

पातु स वो हरलोचनवह्निः ॥

(आ) ŚP 528, SuM Appendix III 8, SR 189.58 (a. ŚP), SSB 539 69.

Dodhaka metre.

May that Kṛṣṇa protect you all, whose cloth is yellow and abode in the waters and whose vehicle is Garuda, the enemy of the lord of serpents, who has the ocean-born Lakṣmi for his wife and whose son [Cupid] was burnt by the fire, emanating from the eye of Lord Śiva. (A. A. R.).

2572\*

अम्बरमेघ रमण्ये

यामिन्यं वासरः प्रेषान् ।

अधिकं ददौ निजाङ्गाद्

अथ संकुचितः स्वयं तस्थौ ॥

(आ) PV 650 (a. Bhaṅukara), Sabhyā-lakṣaraṇa by Govindajit (MS No. 417, Bhandarkar Report 1184-87) 601, Subhāṣitasārasamuccaya (MS No. 105666-13c 7 of the Royal Asiatic Society of Bengal) 424<sup>1</sup>, Pad 79.12 (a. Bhaṅukara), SR 345.9, SSB 222.12.

(c) ददौ PV (MS); निजाङ्गाद् Pad, SR, SSB.

(d) संकुचितः PV.

1. both as quoted in PV.

Āryā-upagīti metre.

(In winter) the lover, in the form of the day gave up more of his cloth of the

sky to his beloved, the night, and consequently, himself remained with body contracted (shivering with cold). (A. A. R.).

2573\*

अम्बरविपिनमिदानीं

तिमिरवराहोऽवगाहते जलधेः ।

रोमसु यदस्य लग्नात्

तारकजलबिन्दवो भान्ति ॥

(आ) Pad 69.6 (a. Gaṇapati), SR 297.5, SSB 140.7, RJ 1065, RJ 1065 (a. Gaṇapati), SG 35.5 (a. Gaṇa), SuSS 186.

Āryā metre.

The boar of darkness now plunges into the forest of the sky over the sea and consequently the bubbles of water clinging in profusion to his bristles shine in the form of the (twinkling) stars. (A. A. R.).

2574\*

अम्बरान्तमवलम्बितुकामम्

अन्ध्यया समभिवीक्ष्य तु कामम् ।

अन्धकारमथ गम्य तनूनं

लज्जयेव निरगम्यत नूनम् ॥

(आ) PV 561 (a. Dāmodra), SuSS 149<sup>1</sup>, cf. Kav. p. 43.

(ab) °म् । मन्ध्य°, suggested reading °मम् । अन्ध्य°

1. As quoted in PV.

Svāgatā metre.

Observing that the lover darkness was desiring to hold [lift] her dress in the form of the sky, the damsel-twilight getting contracted surely went away as if out of shame ! (A. A. R.).

2575\*

अम्बरेऽम्बुभरलम्बिपयोदे

मत्तर्वाहिरुचिरेऽद्रिनितम्बे ।

पुष्पधामनि कदम्बकदम्बे

का गतिः पथिक कालविलम्बे ॥

(अ) *Suvr ad 2.15.**Svāgatā metre.*

O traveller ! What a pitiful condition (of yours) must be as you have to wait at this time, when the sky (is overcast) with clouds heavy with the weight of water (in them), when the slopes of mountains are beautiful with intoxicated peacocks, and when the groves of *kadamba*-trees become the store-house of flowers.<sup>1</sup> (Dr. Sūryakānta's translation).

1. Quoted as an example of an imperfect *svāgata*-verse.

2576\*

अम्ब आम्बसि तिष्ठ गोरसमहं मथ्नामि मन्थानकं  
प्रालम्ब्य स्थितमीश्वरं सरभसं दीनाननो वासुकिः ।  
सासूर्यं कमलालया सुरगणः सानन्दमुद्यद्भयं  
राहुः प्रैक्षत यं स वोऽस्तु शिवदो गोपालबालो हरिः ॥

(आ) SR 24.165, SSB 40.82.\*

*Śārdūlavikrīḍita metre.*

"Mother, you are tired, take rest, I shall churn the curds"! So said the boy Kṛṣṇa, holding the churning rod. This scene was seen by Vāsuki with his face pale ; jealous was the goddess Lakṣmī ; full of joy were the gods. Rāhu, the demon, saw this with rising fear. May this lord Viṣṇu grant protection to you all. (A. A. R.).

अम्ब अश्रु यदि त्वया see मातर्गोहिनि यद्ययं.

2577\*

अम्बा कुप्यति तात मूर्ध्नि विघ्नता गङ्गेयमुत्सृज्यतां  
विद्वन् षण्मुख का गतिर्मम चिरं मूर्ध्नि स्थिताया वद ।  
कोपावेशवशादशेषवदनैः प्रत्युत्तरं वक्तवान्  
अम्बोधिर्जलधिः पयोधिरुदधिर्वारां निधिर्वारिधिः ॥

(अ) KR 6.142.4.

(आ) SR 183.63, SSB 527.3, SRK 146.15  
(a. *Sphuṭaśloka*), IS 7672, Sama 1  
अ 55.

(a) निहिता [°वि] KR, Sama.

(b) गतिस्त्वह भवेत्तस्याः स्थिराय चिरम् Sama ;  
गतिवद चिरदस्या स्थिताया इह KR.

(c) कोपारोपकरालशेष° Sama ; रोषोत्कर्षव° KR.

(d) पाथोधि° SR, SSB.

*Śārdūlavikrīḍita metre.*

"Father, mother is angry, let the lady Gaṅgā, held on your head be given up." "Wise boy, six-faced Kumāra, what am I to do? Who will be her refuge, having stayed so long on my head?" Under the influence of anger Kumāra gave the reply with all his six mouths—the sea, the reservoir of waters, the *jaladhi*, *payodhi*, *udadhi*, *vārām nidhi*, *vāridhi*. (A. A. R.).

अम्बा कुप्यति न मया see No. 2578.

2578\*

अम्बा तुष्यति न मया

न स्तुषया सापि नाम्बया न मया ।

अहमपि न तया न तया

वद राजन् कस्य दोषोऽयम् ॥

(अ) BhPr 309 (the poet, i.e., Kālidāsa said),  
PrC 103, Purātana-Prabandha-Saṁ-  
graha (SJS 2) 371, KR 6.137.2.(आ) Sar 4.194, ŚP 411, VS 3185 (a. Bhaṭṭa-  
kapardina), Skm (Skm[B] 2231, Skm  
[POS]5.47.1), SRHt 229.16 (a. Śrīgāra-  
prakaśa), SSSN 172.13, SH 888 ; 84\*,  
SuM 7. 19, SSS 24, SRK 57.18 (a.  
ŚP), SR 66.34 (a. VS), SSB 333.35  
(a. Bhaṭṭakapardin), IS 540, Subh 74.

(a) अंवा Purā. ; कुप्यति BhPr, SRHt, SSSN.

(b) श्रुषया [स्तु°] Subh ; सापि न मया न तया  
VS (var.) ; साम्बया [ना°] SuM, SSSN ;  
पिताम्बया [सा° ना°] Subh ; मत SSS (MS).

(d) दोषोस्ति VS.

*Ārya metre.*



(My) mother is not pleased with me nor with (her) daughter-in-law ; and she<sup>1</sup> neither with (my) mother, nor with me, and I neither with one, nor with other. Say, O King, whose fault (is) this ?<sup>2</sup> (L.H. Gray's translation).

1. i. e. the daughter-in-law.
2. fault of poverty.

2579\*

अम्बामथार्धंजलपात्रभृत् निरीक्ष्य  
दूरावपासरदसो जनता विहस्ता ।  
पूर्णादिवान्धतमसानि तुषारकान्तेर्  
आर्यात् पृथगजनशतानि हि संभ्रमन्ति ॥

- (अ) ŚIS 18.613.  
(b) अयासरद् ŚIS (var.).  
(c) तुसार° ŚIS (var.).  
(d) आर्यान्पथक् ŚIS (var.); °सतानि ŚIS (var.).

Vasantatilakā metre.

Observing from far off the mother holding the vessel containing water for worship, the crowd melted away in bewilderment ; as blinding darkness does at the sight of the full moon. Indeed, when a noble person is in the field, hundreds of others get confused. (A. A. R.).

2580\*

अम्बायाश्च पितुश्च सद्गुणगणो यस्मिन्नभिव्यज्यते  
तस्मिन् स्वप्रतिबिम्बितेव निखिला संवाकृतिः सा द्युतिः ।  
सा वाणि विनयः स एव सहजः पुण्यानुभावः स च  
श्लाघायाः सदनं सुखस्य वसतिस्तेनैव पुत्री पिता ॥  
(आ) JS 425.8.

- (c) विनयस्स JS; पुण्यानुभावस्स JS.

Śārdūlavikrīḍita metre.

Only then is a father proudly possessed of a son, when the numerous good qualities of both the parents are clearly reflected in him and in whom the father's appearance and lustre are clearly imaged (as in a mirror) and has

the same kind of speech, good behaviour and inborn pleasing dignity and who is the abode of praise and the residence of his happiness. (A. A. R.).

2581\*

अम्बा येन सरस्वती सुतवती तस्यार्पयन्ती रसान्  
नानाचाटुमुखी स दुर्लभितवान् खेलाभिरुच्छ्रूलः ।  
जिह्वादुर्व्यसनैरुपद्रवरुजः कुर्वन्ति ये दुःसुताम्  
तान् दृष्ट्वार्थमितस्ततो निखनति स्वं निःस्वमातन्वती ॥

(आ) SkV 1717 (a. Vallāṇa).

(b) सदल° [स दुर्ल°] SkV (var.).

(d) दृष्ट्वाध्वमित°.

Śārdūlavikrīḍita metre.

He through whom the goddess of speech became a mother and to whom with all sorts of flattering words in her mouth, she gave the sentiments [became] spoiled and undisciplined in his frolics. Observing the pains of penury which bad sons bring about by the vices of their tongues, she (viz. speech) now buries her wealth [or: meaning] from him in this and that (hiding place), leaving him destitute. (D.H.H. Ingalls's translation).

2582\*

अम्बा शेतेऽत्र वृद्धा परिणतवयसामग्रणीरत्र तातो  
निःशेषागारकर्मश्वमशिशिलतनुः कुम्भवासी तथेह ।  
अस्मिन् पापाहमेका कतिपयदिवसप्रोषितप्राणनाथा  
पान्थायेत्यं युवत्या कथितमभिमतं व्याहृतिव्याजपूर्वम् ॥

(आ) SkV 812, Kav 505, Prasanna 150a, VS 2247 (a. Rudraṭa), JS 302.12 (a. Rudra ), Skm ( Skm [B] 548, Skm [POS] 2. 15. 3 ( a. Bhaṭṭa ), AB 539, Dhv ad 2.46(p. 183), Rasagaṅgā. 349. 2-5, Cits 161. 4-8, Jaina-subhāṣita (MS BORI 1495 of 1887-91) 227.1. (Cf. Hāla 7.67).

- (a) °णीरेप JS (var.).

(अ) GP 1.115.70 (Cr 1179).

(आ) PWW 971.

According to the social status of the master the servant is honoured ; according to the level of the water in the water-pool in which the lotus grows, its flower shines.

2592\*\*

अम्भसः प्रसृतीरष्टौ रवावनुदिते पिबेत् ।  
वातपित्तकफान् हत्वा जीवेद्वर्षशतं सुखी ॥

(आ) ŚP 3047.

If a person drinks eight handfuls of water before sun-rise, he will be free of complaints resulting from the excess of wind (rheumatism), bile (biliousness) and phlegm (respiratory disorders), and live for a full span of a hundred years. (A. A. R.).

2593

अम्भसा भिद्यते सेतुस् तथा मन्त्रोऽप्यरक्षितः ।  
पैशुन्याद् भिद्यते स्नेहो वाग्भिभिद्येत कातरः ॥

(अ) P (PT 1.50, P<sub>Tem</sub> 1.43, PS 1.44, PN 2.32, PP 1.76, Pts 1.102, PtsK 1.115, PRE 1.51), H (HJ 2 88, HS *ad* 2.84, HH 54 1-2), (cf. KSS 10 60.54). Cf. Ru 34 and ZDMG 61.30 5. Cf. जलेन भज्यते सेतुः (Vol. VIII).

(आ) SRHt 105 5 (a. P), SSSN 115.5, SR 164.502 (a. P), SSB 496.502, IS 541, VP 9.9.

(इ) Old Arabic 1.36.

(a) अभेद्यो [अ°] PS (var.); शैलस् [से°] IS.

(b) मन्त्रोस्य° P<sub>Tem</sub> (var.); मन्त्रोपरक्षितः PN; ऽह्य° PS (var.).

(c) सिहो [स्ने°] PS (var.).

(d) वाचा भि° Pts, SR, SSB; भिद्यत PN; भिद्यते PtsK; भेद्यो हि [भि°] H; वाङ्मात्रेणापि IS.

Water undermines the dikes ; / love dissolves when malice strikes ; / secrets melt when babblings start ; / simple words melt dastard hearts. (A. W. Ryder's translation).

2594

अम्भसा शममायाति मुष्टिमेयशिखः शिखी ।  
प्रवृद्धोऽघःस्थितैः पश्चात् संतप्तैरेव दृश्यते ॥

(अ) Bhar (Bhār [KM], 1169, Bhar [Bh] 1181).

(c) प्रवृद्धैः Bhār (Bh) (but ग as above).

A fire whose flames can be measured with the fist can be easily extinguished with water ; but when it blazes forth, those who have neglected to extinguish it, see it [realize its presence] only when they are scorched by its heat. (M. S. Bhandare's translation).

2595\*

अम्भसि तरणिसुतायाः  
स्तम्भिततरणिः स देवकीसूनुः ।  
आतरविरहितगोप्याः  
कातरमुखमीक्षते स्मेरः ॥

(आ) PG 272 (a Sūryadāsa).

(c) आतुरविरहितगोपी PG (var.).

Āryā metre.

The son of Devakī [Kṛṣṇa] fixing the anchor of the boat in midstream of the Yamunā [the daughter of the sun-god], gazes smilingly at the face of the cowherdess, distressed by the want of boat fare. (A. A. R.).

2596\*\*

अम्भस्तत्त्वं भूमितत्त्वं च वायोस्  
तत्त्वं तेजस्तत्त्वमाकाशतत्त्वम् ।  
पञ्चतानि प्राणवायुं मिलित्वा  
नाडीयुग्मे प्राणिनां संचरन्ति ॥

(आ) ŚP 2802.

Śalinī metre.

The essential element of the five things : water, earth, air, fire and ether [ākāśa], combining with the life-breath, courses through the two principal arteries of human beings. (A. A. R ).

2597

अम्भासि जलजन्तूनां दुर्गं दुर्गनिवासिनाम् ।  
स्वभूमिः श्वापवादीनां राज्ञां सैन्यं परं बलम् ॥

(अ) H (HJ 1.207, HS 1.187, HM 1.191, HK 1.193, HP 1.153, HN 1.154, HH 34.10-11, HC 45.19-20 v.l.).

(आ) SR 163.465, SSB 495.465, IS 542, Sama 1 अ 42.

(a) अम्भासि HM; जलजन्तूनां HH.

(c) स्वभूमिश्च (°तिश्च) ष° HS, HP (var.), HH; स्वभूपश्च ष° HP.

(d) राज्ञायुक्तं [रा° सै°] HP; मन्त्री [सै°] HM, HH, Sama; मौन [सै°] HP (var.); बलं [पर] HP.

The chief strength of aquatic animals (are) the waters, of those dwelling in strongholds, a fortress; of beasts of prey and the like, their own ground; of kings, an army. (F. Johnson's translation).

अम्भाधि स्थलतां see No. 2605.

2598\*

अम्भोजगर्भसुकुमारतनुस्तदासौ  
कण्ठप्रहे प्रथमरागघने विलीय ।  
सद्यः पतन्मदनमार्गणरन्ध्रमार्गेर्  
मन्ये मम प्रियतमा हृदयं प्रविष्टा ॥

(अ) Ratnāvalī 4.2.

(आ) VS 1281 (a. Śrīharṣa).

(b) °ग्रहप्रसृमरा° VS; निलीय VS.

MS II. 20

(d) नूनं [मन्ये] VS; हृदये VS.

Vasantatilakā metre.

My dearest one whose form is so tender as the interior of the lotus, melting away at that time when I embraced her neck closely on account of the first passion of love, entered into my heart through the paths of holes made by the falling arrows of Cupid I believe. (B.K. Bae's translation).

2599

अम्भोजपत्रायतलोचनानाम्

अम्भोधिदीर्घास्त्विह दीर्घिकासु ।

समागतानां कुटिलैरपाङ्गैर्

अनङ्गवाणं प्रहता युवानः ॥

(अ) BhPr 278 (a. Kālidāsa).

Upajāti (Indravajrā and Upendra-vajrā).

Youths (are) smitten by the arrows of the Bodiless One<sup>1</sup> (which are) the glances aslant of (damsels with) eyes long (as) lotus-leaves here assembled in pools ocean long. (L.H. Gray's translation)

1. God of Love.

2600\*

अम्भोजप्रकरोऽथ केतककुलं कुन्दोत्कर. कंरव-  
व्रातो मल्लिगणोऽथ चम्पकचयो जातीगणो वाथवा ।  
नो चेदादरमातनोति पिक तत्त्वेदं वृथा मा कृथा  
यस्मात् कापि कदापि कोऽपि भविता यस्त्वद्गुणं ज्ञास्यति ॥

(आ) Vidy 102, Ava 133, SR 225.145, SSB 615.36.

(b) जातीसमूहोऽथवा Ava, SR, SSB.

(c) ते [ तत् ] Vidy (var.), Ava, SR, SSB.

(d) °गुणान् SR; °गुणाब् SSB.

Śārdūlavikrīḍita metre.

If clusters of lotuses, bunches of *ketaka*-flowers, heaps of *kunda*-

flowers, groups of lilies, mass of jasmine flowers, bunches of *campaka-s*, or *jañi*-flowers do not show appreciation of your merits, O cuckoo, do not become dispirited in vain; for somewhere, sometime, or someone will be found who will show due recognition of your merits. (A. A. R.).

2601\*

अम्भोजाक्ष्याः पुरव्नलताधाम्नि संकेतभाजश  
चेतोनाये चिरयति भृशं मोहनिद्रां गतयाः ।  
स्वच्छं नाभिहृदवलपितं कास्तरत्नांशुजालं  
तोयध्रान्तया पिबति हरिणी विस्मयं च प्रयाति ।

(अ) JS 259.13, ŚP 3615, SR 156.24, SSB 240.3, RJ 729.

(b) रमयति [चि°] JS (var.).

(c) नाभीहृ° ŚP, SR, SSB.

Mandākṛāntā metre.

By the delay of the arrival of the beloved lover at the rendezvous in an arbour in the city-park, the lotus-faced damsel had fallen into a stupor of disappointment when a doe, mistaking the pure brilliance of her five gems to be water round the well of her navel attempts to drink and is also dismayed (in the absence of water). (A. A. R.).

2602

अम्भोजानि घनाघनव्यवहितोऽप्युल्लाघयत्यंशुमान्  
दूरस्थोऽपि पयोधरोऽतिशिशिरस्पर्शं करोत्यातपम् ।  
शक्तिः काप्यपरिक्षतास्ति महतां स्वैरं दविष्ठान्यहो  
यन्माहात्म्यवशेन यान्ति घटनां कार्याणि निर्यन्त्रणाम् ॥

(अ) RT (all editions) 4.365.

(आ) IS 543.

(c) °रीक्षितास्ति or °रीक्षतास्ति or °रिक्षितास्ति RT (var.).

(d) निर्यन्त्रणम् (°त्राणाम्) RT (var.).

Śārdulavikṛīḍita metre.

The sun, though hidden by dense clouds, comforts the lotus-flowers. The cloud, though far away, gives a loud of coolness to the sunshine: There is, certainly, some unimpaired power of the great by the force of which even the remotest tasks are freely carried out without hindrance. (M. A. Stein's translation).

2603

अम्भोजिनीवनविलासनिवासमेव

हंसस्य हन्ति नितरां कुपितो विधाता ।  
न त्वस्य दुग्धजलभेदविधौ प्रसिद्धां

वेदगध्यकीर्तिमपहर्तुमसौ

समर्थः ॥

(अ) BhŚ 38.

(आ) ŚP 797(a. BhŚ), JS 74.2, SSSN 194.72, SR 221.15 (a. BhŚ), SSB 608.24 (a. BhŚ), SRK 183.2 (a. BhŚ), RJ 390, IS 544, Vidy 22, Any 54.26, SLPr 41.1-4.

(a) अंभोजनी° BhŚ (var.); नीवनाचदासविलस° SSSN; °निवासनिवासमेव SLPr; °विलास-विनोदमेव (°सप्तोह्यं) BhŚ (var.); °निवास-विलासमेव BhŚ (var.); ŚP, JS, SSB, Vidy, Any, SSSN; °विलासनमेव हंत SR, BhŚ (var.); °विहारविलासमेव or °विलास-विहासमेव (°लासिनिवस°) BhŚ (var.), IS (Zweiter Nachtrag).

(b) हन्त्यतितरां Any; हंतस्य [हं°] BhŚ (var.); हतु BhŚ (var.), SR, SSSN; हन्त (°न्ति) BhŚ (var.); हन्तुमपरामपि तां वि° BhŚ (var.); सुतरां [नि°] BhŚ (var.); वलवान् कवितो [कु°] BhŚ (var.); (s)पि धाता [वि°] BhŚ (var.).

(c) नैवास्य or नैतस्य or नन्वस्य or नान्यस्य or नो तस्य or नालस्य [न त्व°] BhŚ (var.); मिन्त्वस्य [न त्व°] Vidy; °भेदविवि (°दि) BhŚ (var.), SR, SSB, Any; °भेदविव° BhŚ (var.); प्रगल्भां or प्रसिद्धां or प्रदिग्धां or प्रशास्तां BhŚ(var.); समार्था[प्र°] Vidy.

(d) वैदग्ध° or वैदोष्य° वैगंध्य° BhŚ (var.);  
अपहातुम् or अपहंतुम् BhŚ (var.).  
Vasantatilakā metre.

The capricious disposer of fate may destroy/the *hainsa's* joy in lolling among lotus beds, / but never can he rob it of the fame of its skill / in effecting the separation of water from milk. (B.S. Miller's translation).

2604\*

अम्भोदस्तनितं निशम्य करिणां बृहेति रंहोयुत्स  
सद्यस्त्यक्तमहीघ्नकन्वरगृहः कौतूहली निर्गतः ।  
एतस्मिन् क्षण एव चण्डमशनेराकर्ण्य शब्दं क्रुधा  
तं प्रत्युत्पतति स्वर्गजितजितं घोरो मृगाणां पतिः ॥

(अ) JS 222.24.

Śārdūlavikrīḍita metre.

The lion (the king of beasts) hearing the thunder of clouds came out of his mountain cave in all eagerness thinking it was the trumpeting of elephants ; just at that moment he heard a loud crash of thunder and furious at it the brave lion jumped high at it conquering it by his roar. (A A. R.).

2605\*

अम्भोधिः स्थलतां स्थल जलघितां धूलीवलः शंलतां  
मेरुमृत्कणतां तृणं कुलिशतां वज्रं तृणक्लीवताम् ।  
वह्निः शीतलतां हिमं दहनतामायाति यस्येच्छया  
लीलादुर्ललिताद्भुतव्यसनिते देवाय तस्मै नमः ॥

(अ) Cr 80 ( CR 8. 131, CPS 336. 14 ),  
BhPr 31.

(आ) ŚP 445, VS 3152 (a. Kṣemendra), PG  
6, SR 94.118 (a. VS), JS 413.1 (a.  
Kṣemendra), SSB 379. 127 (a. Kṣe-  
mendra), SRK 72.25 (a. ŚP), IS 545.

(a) अम्भाधि IS; स्थलस्थलं CR (var.); स्थल  
SR, SSB; स्थलल [स्थलं] IS; धूलीचयं IS;  
मूलिलवः PG; शंलता CR (var.).

(b) मरु [मि°] CR (var.); शंलो [मि°] PG;  
मृत्कणता CR (var.); °कुणतां BhPr;  
तृणप्रयताम् [तृण°] CR (var.), SR, SSB,  
VS (var.), IS (*Zweiter Nachtrag*);  
तृणक्लीवताम् CR (var.); तृणक्षीणताम् PG;  
तृणप्रायताम् BhPr.

(c) वह्नि IS.

(d) लालादुर्ललीभूतव्यसनित देवाय IS; हेलादुर्ल-  
लिताद्भुतव्यसनिते (°स्वेच्छदुर्ल° VS) ; तस्मै  
नमः कर्मणे [दि° त° न°] JS ; देवाय CR  
(var.), CPS; कृष्णाय तस्मै (तुभ्यं) [दि° त°]  
PG.

Śārdūlavikrīḍita metre.

Honour to that god [Fate], addicted to wayward marvels in (his) sport, by whose will the ocean becometh dry land, dry land an ocean, a bit of dust a mountain, Meru an atom of earth, a blade of grass a thunderbolt, a thunderbolt a blade of grass, fire coldness, (and) winter fieriness. (L.H. Gray's translation of BhPr).

2606\*

अम्भोधिक्षिप्तमुक्ताश्चिहरिचरणोद्गीर्णगङ्गाम्बुतुल्यं  
कालिन्दीफेनकान्तिस्फुरितफणधरोन्मुक्तनिर्मोकरोचिः ।  
कर्णाटीकुन्तलान्तविगलितसुमनोदामरस्यं समन्ताच्च  
छ्रीखण्डालेपलक्ष्मीमुपनयति यशो यस्य खड्गप्रसूतम् ॥

(आ) Skm (Skm [B] 1612, Skm [POS] 3.  
49 2) (a. Jalacandra).

Sragdharā metre.

His fame born of (the might of) his sword was akin to the water of the Gaṅgā springing from the feet of Lord Viṣṇu, possessing the hue of pearls fresh from the sea ; it possessed the shine of the sloughs of serpents bright like the foam of the Yamunā ; it was charming all round like the garland of flowers dropped from the tresses of the damsels of the *Karṇāṭaka* country ; (having conquered all these regions) it now bears the beauty of the

paste of sandal-wood (by conquering the Kerala region). (A. A. R.).

2607\*

अम्भोधीनां तमालप्रभवकिसलयश्यामवेलानानाम्  
आ पारेभ्यश्चतुर्णां चटुलतिमिकुलक्षोभितान्तर्जलानाम् ।  
मालेवाप्तानपुष्पा तव नृपतिशतैरुह्यते या शिरोभिः  
सा मध्येव स्खलन्ती कथयति विनयालंकृतं ते प्रभुत्वम् ॥

(अ) Mudr 3.24.

(b) °वह्लमिति [चटु°] Mudr (var.).

(c) °वाज्ञा सपु [°वाम्ला°] Mudr (var.); नव  
[तव] Mudr (var.).

(d) प्रथयन्ति कथमिति [कथ°] Mudr (var.).

Sragdharā metre.

Your command, which is borne on the head like a wreath of fresh flowers by hundreds of kings up to the shores of the four oceans, the groves on whose beach are dark with the leaves of *tamāla* and whose waters are seething with the shoals of wallowing sea-monsters, faltering solely in my case, proclaims that your sovereignty is adorned with humility. (R.S. Walimbe's translation).

2608\*

अम्भोधेरेव जाताः कति जगति न ते हन्त सन्तीह शङ्खा  
यान् संगृह्य भ्रमन्ति प्रतिभवनममी भिक्षवो जीवनाय ।  
एकः श्रीपाञ्चजन्यो हरिहरकमलकोडहंसायमानो  
यस्याध्वानेरमानेरसुरवरवधूर्वगर्भा गलन्ति ॥

(अ) Any 77.17.

Sragdharā metre. .

How many conch-shells, alas! are there not in this world born of the ocean, holding which these beggars wander from house to house for their livelihood? But there is only one Pāñcājanya conch, which resembles a swan on the lotus bosom of Lord Viṣṇu, blowing incomparably on which results in the abortion of the foetus of the charming wives of the (dangerous) demons. (A. A. R.).

2609\*

अम्भोधेर्जलयन्त्रमन्दिरपरिस्पन्देऽपि निद्राणयीः

श्रीनारायणयोर्घनं विघटयत्यूष्मा समालिङ्गनम् ।

किं चोत्पत्तविद्यत्कपालफलके कङ्कालशेषश्रियं  
चन्द्रं मर्मरयन्ति पर्पटमिव क्रूरा रवेरंशवः ॥

(अ) SkV 214 (a. Nārāyaṇalacchi), Kav 104 (a. Nārāyaṇalacchi), Skm (Skm [B] 12 59, Skm [POS] 2. 157. 4), Kav p. 57.

(a) अम्भोधिः Skm (var.); °मन्दर° Kav.

(d) पर्पटमिति (पर्य°) Kav; पर्पटकर (°वर) Skm; रवेरङ्ग Kav (MS).

Śārdūlavikrīḍita metre.

The summer breaks the tight embrace/of God Nārāyaṇa and Goddess Śrī/already sleepy from the ocean's rocking/of their water-dripping palace./ And now the sun's fierce rays/do fry the moon, deprived of all its splendour, /as if it were a pancake/on the heated potsherd of the sky. (D.H.H. Ingalls's translation).

2610\*

अम्भोधेर्वङ्गवामुखानलभ्रुलाज्वालोपगुहान्तरा

व्यामोहादपिवन्नपः स्फुटममी तर्षेण पर्याविताः ।

उद्देशस्फुरदिन्द्रचापवलयज्वालापदेशादहो

दह्यन्ते कथमन्यथाधमलिनाङ्गारद्युतस्तोयवाः ॥

(अ) SkV 232.

(d) पर्याविता [पर्या°] SkV (var.).

Śārdūlavikrīḍita metre.

These clouds were surely sullied by desire/and drank in folly from the sea/water that hid within itself/the glittering flame of underwater fire. / How else would they now burn,/although they feign the flame of rainbows stretching high, /with such appearance as one sees/ in coals half black, half fire? (D.H.H. Ingalls's translation).

2611\*

अम्भोधी विहरन्तमन्तरहितः कीर्तिं बहन्तं गुणंस्  
तं मैनाकमवज्रगर्वविषयौ पक्षौ दधानं नुमः ।  
आसन्ते सुरलोकमानुषजगत्पातालपारात्यये  
यः पाथोनिधिलङ्घिनः पथि मरुत्सूनोर्व्यनेषीत् क्लमम् ॥

(आ) JS 365.23 (a. Rājaśekhara), Kav p. 86.

Sārdūlavikrīḍita metre.

We love in reverence to that Maināka mountain, who happily sports in the depths of the ocean, possessing fame due to endless virtues and who possesses wings which set at naught the pride of Vajra, the mighty weapon of Indra, and who, at the time of the great calamity which threatened the world of the mortals and the immortals (by the demon Rāvaṇa) gave succour to Hanūman, the son of the wind-god on his way to Lāṅkā leaping over the sea. (A. A. R.).

2612\*

अम्भोनिधेरनवगीतगुणंकराशेर्  
उच्चैःश्रवप्रभृतिषु प्रसभं हृतेषु ।  
आश्वासनं यदवकृष्टमभून्महर्षे  
तोयं त्वया तदपि निष्करणेन पीतम् ॥

(आ) SkV 1109 (a. Vanāroha), SGo 32a.

Vasantatilakā metre.

When from the ocean, treasury of precious things, /the gods had robbed its horse and all the rest, /the water which it kept was consolation. / Oh mighty sage, you lack all pity/to have drunk up even that. (D.H.H. Ingalls's translation).

2613

अम्भोऽपि प्रबहस्त्वभावमशनैराश्यानमशमायते  
प्रावाम्भः स्रवति द्रवत्वमुदितोद्रेकेषु चावेयुषः ।  
कालस्यास्खलितप्रभावरभसं भाति प्रभुत्वैऽद्भुते  
कस्यामुत्र विधातृशक्तिघटिते मार्गे निसर्गः स्थिरः ॥

(अ) RT (RT [S] 8.3406, RT [VVRI] 8.3406, RT [C] 8.3486).

(b) ग्रावोम्भः RT (var.).

Sārdūlavikrīḍita metre.

Even the water which is liquid by nature, freezes and turns in time hard as stone, (while) the stone may dissolve in water. Under that wonderful dominion of Time, which has witnessed, even in beings of exceptional greatness, the rapid change of unlimited might, whose nature can remain unchanged on the road laid out by the power of fate ? (M.A. Stein's translation).

2614\*

अम्भोबिन्दुप्रहणरभसांश्चातकान् वीक्षमाणाः  
श्रेणीभूताः परिगणनया निदिशन्तो बलाकाः ।  
त्वामासाद्य स्तनितसमये मानयिष्यन्ति सिद्धाः  
सोत्कम्पानि प्रियसहचरीसंभ्रमालिङ्गितानि ॥

(अ) Megh (H.H. Wilson's ed.) 23, Megh (D \*2 [doubtful]).

(a) °चतुरा° [°रभसां°] Megh (D).

(d) सोत्कम्पानि [सो°] Megh (D) (var.).

Mandākrantā metre.

Respectful Demi gods shall curious count/the chattering storks, in lengthening order mount ; / shall mark the cātaka-s, who, in thy train, / expect impatiently the dropping rain. / And, when thy muttering thunders speak/thee near, /shall clasp their brides, half ecstasy, half fear. (H. H. Wilson's translation).

2615\*

अम्भो भजस्व चिरमस्य यथाभिलापम्  
एतन्न ताण्डवय संरिभ काननं च ।  
दुश्चेष्टितेन यदनेन भृशं तवैय  
ध्वस्ताशयो भवति निष्कलुपस्तडागः ॥

(आ) Skm (Skm [B] 1876, Skm [POS] 4.48.1) (a. Vaidya-Gadādhara).

Vasantatilakā metre.

You may plunge into the waters of the lake, O buffalo, as long as you please and to your heart's content; but pray do not trample (dance violently) in this lake as well as the grounds around it; for by this thoughtless action on your part, this lake of limpid waters is greatly frustrated (in giving pure water to the thirsty travellers). (A. A. R.).

2616\*

अम्भोभिस्तनकुम्भयोस्तव घनश्लेषात् समुत्कीर्णतां  
याताया शुक्वक्रिमप्रणयिनी सेयं न लुप्ता लिपिः ।  
किं चैतां कुसुमेषु कुञ्जरशिरोनक्षत्रमालां तिरो-  
घित्सुनिष्फलमेव मज्जसि नभः स्वच्छे सरोवारिणि ॥

(आ) Skm (Skm [B] 1012, Skm [POS] 2 108.2) (a Dharmāśokadatta)

(b) शुकरवित्तम° Skm(POS); °णयिणी (probably printer's error) Skm (B).

Śārdūlavikrīḍita metre.

The nail marks, curved in shape like the beaks of parrots, on your high bosom are prominently seen [slightly swollen] by being wetted with the water of the lake; and moreover, (young lady) your attempts to conceal in the midst of lotus flowers the teeth-bites, resembling the necklace round an elephant's neck are also in vain as the water of this lake is clear as crystal. (A. A. R.).

2617\*

अम्भोमुचां सलिलमुद्गिरतां निशीथे  
ताडीवनेषु निभृतस्थितकर्णतालाः ।  
आकर्णयन्ति करिणोऽर्धनिमीलिताक्षा  
घारारवं दशनकोटिनिषण्णहस्ताः ॥

(आ) ŚP 593, VS 2413, SkV 1161 (a. Hastipāka), SR 207.6 (a. VS), SSB 572.1.

(a) °लभुद्धमतां ŚP, VS, SR, SSB.

(b) तालीवनेषु ŚP, VS, SR, SSB; निभृतं SR, SSB

(d) घारावान् ŚP, VS, SR, SSB.

Vasantatilakā metre.

At night in the toddy-palm groves the elephants, their ear-fronds motionless, listen to the downpour/of the raining clouds with half-closed eyes/and trunks that rest upon their tusk-tips. (D.H.H. Ingalls's translation).

2618\*

अम्भोराशिरिवासि सत्त्वनिलयो नो मन्दरक्षो भवान्  
कल्याणप्रकृतिः सुमेरुरिव किं देवः सुरापाश्रयः ।  
सच्छायो न तु रुद्धदुस्तरलतस्त्वं कल्पवृक्षो यथा  
तैः कुर्वन्ति तुलां तथापि भवतो मूढाः कवीनां धियः ॥

(आ) VS 2575.

Śārdūlavikrīḍita metre.

"You are like the ocean in stability", flatter the court-poets, but your majesty are not like it, as it is the abode of cruel aquatic monsters and is agitated by mount Mandara; "you are of auspicious nature like the Sumeru mountain", they say, but is my lord *surapāśraya* [addicted to wine or: the resort of heavenly Gaṅgā]? You are, no doubt, *sacchaya* [full of brilliance or: giving shelter] like the *kalpaka* [wish-granting tree], but not overgrown with abstracting creepers like that tree. Still the imagination of foolish poets makes such comparisons. (A. A. R.).

2619\*

अम्भोरुहं वदनमम्बकमिन्दुकान्तः  
पाथोनिधिः कुसुमचापभृतो विकारः ।  
प्रादुर्बभूव सुभग त्वयि दूरसंस्थे  
चण्डालचन्द्रघवलासु निशासु तस्याः ॥

(आ) SkV 538, (a. Dharmakīrti), Kav 274 (a. Dharmakīrti), Prasanna 127b (a. Dharmakīrti), Skm (Skm[B] 652, Skm [POS] 2.36.2) (a. Caṇḍālacandra).

(a) वदनमम्बो° Kav (MS); वदनमीदृश° Pra-sanna,



(c) आविर्बभूव [प्रा°] Prasanna.

2622\*

(d) चाण्डाल° SkV (var.)

Vasantatilakā metre.

When you were absent, handsome one, / on nights illuminated by the out-caste moon, / the agitation sent by love became a sea/in which her face was a lotus and her eye a moonstone. (D H.H. Ingalls's translation).

2620\*

अम्भोरुहमये स्नात्वा वापीपयसि कामिनी ।  
वदाति भक्तिसंपन्ना पुष्पसौभाग्यकाम्यया ॥

(अ) Dharmadāsa's Vidagdhamukhamandana  
4.40 (KSH 307)

(आ) JS 349.10 (a. Dharmadāsa), SR 194.  
31, SSB 547.1, SRK 159.23 (Vida-  
gdha°), IS 7674.

(d) पुत्रसौ° SSB, SR; पुष्प° Vidag°, JS; °कामया  
Vidag°; °वर्चनम् JS.

The young lady, full of love, takes her bath in the waters of a lake, full of lotuses, and devotedly worships with the flowers that she may have conjugal happiness for long. (A. A. R.).

2621\*

अम्भोरुहाक्षि शंभोश्  
चरणावाराधितो केन ।  
यस्मै विचलितवदना  
मदनाकूलं विभावयसि ॥

(आ) Pad 48.16 (a. Gaṇapati), SR 359.97,  
SSB 245.1, RJ 824.

(c) विचलित [विच°] SSB.

Āryā-upagiti metre.

"Lotus-eyed one, by whom are the feet of the auspicious lord Śiva worshipped?" "To whom you convey your feeling of love significantly with your face thus shaken." (A. A. R.).

अम्भोवाहमुरद्विषो निवसनं ध्वान्ताद्विच्योपधी  
कन्दर्पस्य विलासचम्पकधनुर्वर्षालतामञ्जरी ।  
लेखा व्योमकषोपले विरचिता चामीकरस्य स्फुरद्  
धाम्नः पान्थिविलासिनीजनमनः कम्पाय शम्पाभवत् ॥

(आ) SR 343.108, SSB 218.12

Śārdūlavikrīḍita metre.

The lightning flashed acting as a garment (yellow coloured) to the Kṛṣṇa of a cloud, as a divine herb to the mountain of darkness, like the bow of Cupid made of the sportive *campaka*, as a cluster of flowers to the creeper of rainy season, like a golden lustrous streak in the touch-stone of the sky and agitated the minds of the wives of travellers. (A. A. R.).

2623\*

अम्लानपङ्कजा माला कण्ठे रामस्य सीतया ।  
मुघा बुघा झमन्त्यत्र प्रत्यक्षेऽपि क्रियापदे ॥

(आ) SR 193 11, SSB 546 11, SRK 158.10  
(a. Sphuṭaśloka), IS 7675, SuM App.  
III 4.

(b) सीतया रामकन्धरे SuM.

(c) बुघा अपि [मु° बु°] SuM.

A garland of fresh lotuses was thrown by Sitā round Rāma's neck Though the verb is clearly seen [*pratyakṣepi*, from  $\sqrt{kṣip}$  to throw] learned people are puzzled by it. (A. A. R.).

2624

अम्लानमाल्याभरणाभ्रस्वरस्य  
वराङ्गनानन्दनमन्दिरस्य ।  
नित्यप्रकाशोत्सवसेवितस्य  
स्वर्गस्य वित्तस्य च को विशेषः ॥

(आ) Sam 4.91.

Upajāti metre (Indravajrā and  
Upendravajrā).

What is the difference between heaven and riches? They both exhibit everlasting garlands, ornaments and garments; they both (are) the abode of joy for the prostitutes [or: women like pearls] and constantly (enjoy) the light festival (*dīpāvalī*).

2625\*

अम्लानस्तबकन्ति कुन्तलभरे सीमन्तसीमास्विमाः

सिन्दूरन्ति कपोलभित्तिषु मिलन्मैरेयरागन्ति च ।  
प्रोढेर्ष्याद्युतिविश्रमन्ति नयनोपात्ते कुरङ्गीदृशः

विम्बोष्ठे क्षितिपाल बालतरणेर्लाक्षारसन्ति त्विषः ॥

(अ) Skm (Skm[B] 1534, Skm [POS] 3.33.

4) (a. Sāñcādhara).

(c) °दृशां Skm (POS).

Śārdūlāvīkriḍita metre.

The rays of the early morning sun, your majesty, act like a bunch of fresh flowers on the tresses of the gazelle-eyed damsel, show themselves to be the red *sindūra*-powder at the edge of the line parting her hair, give the rosy hue born of taking intoxicating wine to her broad cheeks, produce the illusion of the redness of jealous anger at the corners of her eyes and act as the lipstick to her lips resembling *bimba*-fruit. (A. A. R.).

2626\*

अम्लानिरामोदभरश्च दिव्यः

पुष्पेषु भूयाद्भवद्भ्रसङ्गात् ।

दृष्टं प्रसूनोपमया मयान्यन्

न धर्मशर्मोभयकर्मठं यत् ॥

(अ) Naiṣ 14.15.

Upajāti metre (Indravajrā and Upendravajrā).

In contact with thy limbs, let there be freshness and a divine exuberance of fragrance of flowers. Nothing have I seen like flowers that produces both

religious merit and bliss. (K. K. Handiqui's translation).

2627

अम्लानो बलवाञ्छूरश् च्छायेवानुगतः सदा ।  
सत्यवादी मृदुर्वान्तः स राजवर्साति वसेत् ॥

(अ) Sama 2 स 56. (Cf. Nos. 1782, 2875 and नास्यानिष्टानि सेवेत; यो वै गृहेभ्यः प्रवसन् and लाभेन हर्षयेद्यस्तु न).

He should live in the kings palace who is ever cheerful, strong and brave, with a bodyguard ever present like a shadow, truthful, gentle and self-controlled. (A. A. R.).

2628\*

अयं कनकनिर्मितः सकलभूधराद्भुजतः  
सहस्रनयनाश्रयः सपदि लब्धभाग्योदयः ।  
कुचोपरि परिस्फुरत्तरुणिचारुचेलाञ्चलं  
मनागपि निवारय त्यजतु गर्वमुर्वीधरः ॥

(अ) Vidy 518 (a. Paraśurāmamiśra).

(b) °कामोदयः [°भा°] Vidy (var.).

Prthvī metre.

This Meru mountain is, no doubt, made of gold, higher than other mountains and the resort of Sahasranayana [Indra or: the cynosure of thousand eyes] and having the good luck of the rise (of sun or: of youth); young lady, just set aside a little the edge of your charming and resplendent garment over your bosom and let the mountain give up his pride. (A. A. R.).

2629

अयं काणः शुक्रो विपमचरणः सूर्यतनयः  
भक्ताङ्गोऽयं राहुर्विकलमहिमा शीतफिरणः ।  
अजानानस्तेषामपि नियतकर्मस्वकफलं  
ग्रहग्रामग्रस्ता वयमिति जनोऽयं प्रलपति ॥

(अ) SkV 1671.

Śikhariṇī metre.

Poor Śukra is half-blind. The sun has a crippled child. / Rāhu has lost his limbs and the moon is ever waning / But here are men, not knowing that these too/but suffer the results of their own deeds, / who blame their own misfortunes on the planets. (D H.H. Ingalls's translation).

2630\*

अयं कामो निजामो वा त्वया किमवधारितम् ।  
इति दृष्टिरिव प्रष्टुं श्रुतिं श्रयति सुश्रुवाम् ॥

(आ) Pad 17.6 (a. Bhānukara).

"Is he the god of love, or the Nizam (of Hyderabad), were you able to know clearly [distinguish] ?"—to make this query, as it were, the eyes of the damsels reached up to the ears. (A. A. R.).

2631\*

अयं खलु मृणालिनीनवविलासवैहासिकस्  
त्विषां चित्तपते पतिः सपदि दृश्यमाना निजाः ।  
स्तनौ पुलकयन्ति चोत्पलदृशां त्रियोरःस्थले  
विपर्यसितवृत्तयो घुमृणपङ्कपत्राङ्कुराः ॥

(आ) SR 327.19; SR 324.43, SSB 191.19 and 85 43.

(a) अयं मृदुमूण° SR 324.43, SSB 185.43.

Pr̥thvi metre.

The sun who sportively prompts the fresh blossoming of the lotuses now shines brightly ; these, the beloved lotuses are seen by the lover (the sun) having their bud-like breasts bristling with pleasure as though they were the flowery decorations of saffron of the lily-eyed damsels imprinted on the chests of their lovers. (A. A. R.).

2632

अयं च सुरतज्वालः कामाग्निः प्रणयेन्धनः ।  
नराणां यत्र ह्यन्ते यौवनानि धनानि च ॥

(अ) Mṛcch 4.11. Cf. No. 6216 and वेद्यासौ मदनज्वाला.

(आ) SR 355.2 (a. Mṛcch.), SSB 238.2.

(a) अस्याश्च सुरतं ज्वाला SSB; ज्वाला° SR.

(b) कामोऽग्निः प्रणयः समित् SSB.

Love is fire, whose flame is lust, / whose fuel is gallantry, / wherein our youth and riches must/thus sacrificed be<sup>1</sup>. (A.W. Ryder's translation).

1. Śarvilaka's words referring to courtesans.

अयं जनः परो वेदति see No. 2644.

2633\*

अयं ज्योत्स्नाजानिस्तव वदनदूनोऽम्बरगुहां  
प्रविष्टस्तत्रापि प्रसृतमिदमेनं दृढतमः ।  
इति त्रासोद्रेकक्रमगलितसत्त्वः क्षयगदी  
विधिर्दग्धो दीनं व्यथयति निदानं हि मृदुता ॥

(आ) SSB 80.81 (a. Saṅgrahītr).

Śikhariṇī metre.

This moon [the lord of moonlight] affected by the beauty of your face hid himself in the cave of the sky, but even there the dense darkness [the black spot] has spread all over him. Thus the moon, with the disease of *ksaya* [waning or : consumption] has his courage undermined gradually by excessive fear. Wretched fate gives pain to the lowly : the prime cause is softness. (A. A. R.).

अयं तया रथक्षोभाद् see No. 2634.

2634

अयं तस्या रथक्षोभाद् असेनांसो निपीडितः ।  
एकः कृती शरीरेऽस्मिन् शेषमङ्गं भुवो भरः ॥

(अ) Vik 3.11. (Cf. A. Scharpé's Kālidāsa-Lexicon I, 2; p. 90).

(आ) Kuv ad 69.135 (p. 153), Sar 4.170.

- (a) यदयं रथसंक्षोभाद् Kuv; इदं [अ०] Vik (var.); तथा Vik (var.), Sar.  
 (b) अङ्गेनाङ्गं Vik (var.); निषीडितम् Vik (var.); विषट्टितः Vik (var.).  
 (c) एकं Vik (var.); कृति Vik (var.); मदङ्गेषु [अ०] Kuv; ऽस्मिन् Vik (var.); मे [ऽस्मिन्] Vik (var.).

This limb, which was pressed by hers, in the shaking of the chariot, alone of all my limbs retains its power to act; the rest of my body is but a dead weight on the earth. (E.B. Cowell's translation).

2635\*

अयं तावद् बाष्पस्त्रुटित इव मुक्तामणिसरो  
 विसर्पन् धाराभिर्लुठति घर्णो जर्जरकणः ।  
 निरुद्धोऽप्यावेगः स्फुरदघरनासापुटतया  
 परेषामुन्नेयो भवति च भराध्मातहृदयः ॥

(अ) Uttara 1.29.

- (a) अयं ते वष्पोघस्त्रुटित Uttara (var.)  
 (d) चिरमाध्मातहृदयः Uttara (var.).

Śikhariṇī metre.

These thy tears, like a broken necklace of pearls, which, creeping along the ground in shattered drops, roll in streams. Though restrained, the emotion, which by its excess inflames thy heart, can be inferred by others by the throbbing of the lips and the nose (C.N. Joshi's translation):

अयं ते व(वा)ष्पोघस्त्रुटित see No. 2635.

2636\*

अयं ते विद्रुमच्छायो मरुमार्गं इवाधरः ।  
 करोति कस्य नो वाले पिपासाकुलितं मनः ॥

- (आ) SkV 492 (a. Daṇḍin), Kav. 240 (a. Daṇḍin), Skm (Skm [B] 833, Skm [POS] 2.72.3), AB 550, Sar 5.90 (p 602) cd/ab, Kuv ad 100, 167

(p. 181), PV 222, AA 41.14-5, SR 387.391, IS 1470, Prasanna 121a, ŚbB 1.191 cd and 3.18, SSSN 222.11.

- (a) एष [अयं] Kuv, AA, SR; तवैष [अयं ते] PV; अपास्तविद्रुमं Prasanna.  
 (b) मरुदेश Skm; दारुमार्गं AA (var.); मरुमार्गम् SkV (var.).  
 (c) कस्य नो कुरुते (तुरुते SR) मुग्धे (तन्वी Kuv; तन्वि SR) Sar, Kuv, SR, SSSN; मुग्धे [वा०] Skm, AA; वा [नो] AA (var.).  
 (d) पिपासातरुलं Skm.

This your coral nether lip/is like a desert path, / for whose heart, fair lass, / does it not make thirsty ? (D.H.H. Ingalls's translation).

2637\*

अयं त्रयाणां ग्रामाणां निधानं मधुरध्वनिः ।  
 रेखात्रयमितीवास्याः सूत्रितं कण्ठकन्दले ॥

(अ) Vikram 8.51.

(आ) JS 183.39 (a. Bilhana), SR 263.214, SSB 81.7.

This (i.e. the throat), with sweet voice, is the receptacle of three gamuts—as if for this reason three lines have been placed on her neck resembling a young shoot. (S.C. Banerjee's translation).

2638\*

अयं दरिद्रो भवितेति वैधर्सी  
 लिपिं ललाटेऽथिजनस्य जाग्रतीम् ।  
 मृषा न चक्रेऽल्पितकल्पपादपः  
 प्रणोय दारिद्र्यदरिद्रतां नलः ॥

(अ) Naiṣ 1 15.

(आ) Pras 13.4, SR 105.128 (a. Naiṣ), SSB 396.138 (a. Naiṣ), IS 549, Alm 46.

- (a) भवतीति Pras; भवतेति SR.  
 (b) जाग्रताम् Pras.

- (c) मृषां Naiṣ, SR, SSB, Alm; चञ्जल्पि°  
Pras.  
(d) नृपः [न°] Naiṣ (var.), Pras (var.), SR.  
Vaiśāstha metre.

“This man will be poor”—this script of the creator present on the forehead of suppliants was not made false by the King [Nala]; for having surpassed the Wishing Tree (in generosity), he made poverty itself poor. (K.K. Handiqui’s translation).

2639

अयं दूतार्थसंक्षेपः प्रत्यर्थनियता गिरः ।  
प्रयोजनं क्रियोत्पादि कियच्छ्रयेत भाषितुम् ॥

- (अ) P (PP 3. 78, PRE 3. 42, PT, 3. 55;  
cf. PT β ad 119. 8, 56 ). Cf. KN  
12.2.

- (a) अयं तावद् PT.  
(b) प्रत्यन्तनि° PT.

This is the whole duty of a messenger : words that are suited to the object in hand, no more. He should know how to express briefly his purpose, so as to produce the desired effect. (F. Edgerton’s translation).

2640\*

अयं दूरभ्रान्तः पटुतरपिपासाकुलमनाः  
कपोले ते सत्तद्विष निपतितः पटुपदयुवा ।  
त्वमप्येतां पीनश्रवणदरदोलाव्यसनितां  
विमुञ्च स्वाच्छन्दादपनयतु तावत् तृषमिमाम् ॥

- (आ) Skm (Skm [B] 1842, Skm [POS] 4.41.  
2) (a. Surabhi), Kav p. 115.  
(c) °दल° [°दर°] Skm (POS); °दोल° [°दोला°]  
Skm (var.).

Śikhariṇī metre.

This young bee has settled upon your cheek, O lordly elephant (in rut), having wandered afar and is hence afflicted with intense thirst; you too

should leave off your intense desire to swing to and fro your big ears to get pleasure. Let him thus quench his thirst undisturbed. (A. A. R.).

2641\*

अयं द्वीपी प्रियां लेढि जिह्वाग्रेण पुनः पुनः ।  
प्रीतिमायाति च तथा लिह्यमानः स्वकान्तया ॥

- (अ) Matsya-purāṇa 209.18.

This leopard licks his mate with the tip of his tongue again and again; and he too gets pleasure when licked by her, his sweet-heart. (A. A. R.).

2642\*

अयं धारावाहस्तद्विदियमियं दग्धकरका  
स चायं निर्घोषः स च रववशो भेकनिचयः ।  
इतीव प्रत्यङ्गप्रथितमदनार्गिन कृशतनुर्  
घनश्वासोत्क्षेपेज्वलयति मुहुर्मुत्युवशिनी ॥

- (आ) SkV 708, Kav 421.

- (d) घनस्वा° Kav (MS); मु°°मुत्युवशिनी Kav  
(MS).

Śikhariṇī metre.

“Here comes the downpour, here the lightning and the cursed hail, / the roar of thunder and the croaking frogs.”/ Thus speaking with each rapid breath, the slender maid, / already close to death, enflames/ the fire which love has spread throughout her limbs (D.H.H. Ingalls’s translation).

2643\*

अयं घूर्तो मायाविनयमधुरादस्य चरितात्  
सखि प्रत्यूषि त्वं प्रकृतिसरले पश्यसि न किम् ।  
कपोले यल्लाक्षारसबहलरागप्रणयिनीम्  
इमां घत्ते मुद्रामनतिचिर्वृत्तान्तपिशुनाम् ॥

- (आ) SkV 685 (a. Sonnoka), Kav 398,  
Skm (Skm [B] 592, Skm [POS] 2.  
24.2) (a. Solhoka), Prasanna 149a  
(a. Kṛṣṇamiśra).

(a) °मधुवादस्य Skm (var.); वचसः [चरितात्] Skm.

(b) सखे Kav(MS); प्रत्येषि Kav, Skm; प्रत्येषि Kav (MS); प्रकृतिमरणे Prasanna.

(c) यल्लाक्षावहलरसराग° Skm; लाक्ष्या° Skm (var.); °वहलरस° Skm (var.); °हलभाग° Kav; °भागप्रणायिणीम् Prasanna; °णयणीम् Kav.

(d) °वृत्° Kav; (MS).

Śikharīṇī metre.

The fellow is a knave, and you, my dear, a simpleton to put your trust in false politeness and sweet ways./ Do you not see the mark upon his cheek./ just like a heavy rouge of lac./ that indicates his recent escapade? (D.H.H. Ingalls's translation).

2644

अयं निजः परो वेति गणना लघुचेतसाम् ।  
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

(अ) P (Pts 5.38, [cf. Pts D in J. Hertel's *Kritische...*, ZDMG 56.314]), H (HJ 1.72, HS 1.64, HM 1.69, HP 1.53 and 4.131, HN 1.54 and 4.131, HK 1.71 and 4.133, HH 17.11-2, HC 23.13 and 159.10-1), BhŚ 376 (doubtfull), VC (VCsr 3.1, VCjr 17.4), Cr 1180 (CNPI 69, CNI I 128, CNT IV 70).

(आ) ŚP 273, VS 498 (a. Bhaṭṭodbhāṭa), SkV 1241, Skm (Skm [B] 2172, Skm [POS] 5.35, 2) (a. Keśaṭa), Pad 110.31, SR 70.9 (a. ŚP), SSB 339.9, SRK 50.1 (a. Sabhātarāṅga), VP 1.4, SRHt 209.6 (a. Udāṭa), SSSN 158-1, Sa 16.13, ST 5.5, SSM 1484, SGo 15b, SSV 443, Vidy 356 (a. Keśaṭa), SSD 2f 106b, SSV 443, IS 550, RJ

1433, GSL 21, SRRU 76, cf. Kav p. 30, Sama 2 उ 4, Sama 1 अ 30.

(a) जनः [नि°]CNI I; बन्धुः[नि°]VS, SRHt, SSSN; परश्चे VCsr (var.); बन्धुरयं नेति RJ.

(b) कल्पो बहुचेतसां IS; विकल्पो [ग°]VCsr; भ्रान्त° [लघु°]VCsr (var.); बहु°VCsr (var.); लब्ध°CNI I; °तसःCNP I.

(c) पूनस्तूदारचित्तानां VCsr (var.); पुसामुदारचित्तानां VS; च [तु] Pts.

(d) तथा नास्ति महात्यनाम् VCsr (var.); वसुधैव IS; कुतु°HH; कुटुम्बकः (°लम्CNI; °म्बिनी)VCsr (var.), B in HP ad 1.53, CNI I; कुटुम्बिकम् SkV (var.).

“Is he one of us, or is he an outsider”—/ so ask small-minded men./ Those of noble mind/ take the whole world for family. (D. H. H. Ingalls's translation).

अयं नीलस्निग्धो see No. 2674.

2645\*

अयं नेत्रादन्नेरजनि रजनीवल्लभ इति  
भ्रमः कोऽयं ज्ञप्तापरिचयपराधीनमनसाम् ।  
सुधानामाधारः स खलु रतिविम्बाघरसुधा-  
रसासेकस्निग्धादजनि नयनात् पुष्पधनुषः ॥

(आ) SR 301.80, SSB 147.83.

Śikharīṇī metre.

“This moon, the lord of night, was born of the sage Atri”—why this delusion of those whose minds are dependent for clear thinking of others? He is indeed the repository of nectar and came out of the eye of Cupid [the flower-arrowed god] which shone bright by being flooded with the nectar of the bimba-lips of Rati [his wife]. (A. A. R.).

2646\*

अयं पटः सूत्रदरिद्रतां गतो

ह्ययं पदश्चिद्दशशतैरलंकृतः ।

अयं पटः प्रावरितुं न शक्यते  
ह्ययं पटः संवृत एव शोभते ॥

(अ) Mṛcch 2. 10.

Vaiśastha metre.

This cloth is sadly indigent in thread ;/ this lovely cloth lets in a lot of light ;/ this cloth's protecting power is nearly fled ;/ this cloth is pretty when it's rolled up tight. (A.W. Ryder's translation).

2647\*

अयं पटो मे पितुरङ्गभूषणं  
पितामहाद्यैरुपभुक्तयौवनः ।  
अलंकरिष्यत्ययं पुत्रपौत्रकान्  
मयाधुना पुष्पवदेव धार्यते ॥

(अ) SR 364.39, SSB 276.57, (a. Sphuṭa-  
śloka), IS 7676. Sama 2 अ 80.

- (a) मेऽपि तु° IS ; पितुराद्यभूषणः Sama.  
(b) °द्यैरपि मु° Sama.  
(c) मत्पुत्रपौत्रान्समलंकरिष्यत्य् Sama.  
(d) अतो मया कक्षपुटेन धार्यते Sama.

Vaiśastha metre.

This cloth adorned the person of my father, its younger days having been enjoyed by grand dad and others too ; it will serve as an ornament to my sons and grandsons : at the present moment it is worn by me as a garland of flowers! (A. A. R.).

2648\*

अयं पद्मासनासीनश् चक्रवाको विराजते ।  
युगादौ भगवान् वेधा विनिर्मित्सुरिव प्रजाः ॥

(आ) Kpr 10. 586, KāP 397. 10-1, Amd  
334. 968, Sar 1. 61 ( ad 1. 51 ),  
Bhāmaha-Kāvya-lamkāra 2. 55, Any  
71.154.

(c) ब्रह्मा [वि°] Sar, Bhām°.

This cakravāka shines sitting on the lotus seat,—as the revered creator

desiring to create the world, in the beginning of the cycle. (G. Jha's translation).

2649\*

अयं पीनस्तनाभोग- सौभाग्यविभवोचितः ।  
द्रविणोपार्जनस्यैव कालः कुवलयेक्षणे ॥

(अ) Sam 1.46.

Now is the time to heap up gold, O girl with eyes of the blue lotus ; the gracious curve of your proud breast must win you happiness<sup>1</sup> (E. Powys Mathers's translation).

1. Advice given to a young prostitute.

2650\*

अयं पुरः पार्वणशर्वरीशः  
किं दर्पणोऽयं रजनोरमण्याः ।  
यतस्तदीयं प्रतिबिम्बमस्मिन्  
संलक्ष्यते लाञ्छनकंठवेन ॥

(आ) Pad 70.13 (a. Lakṣmaṇa), SSH 2.63,  
SR 304,147, SSB 152.155, RJ 1081.

Upajāti metre (Upendravajrā and  
Indravajrā).

Is the full moon [the lord of the night on a full moon day] a mirror to his sweet-heart of the night ? For on him is seen her clear image under the guise of the black spot in him. (A. A. R.).

2651

अयं प्रभुरयं भृत्य इति या जगतः स्थितिः ।  
फलं विजयते तत्र श्रीप्रसादाप्रसादयोः ॥

(आ) JS 417.7 (a. Hemasūri).

"This is a master, and the other a servant", this state of affairs in the world is the result, ever triumphant, of the favour and the absence of favour of the goddess of fortune. (A. A. R.).

2652

अयं बन्धुः परश्चायं ममायमयमन्यतः ।  
इति ब्रह्मज्ञानामि तेन जीवाम्यनामयः ॥

(आ) Sama 2 त 21.

I know not [make a distinction] that this person is a relative and other a stranger; nor do I know that he is mine and the other another's; hence do I live without worry. (A. A. R.).

अयं बन्धुः परो वेति see No. 2644.

अयं बन्धुरयं नेति see No. 2644.

2653\*

अयं मन्दद्युतिर्भास्वान् अस्तं प्रति यियासति ।  
उदयः पतनायेति श्रीमतो बोधयन् नरान् ॥

(आ) Bhāmaha-KāvyaĀlankāra 3.43, Indurāja  
ad Udbhaṭālakāra 5 (a Bhāmaha)  
in A. Weber's *Indische Studien* 17.  
172, Amd 272.764,

This sun, now shorn of his bright-  
ness, desires to go towards the setting  
mountain; thus instructing [warning]  
the rich people that rise to prosperity  
is heading to a fall. (A. A. R.).

2654\*

अयं मम दहत्यङ्गम् अम्भोजवलयसंस्तरः ।  
हुताशनप्रतिनिधिर् द्वाहात्मा ननु युज्यते ॥

(अ) KāD 2.177.

(आ) IS 557.

This bed of lotus petals burns my  
limbs. Is it not meet that the represen-  
tative of fire should be of burning  
character? (A. A. R.).

2655\*

अयं मार्तण्डः किं स खलु तुरगैः सप्तभिरितः  
कृशानुः किं सर्वाः प्रसरति दिशो नैव नियतम् ।  
कृतान्तः किं साक्षान्महिषवहनोऽसाविति चिरं  
समालोकयाजो त्वां विदधति विकल्पान् प्रतिभटाः ॥

(आ) Sāh ad 10.680 (p. 284), Kpr 10.418,  
KāP 325, 4-7, AR 54.6-9, ARJ 56,

6-9, Amd 247.683, SSS 160, SR 106.  
161 (a. Sāh.), SSB 398.175 (a.  
Kpr.).

(b) साक्षात् [सर्वाः]AR; नैव [नै°] Amd (var.).

(c) चिरात् (or तिरः) [चिरं] AR; तिरः [चि°]  
ARJ; पुरः [चि°] SSS; पुनः [चि°] Sāh.

Śikhariṇī metre.

Is this the sun? He is associated  
with seven horses. Is it fire? It never  
permanently moves on all sides. Is he  
the Death-God become visible? He has  
the buffalo for his conveyance. Thus,  
(O king!) your foes, seeing you in battle,  
fall into various doubts. (G: Jhā's  
translation).

2656

अयं मुखसरोरुहभ्रमरविभ्रमः सुभ्रुवां  
कुचस्थलकुरङ्गकः पृथुनितम्बलीलाशिखी ।  
न यौवनमदोदयश्चरति चारुकान्तिच्छटा-  
कुलत्रिवलिकूलिनीपुलिनराजहंसश्चिरम् ॥

(अ) Sam 4.119.

Pr̥thvī metre.

This play of the bee on the lotus of  
the face, this dance of the deer on the  
region of the bosom, the sporting  
peacock of the broad hips, this rise of  
arrogance of the youthful state, and  
the royal swan in the river sands of the  
three-folds of the skin surrounded by  
lustre, all these of the charming ladies  
do not last long. (A. A. R.).

2657\*

अयं मृगः समायाति मृगात् सिंहः पलायते ।  
ततो वेगात् पलायस्व त्वरितंस्त्वरितं पदैः ॥

(आ) Pad 109.20 (a. [?] Deveśvara), SR  
181.7 ad/cb, SSB 520.5 ad/cb.

(d) त्वदि(मि)तस्त्वरितं: Pad.

Here comes the deer and from it  
the lion runs away; you too therefore  
run of quick, with highly fast moving  
legs. (A. A. R.).



अयं मृदुमृणालिनीवन° see No. 2631.

2660\*

2658\*

अयं मेघच्छूहे बलिनि परिपन्थिन्यपसृते  
शरज्जन्याः स्वैरं हसितमिव हर्षादविरतम् ।

पयःपूरभ्रंशक्रमजनितसोपानसिकते  
नदीतीरे धीरं चरति विशदः खञ्जनगणः ॥

(आ) Skm (Skm [B] 1323, Skm [POS] 2. 170.3) (a. Suvarṇa).

(d) धीरश् Skm (POS).

Śikhariṇī metre.

When the mass of clouds, a powerful impediment (to sport) is removed, the friends of the autumn seem to laugh incessantly out of sheer joy. This flock of wagtails is flitting about boldly and happily in the river-sands which look like the steps of a staircase imprinted by the receding floods. (A. A. R.).

2659\*

अयं मे चात्सुम्फो विशदपदवद्वंद्वध्यमधुरः  
स्फुरद्वन्धो वन्ध्यः परहृदि कृतार्थः कविहृदि ।

कटाक्षो वामाक्ष्या दरदलितनेत्रान्तगलितः  
कुमारे निःसारः स तु किमपि यून' सुखयति ॥

(अ) BhPr 96.

(आ) SH 418, SR 33.45, SSB 53.37.

(a) विपदपद° SR.

(b) वन्ध्यो जडहृदि SH, SR, SSB.

(d) किशोरे [कु°] SR, SSB; स्थगयति[सु°]SR, SSB.

Śikhariṇī metre.

This my word-weaving, sweet with the skill of splendid quarter-verses (and) with brilliant combinations, (is) barren in the heart of others (than poets, but) successful in a poet's heart; the side-long glance of a lovely-eyed (woman), falling from the corner of a slightly-opened eye (is) vain in (the case of) a child, but somewhat delighteth young men. (L.H. Gray's translation).

अयं रत्नाकरोऽम्भोधिर् इत्यसेवि घनाशया ।  
घनं दूरेऽस्तु वदनम् अपूरि क्षारवारिभिः ॥

(आ) Sāh ad 10. 720 (p. 325), SR 215.6 (a. Sāh), SSB 597.6.

This ocean<sup>1</sup> is a store-house of gems; so I resorted to it in the hope of obtaining treasures, but treasures far from obtaining, my mouth was filled with salt-water. (Translation in *Bibl. Ind.* 9).

1. A woman.

2661\*

अयं रसालः सुकृतकसालः  
प्रवालमालोल्लसदालवालः ।

मुदः प्रदाता भविता कथं मे  
वराङ्गनेत्यश्रुमुखी शुशोच ॥

(आ) PV 343 (a. Venidatta).

(c) मृदुप्रदाता PV (MS).

Upendravajrā metre.

How will this excellent mango tree, the one fortunate among trees, spreading all round with a mass of foliage be a giver of joy to me? Thus did the excellent damsel grieve her face all tear laden. (A. A. R.).

2662\*

अयं रेवाकुञ्जः कुसुमशरसेवासमुचितः  
समीरोऽयं वेलावनविदलदेलापारिमलः ।

इयं प्रावृट् घन्या नवजलदविन्यासचतुरा  
स्मराधीनं चेतः सखि किमपि कर्तुं मृगयते ॥

(आ) Pad 50. 56 (a. Bhānukara), SR 352. 35, SSB 233. 35, SRK 131. 9 (a. Sphuṭaśloka).

(b) वेलानववि° SR, SSB, SRK.

(c) प्रावृट् Pad, SRK.

(d) पराधीनं SR, SSB, SRK.

Śikhariṇī metre.

This bower on the banks of the Narmadā river is eminently suitable for the enjoyment of love ; this breeze is fragrant with the cardamom pods opened in the woods in the vicinity of the sea, the rainy season is blessed and clever in its array of fresh water-laden clouds, my mind, O friend, under the influence of love seeks to do something. (A. A. R.)

2663\*

अयं लोलन्मुक्तावलिकिरणमालापरिकरः

स्फुटस्येन्दोर्लक्ष्मीं क्षपयितुमलं मन्मथसुहृत् ।

विशालः श्यामायाः खलितघननीलांशुकवृत्तिः

स्तनाभोगः स्निह्यान्मसृणघसृणालेषुभगः ॥

(आ) SkV 472 (a. Manovinoda), Kav 220 (a. Manovinoda), Skm (Skm[B] 853, Skm (POS) 2.76.3) (a. Manovinoda-kṛta).

(b) क्षपयेतुमलं Kav (MS); स्थपयतुमलं [क्षप°] SkV (var.); वर्तुलतरः [मन्म°] Skm (var.).

(c) स्थगित° [स्ख°] Skm; °घनली° Skm (var); °वृत्. Skm.

(d) स्विद्यन् [स्ति°] Skm; मनोविनोदकृत. Skm (var.).

Śikharīṇī metre.

This the dark girl's full-swelling breast, / oily with saffron paste, is a friend of Love/fit to dethrone his other friend, the moon ; / for it too as she drops her cloud-blue dress/is graced with a halo, the surrounding rays/of a tossing string of pearls. (D.H.H. Ingalls's translation).

2664\*

अयं बहति घातार यद्वा देवीं सरस्वतीम् ।

पक्षद्वयमपि स्थाने राजहंसस्य निर्मलम् ॥

(आ) SSB 138 1.

This pair of wings, spotlessly clean, of the royal swan, the vehicle of Brahmā, bears him or the goddess

Sarasvatī. This wise king supports the authors, or is himself a master of learning ; both these alternatives are proper and spotless. (A. A. R.).

2665\*

अयं वारामेको निलय इति रत्नाकर इति

श्रितोऽस्माभिसृष्णातरलितमनोभिर्जलनिधिः ।

क एवं जानीते निजकरपुटीकोटरगतं

क्षणदेनं ताम्यत्तिमिनकरमापास्यति मुनिः ॥

(अ) Bhallaṭaśataka of Bhallaṭa (KM IV) 108.

(आ) Kpr 10. 490, KāP 356. 7-10, ARJ 153.1.4, AR 155. 10.13, ŚP 1091 (a. Mālarudra), SkV 1025 (a. Kavinanda), Prasanna 688 (a. Kālidāsa), Skm(Skm[B]1683, Skm [POS] 4.9.3) (a. Vidyāpati), JS 97.18 (a. Vararuci), Kuv 36.84(p. 108)(a. Bhallaṭa), Vidy 203 (a. Vidyāpati), ASS 12. 5, Any 98. 43, RJ 259, SSSN 191. 42, SK 3. 234, SGo 32a, JSub 291. 5, SR 216. 23 (a. Bhallaṭa), SSB 599. 22 (a. Mālarudra), IS 546, SuMuñ 244.5.9.

(a) असौ [अयं] Vidy ; संचित्य सहसा [र° इ°] ASS.

(b) श्रितो° or स्थितो° [श्रि°] ŚP (MS) °सृष्णाकवलित° KāP; °जलनिधिः SkV (var.).

(c) इदं को [क ए°] KāP; °पुटि° ŚP (MS).

(d) क्षणदेनं or क्षणादेतं ŚP (MS); ताम्यत्तिमिनिवहमा° JS ; ताम्यत्तिमिनकरमा° Any, SSSN; ताम्यत्तिमि or ताम्यन्ति ŚP (MS); वटुः [मु°] Any (var.).

Śikharīṇī metre.

“This is the home of all the waters.” / “The mine of jewels.” / “We whose hearts were sick with thirst/have found our refuge in the ocean.” / Who

would ever think a sage/would put it in the hollow of his hand,/and with its whales, crocodiles and all,/drink it in an instant ? (D. H. H. Ingalls's translation).

2666\*

अयं विपाको वद कस्य यूतः

कल्याणि कल्याणपरंपराणाम् ।

यदक्षिकोणस्रवदच्छधारा

हारावतारो गुणमन्तरेण ॥

(आ) SR 285.7, SSB 119.7.

Upajāti metre (Upendravajrā and Indravajrā).

Tell me, good girl, who is the youth whose good luck has borne this fruit that there is a necklace of pearls dripping from the corners of your eyes string together but without thread ? (A. A. R.).

2667\*

अयं शून्यो ग्रामः सुरसवनमेतन्तु पतितं

पुरः शुष्का चापी तरुरयमितः शीर्णविटपः ।

वयं चैते पान्थाः परिकृशदशाभाग्यगतयः

समानः संयोगः कट्टुरपि मनो मे रमयति ॥

(आ) JS 441.6, SH 887, and 83\*.

(a) शून्ये SH 887 ; °तन्नि° SH.

(c) ष्यवशतः SH 887.

(d) भ्रमयति [र°] JS (var.).

Śikhariṇī metre.

This is a deserted village, and here is seen a fine mansion of the gods [temple] fallen to decay ; in front of us is a lake all dried up, and this tree has branches withered. We are but travellers with ill-luck dogging our foot steps ; similarity of situation, however bitter, pleases my mind. (A. A. R.).

2668

अयं स कालः संप्राप्तो

घातं राष्ट्रोपजीविनाम् ।

निवेष्टव्यं मया तत्र

प्राणानपरिरक्षता ॥

(आ) SRHt 220.1 (a. MBh<sup>1</sup>), SSSN 158.1 (a. MBh).

1. Pada a only appears very often in MBh: MBh (Bh) 1.48.24; 1.49.15; 5.70.2; 6.55.41; 6.75.3, 6.102.31; 7.133.2; 9.5.23; 13 App. 15.17.

The time has come which is condusive only to the dependents of the son of Dhṛtarāṣṭra. I have to remain there without safety for life. (A. A. R.).

2669\*

अयं स ते तिष्ठति संगमोत्सुको

विशङ्कसे भीरु यतोऽवधीरणाम् ।

तमेत वा प्रार्थयित्त न वा श्रियं

श्रियो दुरायः कथमीप्सितो भवेत् ॥

(आ) Śāk 3.13 (in some texts 3.12). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 39).

(आ) Alm 45.

(b) स्वधीरणम् Śāk (var.).

(d) श्रिया Śāk (var.), Alm; जन. [भ°] Śāk (var.).

Vamśastha metre.

Too timid maid, here stands the man from whom/thou fearest a repulse ; supremely blessed/to call thee all his own. Well might he doubt/his title to thy love ; but how could'st thou/believe thy beauty powerless to subdue him ? (Sir Monier Monier-Williams's translation).

2670\*

अयं स भुवनत्रयप्रथितसंयमः शंकरो

विभ्रति चपुपाधुना विरहकातरः कामिनीम् ।

- अनेन किल निर्जिता वयमिति प्रियायाः करं  
करेण परित्ताडयन् जयति जातहासः स्मरः ॥
- (अ) PrC 96.
- (आ) PuPra 367, VS 1038, SkV 323 (a. Nīlapaṭaha or Nīlapaṭa), Skm (Skm [B] 468, Skm [POS] 1. 94. 3) (a. Nīlapaṭṭa), SuM 24.23, ŚbB 2. 376, 3.37, 3. 96, 3. 317, 3. 225, Prasanna 84a (a. Vācaspati), KāvR 87. 20-4, KH 71.16.18, Kāvyañ 12. 4-6,
- (ā) स एष [ अयं स ] PrC, PuPra, SuM, Kāvyañ; संयमी Skm (var.).
- (d) परिपीडयन् VS ; °लालयन् [ °ता° ] Skm (var.).  
Pṛthvi metre.

“So now this Śāṅkara, whose asceticism is known through all the world, / fearful of absence from his mistress, bears her in his very form. / And they say that we were overcome by him !” Victory to Love, who with these words/presses Priti’s hand and falls to laughter. (D.H.H. Ingalls’s translation).

2671\*

- अयं स रशनोत्कर्षी पीनस्तनविमर्दनः ।  
नाभ्योरुजघनस्पर्शी नीवीविस्त्रंसनः करः ॥
- (अ) MBh (MBh [Bh] 11.24.17, MBh [R] 11.24.19, 693).
- (आ) SRHt 167. 9 (a. R<sup>1</sup>), SSSN 153.8, Kpr 5.116 and 7. 336, KāP 135. 9-10 and 271. 12-3, Kuv ad 101 (p. 184), AA 43. 10. 1, Amd 126.292 and 184. 489.
- (a) अघर्षे [अयं स] MBh (var.); स रस° or शरस or शरस° or शरासनाकर्षी [ °त्कर्ष° ] MBh (var.); शरासनोत्कर्ष ( °त्कर्षी ) MBh (var.).

- (b) °विमर्दकः MBh (var.).
- (c) लाभ्योरुजपरामर्शी MBh (var.) ; नाभ्योर° MBh (var.).
- (d) निवि° MBh (var.); °विस्त्रंसनः or °ध्वसकरः or °विस्त्रंसनः ( °स्त्रं° ) or °विस्त्रंसकरः or °विस्त्रंसकरः (last two hypermetric) MBh (var.).

1. Could not be traced in R.

This is the very hand ! the puller of the girdle zone, the presser of plump breasts, the toucher of the navel thighs and hips, and the loosener of the cloth-knot ! (G. Jhā’s translation in Kpr.).

2672

अयं सर्वाणि शास्त्राणि हृदि ज्ञेषु च वक्ष्यति ।  
सामर्थ्यकृदमित्राणां मित्राणां च नृपात्मजः ॥

- (आ) Kpr 9.373, KāP 296.3-4, Amd 222. 592.

This son of the king holds all the sciences in his heart, and discourses on them with learned men ; and he is the power-giver of friends, and of enemies the power-killer. (G. Jhā’s translation).

2673\*

अयं सेनोत्तंसः करकृतकृपाणो रणभुवि  
द्विषद्भूमिपालाः किमपसरत प्राणकृपणाः ।  
किमभ्यर्थ्यः पृथ्वीधरकुहरवासोऽद्य भवतां  
न किं हृद्या विद्याधरनगरनीलोत्पलदृशः ॥

- (आ) Skm (Skm [B] 1472, Skm [POS] 3. 21.2).

Śikhariṇī metre.

One is an ornament to the army [is highly thought of] if one holds the sword in hand in the field of battle. Ye, enemy kings, why run away to save your lives ? Is residence in a mountain-cave to be sought by you ? Are not the lily-eyed damsels of the demi-gods in the city of the Vidyādhara-s covetable [the prize to those who bravely fight and fall] ? (A. A. R.).

2674\*

अयं स्निग्धश्यामो य इह विहरत्यम्बुजवने  
विनिद्रे व्यागुञ्जन्मधुप इति तं जल्पतु जनः ।  
अहं शङ्के 'पङ्केरुहकुहरवासन्यसनिनीं  
अियं भृङ्गच्छद्मा मुररिपुरुषेतो रमयितुम् ॥

(आ) ŚP 3960, Any 84. 71, SuMuñ 156.  
17-20.

(a) नीलस्निग्धो [स्नि°] Any.

(b) विलोचो Any ; जल्पति Any.

(c) °वासे व्यस° Any.

Śikhariṇī metre.

Let the people prattle that this being, glossy and dark, who hums merrily and sports in the bed of full blown lotuses is only a bee [a drinker of honey]. I suspect that it is the enemy of Mura who has come over here to sport with Lakṣmī ever eager to stay in the interior of lotus-flowers, under the guise of a bee. (A. A. R.).

2675\*

अयं स्वभावः स्वत एव यत् पर-  
श्रमापनोदप्रवणं महात्मनाम् ।  
सुधांशुरेष स्वयमर्ककर्कश-  
प्रभामितप्तामवति क्षिति किल ॥

(अ) Śaṅkarācārya's Vivekacūḍāmaṇi 38  
(in some texts 40).

(आ) SRRU 746, SR 49. 176, SSB 307.  
181.

(d) क्षिति SRRU.

Vaiśāstha metre.

It is the very nature of the magnanimous to move of their own accord towards removing other's troubles. Here, for instance, is the moon who, as everybody knows, voluntarily save the earth parched by the flaming rays of the sun. (Swami Madhavananda's translation),

2676

अयं स्वार्थः परार्थोऽयम् इत्येवं वा न कल्पयेत् ।  
विबुधा नैव मन्यन्ते स्वं परं वा पृथक् पृथक् ।  
नियुञ्जीत परस्वार्थे प्रोत्सहेत स्वकर्मणि ॥  
(इ) NM (T) 4.1.

Endeavouring for one's own interest one will not think of the interest of others ; but the wise never performs in that manner ; devote yourself in good of others ! (S. Pathak's translation).

2677

अयं हि तीव्रेण जगन्ति तेजसा  
प्रताप्य भासां पतिरस्तमागतः ।  
प्रतापमात्रोपनता विभूतयश्च  
चिरं न तिष्ठन्ति परोपतापिनाम् ॥

(आ) VS 1905 (a. Śaṅkaragaṇa).

Vaiśāstha metre.

This lord of effulgence [the sun god] having tortured the worlds with very hot rays has come to the end of his tether [the setting hill where he will be blotted out]. The prosperity, acquired by push, of those who torment others does not last for a length of time. (A. A. R.).

2678

अयं हि देहिनो देहो द्रव्यज्ञानक्रियात्मकः ।  
देहिनो विविधक्लेश- संतापकृदुदाहृतः ॥

(अ) BhPn 6.15.25.

It is said that the bodies of corporal beings, which are made up of matter, intellect, and action, are the springs of all their troubles and anxieties. (J.M. Sanyal's translation).

2679

अयं हि प्रथमो रागः समस्तजनरञ्जने ।  
यस्य नास्ति द्वितीयोऽपि स कथं पञ्चमो भवेत् ॥  
(अ) Nalacampū 6.46.

(आ) JS 393.64 (a. Trivikramabbatta).

The first *rāga* [love or : melody] is indeed pleasing to all. How can it become the fifth when it has not a second ? [the *pañcama-rāga* being highly thought of]. (A. A. R.).

2680

अयःपिण्ड इवोत्तप्ते खलानां हृदये क्षणात् ।  
पतिता अपि नैक्ष्यन्ते गुणास्तोयकणा इव ॥

(आ) ŚP 366, SH 753, SR 54. 17, SSB 315 18, IS 547, SRK 28.69 (a. ŚP).

(c) इव [अपि] IS ; एव SRK, Böhtlingk's *Chrestomatie*, IS (*Zweiter Nachtrag*) ; नैक्ष्यन्ति [ने°] SH, SRK, IS (*Zweiter Nachtrag*).

Merits though induced into the heart of the wicked disappear in no time, as water drops on heated iron. (A. A. R.).

अयज्ञाङ्गम् see No 118.

2681\*\*

अयथाविहितानां यन्  
मनोज्ञतासंपादौ न स्तः ।  
कथयाम्यतस्तरूपां

रोपविधानं यथोद्दिष्टम् ॥

(आ) ŚP 2138.

Āryā-upagiti metre.

If things are done haphazardly the result will not be pleasing and prosperous. Hence I shall deal with the culture of trees as according to the best authorities. (A. A. R.).

2682\*\*

अयने विषुवे चैव षडशीतिमुखेषु च ।  
चन्द्रसूर्योपरारगे च दत्तमक्षयमश्नुते ॥

(आ) MBh (MBh [Bh] 3. App. 21 A. 1. 260-1, MBh [R] 3.199.125, MBh [C] 3.13476).

(इ) SS (OJ) 189.

(a) अयनेषु च यद्दत्तं SS (OJ).

(b) शदाक्षितिमुखेषु SS (OJ) (var.).

(d) विषुवे च तदक्षयम् SS (OJ).

A gift also that is made while the sun is on the solstitial points, one again that is made on the last day of the sun's path, through<sup>1</sup> Libra, Aries, Gemini, Virgo and Pisces, a gift again during eclipses of the Moon and the Sun, produce merit that is inexhaustible. (P.C. Roy's translation).

1. Four signs, i. e. [should be Sagittarius, Gemini, Virgo and Pisces].

अयनेषु च यद्दत्तं see No. 2682.

अयन्निजः परो वेति see No. 2644.

2683\*

अयमक्षुण्णकान्तश्रीर् अघरो हरिणीदृशः ।  
प्रवालपद्मरागादेर् उपरि प्रतिगर्जति ॥

(आ) Skm (Skm [B] 831, [POS] 2. 72. 1)  
(a. Dharmāśokadatta).

These lips of the gazelle-eyed damsel with their radiance never eclipsed, are ever triumphant [roars against] over corals, rubies and such other things. (A. A. R.).

2684\*

अयमङ्कुरभाव एव तावत्  
कुचयोः कर्षति लोकलोचनानि ।  
इतरेतरपीडनीमवस्थां

गतयोः श्रीरनयोः कथं भवित्री ॥

(आ) ŚP 3272, SH 1706, and 1841, SR 255.14 (a. ŚP), SSB 65.16.

(c) °पीडनाम° ŚP.

(d) श्री° om SH 1706.

Aupacchandāsika metre.

Even while in the budding state the breasts draw the eyes of all. If crushing each other they swell how will their beauty be ? (A. A. R.).

2685\*

अयमतिजरठाः प्रकामगुर्वीर्

अलघुविलम्बिपयोधरोपरुद्धाः ।

सततमसुमतामगम्यरूपाः

परिणतदिवकरिकास्तटीविभति ॥

(अ) Śiś 4.29.

(आ) Kuv ad 26.65 (p. 80). SR 140. 1  
(a. Śiś.), SSB 457.32, Alm 47.

(d) परिणत °Alm (*contra metrum*).

Puṣpitaḡrā metre.

This (mountain) bears [i.e. has] slopes that are very hard [or : old] and exceedingly large [or : exceedingly heavy on account of fatness], that are covered with large and hanging clouds or : who are impeded by large and hanging breasts ], that are always inaccessible to living beings (whose) bodies are always unfit to be approached (for cohabitation), and that have on the elephants of the quarters who give side-blows with their tusks [or : who have the marks of bites and wounds by fingernails turned into scars ]. (M. S. Bhandare's translation).

2686\*

अयमपरलतायाः सावरं हन्त पीत्वा

मधु मम मकरदं पातुमायाति मृङ्गः ।

इति मनसि विषादं मल्लिके मा कुरु त्वं

वत् वद मधुपानां मानसे को विवेकः ॥

(अ) Janśṛṅg 74.

Mālinī metre.

“This bee, alas ! having tasted the honey of another blossoming creeper with all gusts now comes to me to drink of my honey” —may you not, O Jasmine, take this to heart. Indeed, tell me what discrimination there is in the minds of those addicted to *madhu* [wine or : honey]. (A. A. R.).

2687\*

अयमपि खरयोपित्कर्णकाषायभीषद्

विद्युमरतिभिरोणजिर्जरोपान्तमचिः ।

मदकलकलविङ्कीकाकुनान्दीकरेभ्यः

क्षितिरुहशिखरेभ्यो भानुमानुच्चिनोति ॥

(आ) SR 295.55, SSB 136.58.

Mālinī metre.

This (setting) sun gathers up the last rays, ruddy like the ears of a she-ass, with edges slightly touched by gathering darkness, from tops of trees that recite benedictory prayers (of bon voyage) by the chirpings of sparrows that are sweet voiced due to intoxication. (A. A. R.).

2688\*

अयमपि पुरुहलप्रेयसीमूर्ध्न पूर्णः

कलश इव सुधांशुः साधुल्लालसीति ।

मदनविजययात्राकालविज्ञापनाय

स्फुरति जलधिमध्ये ताम्रपात्रीव भानुः ॥

(आ) SR 295.58, SSB 136.61, RJ 1088.

(a) भवभूतः [पु°] RJ.

Mālinī metre.

This moon [the nectar-rayed one] shines bright like a golden vessel of auspiciousness at the top of the eastern quarter [beloved of Indra]. The sun is throbbing in the midst of the sea like a copper plate to give advance news of the time of the victorious march of the god of love. (A. A. R.).

2689\*

अयमभिनवभेषयामलोत्तुङ्गसानुर्

मदमुखरमयूरीमुक्तसंसक्तकेकः ।

शकुनिशवलनीडानोकहस्तिःघवर्ष्मा

वितरति बृहदश्मा पर्वतः प्रीतिमक्ष्णोः ॥

(अ) Mālatī 9.5.

(आ) Alm 48, SR 140.2 (a. Mālatī), SSB 457.33 (a. Māgha [?]), Sar 5.101 (p. 605).

Mālinī metre.

Here gives delight to the eyes the mountain Brhadaśman with (its) high peaks darkened by the fresh clouds, where are (to be heard) mingled notes uttered by the pea-hens noisy through intoxication [or : passion], (and) the region whereof is attractive with the trees possessing variegated nests of birds. (R.D. Karmarkar's translation).

2690\*

अयममृतनिधानं नायकोऽप्योषधीनाम्

अमृतमयशरीरः कान्तियुक्तोऽपि चन्द्रः ।

भवति विगतरश्मिमण्डलं प्राप्य भानोः

परसदननिविष्ट को लघुत्वं न याति ॥

(अ) Cr 81 (CV 15.14, CPS 330 34), Śts 1-4. (Cf. No. 2691).

(आ) VS 576, SuM 7.9, SR 96.4 (a. VS), SSB 382.4, SRK 75.1 (a. Kalpataru), IS 551 and 1168, Pr 363, SRH 1.94, Sama 1 अ 112 Any 9.73.

(a) उडुगणपरिवारो (उडि° or तडु°) नायकोऽप्योषधीनाम् (ऽप्योष°) Śts, VS, SR, SSB, SuM, SRK, SRH, Any; °निधानश्चग्रमो° CV (var.); °निघनो CV (var.), SRH, Sama; °निघनः Cr (var.); ओषधीनाम् (°नम् IS 1168) CV (var.), CPS, Sama (Cf. No. 2691).

(b) °शरीरं CV (var.); कान्तियुक्तोऽपि IS.

(c) तदपि मलिनयतोमण्डलं Śts (var.); विकल-मूर्तिमण्डलं Śts, SuM, Any; विकलरश्मिः मण्डलं IS; विगतरश्मिमण्डलं IS; विगतर-रश्मिमण्डल CV (var.); भानो SRH.

(d) परसदननिविष्टः Śts (var.); परसदनमुपेति (°तः) IS; परसदननिविष्टः CV (var.); को न घत्ते (यातो or याति) लघुत्वं Śts, SuM (but B in SuM as above), Any.

Mālini metre.

O people, behold, that moon is the abode of nectar and the god of all

medicinal virtues. But even he, though immortal like nectar and resplendent in form loses his virtues when he repairs to the home of the sun; how then will not an ordinary man be disgraced by going to live at the house of another. (K. Raghunathji's translation).

2691

अयममृतनिधानं नायकोऽप्योषधीनां

शतभिषगनुयातः शंभुसूधवितंसः ।

विरहयति न चैनं राजयक्षा शशाङ्कं

हतविधिपरिपाकः केन वा लङ्घनीयः ॥

(अ) BhŚ 209 and 419. Cf. No. 2690.

(आ) SR 93.84 (a. (BhŚ), SSB 377.92, SH 1439, IS 1168, Subh 130, SA 31.4, ST 25.6, Vidy 249, SK 3.14, SN 879, SSD 4f 3a, and 2f 144a, SUM 7.9, Sama 2 प 12.

(a) उडुगणपरिवारो (उडि°) [अ°] BhŚ 419, SH; स्वयम् [अयम्] BhŚ (var.); ओषधीनां BhŚ (var.); यः सुधायाः BhŚ 419, SH.

(b) °सूधोऽवितंसः BhŚ (var.), SR SSB; अमृतमयशरीरः (°री) कान्तियुक्तोऽपि चन्द्रः BhŚ (var.). (Cf. No. 2690 and Sama).

(c) भवति (or त°) विगतरश्मिमण्डलं (विकलर°) प्राप्य भानोः BhŚ (var.); (cf. No. 2690 and Sama); विहरयति or तदपि च or विसृजति न or म्लपयति च or परिहरति BhŚ (var.); यदेनं or वियुक्ते or हि चैनं or तथैनं BhŚ (var.).

(d) परसदननिविष्टः को लघुत्वं न याति BhŚ (var.); (cf. No. 2690 and Sama); परसदनमुपेतः को न यातो लघुत्वम् BhŚ 419 (var.), SH.

Mālini metre.

Consumption (waning) never leaves the moon, though the abode of nectar and the lord of medicinal herbs, attended by *śaṭabhiṣak*<sup>1</sup> and the crest-



jewel of Lord Śiva. Who can overcome the dictates of cruel fate ? (A. A. R.).

1. A hundred physicians : the twenty-fourth lunar mansion.

2692\*

अयमयमसावाकर्ष्यारात् प्रतिद्विपडिण्डिमं

मदकलुषिते नेत्रे मार्जन्नुदस्तकरार्गलः ।

अगणितसृणिः क्रोधस्तब्धायतश्रुतिपल्लवः

प्रविशति नृपस्यान्तःकक्षां जवादरिमुद्गरः ॥

- (अ) Skm (Skm [B] 1489, Skm [POS] 3. 24. 4) (a. Viriñca).

Hariñ metre.

This elephant, a hammer to destroy the enemies, having heard the distant sound of tabors struck from the back of the enemy's elephant, wiped his eyes covered with rut and freeing himself from the fetters of his legs and unmindful of the goad, with ears steady due to fury, enters the inner courtyard of the palace. (A. A. R.).

2693\*

अयमयोगिवधूवघपातकंर्

अमिमवाप्य दिवः खलु पात्यते ।

शित्तिनिशादृषवि स्फुटदुत्पत्त-

कणगणाधिकतारकिताम्बरः ॥

- (अ) Naiṣ 4.49.

Drutavilambita metre.

Verily this moon, on account of the sin of killing women separated from their lovers is, after being whirled round, flung from heaven on the rock of the dark night, while the sparks bursting forth and flying upwards make the sky richer in stars. (K.K. Handiqui's translation).

2694\*

अयमरविवरेभ्यश्चातकंनिषपतद्भिर्

हरिभिरचिरभासां तेजसा चानुलिप्तैः ।

गतमुपरि घनानां वारिरिर्भोदराणां

पिथुनयति रथस्तं शीकरभिलन्नेमिः ॥

- (अ) Śāk 7.7. (Cf. A Scharpé's Kālidāsa-Lexicon I. 1; p. 94).

- (आ) JS 357.3 (a. Kālidāsa).

- (a) अगवि°[अरवि°]Śāk (var.); अरवि°[अरवि°] Śāk (var.).

- (b) अचिरभासां Śāk (D) (printing error).

- (d) रणस् [रथस्] Śāk (var.); ते [तं] Śāk (var.), JS; सीक° Śāk (var.).

Mālinī metre.

The car itself instructs me ; we are moving/o'er pregnant clouds, surcharged with rain ; below us/I see the moisture-loving *catakas*/in sportive flight dart through the spokes ; the steeds/of Indra glisten with the lightning's flash ;/ and a thick mist bedews the circling wheels. (Sir Monier Monier-William's translation).

2695\*

अयमलघुविसारिस्फारिजिह्वाकलापो

ज्वलति यदि न मध्ये वाडवो हव्यवाहः ।

मुहुरुपचितसारो वारिभिर्निम्नगानां

त्रिभुवनमपि किं न प्लावयत्यम्बुराशिः ॥

- (आ) Skm (Skm [B] 1700, Skm [POS] 4. 12.5) (a. Dharmapāla).

- (a) °स्फार° Skm (POS).

Mālinī metre.

If the submarine fire were not there to burn with its tongues of flame spreading all round, will not this ocean inundate all the three worlds with its waters frequently increased by the rivers ? (A. A. R.).

2696\*

अयमवसरः सरस्ते

सलिलैरुपकर्तुंमथिनामनिशम् ।

इदमपि च सुलभमभो

भवति पुरा जलघराभ्युदये ॥

- (अ) PrC 46.

(आ) Purātana-prabandha-saṅgraha (SJS 2) 339, ŚP 1128 (a Vallabhadeva), JS 103.1 (a. Vallabhadeva), SR 219.2 (a. VS<sup>1</sup>), SSB 604.3(a. Vallabhadeva), RJ 277, SRK 197.2 (a. ŚP), IS 553, Subh 109, Any 103.84, SuM 5.13.

(a) अयमवसर IS; अस्ते IS.

(b) सल्लि<sup>०</sup> JS; शल्लि<sup>०</sup> JS; उपभक्तुंमर्थिता-निशा IS.

(c) इदमसुलभं चाम्भो SR, SSB; इदमयि IS; च om. PrC, Purāta<sup>०</sup> (contra metrum); तदिदयति [इं च] SRK; सुलभं चाम्भो (°भयम्भो)[च सु<sup>०</sup>]SuM (contra metrum); सुलभं IS.

(d) भविता जलपूर्णं जं SRK (contra metrum); पुनर् [पु<sup>०</sup>] ŚP; परा IS; जलाम्युदये Purāta<sup>०</sup> (contra metrum); जलधरोभ्युदये IS.

1. instead of ŚP.

Āryā metre. (In SRK Āryā-gīti metre).

This is the time, O lake, when you should benefit the needs of thirsty travellers with your waters. Shortly there will come to you plenty of water (to make good the loss) when the clouds arise (A. A. R.).

2697

अयमवसर उपकृतये

प्रकृतिचला यावदस्ति संपदियम् ।

त्रिपदि सदाभ्युदयिन्यां

पुनरुपकर्तुं

कुतोऽवसरः ॥

(आ) RT (all editions) 536.

(आ) IS 552.

(c) समाभ्यु<sup>०</sup> RT (var.).

Āryā metre.

This is the time for granting benefits, while fortune, fickle by nature, is present. Why should there be again time for benefits, while misfortune is always imminent? (M. A. Stein's translation).

2698

अयमविचारितचारुतया

संसारो भाति रमणीयः ।

अत्र पुनः परमार्थदृशां

न किमपि सारमणीयः ॥

(आ) Śānt 2.1.

(आ) Śatakāvalī 26.29, SR 89.4, SSB 371.5, IS 554.

(a) अयम् om. Śatakāv., Śānt. (var.) (improves metre).

(c) °दृशा Śānt (var.), SR, SSB.

(d) न om. Śānt (var.); न किं tr. Śānt (var.); सारमणीयः or सामवनीयः or साररमणीयः or सारो रमणीयः Śānt (var.).

Dohā metre (cf. Śānt [Sch]; p. 103, note to II. 1)<sup>1</sup>.

1. If अयम्, as suggested by Schönfeld, could be deleted in *d* the metre (Āryā-upagīti) could be partly restored.

Worldly life appears to be glittering and charming to those who are devoid of discriminating thought. To those thinking souls who understand the reality it has not even an iota of worth in it. (A. A. R.)

2699\*

अयमसौ गगनाङ्गणदीपकस्

तरलकालभुजंगशिखामणिः ।

क्षणविद्वम्बितवाडवविग्रहः

पतति वारिनिधौ विधुरो रविः ॥

(आ) SR 294.43, SSB 135.45.

Drutavilambita metre.

The sun, the lamp illuminating the threshold of the sky, the crest-gem of the serpent of fickle time, resembling for a moment the submarine fire, now falls [sets] helpless into the ocean. (A. A. R.).

2700\*

अयमसौ भगवानुत पाण्डवः

स्थितमवाङ्मुनिना शशिमौलिना ।

समधिखुडमजेन नु जिष्णुना

त्विदिति वेगवशान्मुमुहे गणैः ॥

(अ) Kir 18.9.

(आ) Amd 247.685, Sar 3.124 (p. 371).

(c) °खुडमनेन तु Amd.

(d) स्यादिति Amd.

Drutavilambita metre.

Is this the lord Śiva or the Pāṇḍava prince Arjuna ? Who has fallen down, the sage Arjuna or the moon-crested lord ? Who has now come up (scoring a victory), the unborn [Śiva] or the ever victorious Arjuna ? Thus were the *gaṇa-s*, the followers of Śiva confounded by the speed (with which the fight between the two took place); (A. A. R.).

2701\*

अयमहो रजनीचरकेसरी

गिरिदरीशयनान् सहस्रोत्थितः ।

तिमिरवारणकुम्भविदारणोच्-

छ्वलितरक्तभरैरिव लोहितः ॥

(आ) Vidy 456 (a. Lakhimāṭhakkurājñī).

Drutavilambita metre.

The lion of the moon has suddenly risen from his resting place in the cave of the mountain. He is red in colour as if smeared with the blood, by tearing up the fore-head of the elephant in the form of darkness; (A. A. R.).

2702\*

अयमात्मा स्वयं साक्षाद् गुणरत्नमहार्णवः ।

सर्वज्ञः सर्वदक् सार्वः परमेष्ठी निरञ्जनः ॥

(अ) Jñānārṇava Pṛ 220.

MS II. 23

(आ) SSap 346.

He is the god Brahmā come in person, the great ocean of the gems of virtues, the omniscient, the all-seeing, the Sārva, the great spiritual teacher, and free from all stain. (A. A. R.).

2703\*

अयमान्दोलितप्रौढ-

चन्दनद्रुमपल्लवः ।

उत्पादयति सर्वस्य

प्रीतिं मलयमारुतः ॥

(अ) KāD 2.236.

(आ) Sar 3.19 (p. 321), AA ad 5.32 (p. 41), IS 555.

(a) आन्दोलिताप्रौढ° KāD (var.).

(c) लोकस्य [स°] KāD (var.), AA.

(d) दक्षिणमारुतः KāD (var.), AA.

This southern Malaya breeze sways the tendrils of well-grown sandal trees and (thus fragrant) produces joy in all. (A. A. R.).

2704\*

अयमालोहितच्छायो

मदेन मुखचन्द्रमाः ।

संनद्धोदयरगस्य

चन्द्रस्य प्रतिगर्जति ॥

(अ) KāD 2.89.

(आ) IS 556.

(d) मुखस्य [च°] KāD (var.).

This moon-face with ruddy brilliance due to the influence of wine rivals [roars back against] the moon who is red at the time of rise. [or : red in the face due to wine he roars at the lover who is passionate and prosperous]. (A. A. R.).

2705\*

अयमिह मुग्धो मधुपः

परिहृतसहकारमञ्जरीपुञ्जः ।

असरलमरसमसारं

शाखोटकविटपमनुसरति ॥

(आ) Skm (Skm [B] 1793, Skm [POS] 4. 31.3), AB 550.

Āryā metre.

This bee, in all its delusion, abandons the cluster of (honey-laden) mango blossoms, and pursues [flies after] the *śakhotaka*-tree which is worthless, tasteless and crooked in shape. (A. A. R.).

2706\*

अयमुदयति कोकीशोकशल्पमंयूखैः  
शतमखपुरनारीनेत्रगण्डूषपेयः ।  
उदयगिरिमृगेन्द्रोद्गारभिम्राड्करङ्कु-  
श्वणरुधिरघारापाटलः पार्वणेन्दुः ॥

(आ) Skm (Skm [B] 1216, Skm [POS] 2. 149.1) (a. Madhu).

(b) षतमुख° Skm (POS).

Mālinī metre.

The moon of the full moon night rises with its rays painful to the female *cakravāka* pleasing like a mouthful of wine to the eyes of the queen of the eastern quarter, and rendered all red, as if with the streams of blood from the ears of the deer wounded by the lion who lurked in the rising hill. (A. A. R.).

2707\*

अयमुदयति चन्द्रश्चन्द्रिकाघोतविश्वः  
परिणतविमलिन्नि व्योम्नि कर्पूरगौरः ।  
ऋजुरजतशलाकास्पधिभिर्यस्य पादैर्  
जगदमलमृणालीपञ्जरस्थं विभाति ॥

(आ) SR 301.76, 3SB 147.79.

Mālinī metre.

Here rises the moon bathing the universe with light white like camphor in the highly pure sky, by whose rays, rivalling pure silver wires, the world appears to be in a cage of pure lotus-stalks. (A. A. R.).

2708\*

अयमुदयति चन्द्रो वारिधेरम्बुगर्भाद्  
अमृतकणकरालैरंशुभिर्दीप्यमानः ।  
सृजगशयनवक्षोहर्म्यदेशे ललन्त्या  
वदनमिव यदुच्छ्रोत्तानितं विश्वमातुः ॥

(आ) SR 301.75, SSB 147.78.

(c) लसन्त्या SSB.

Mālinī metre.

Here rises the moon from the midst of the sea resplendent with rays dripping drops of nectar ; it looks like the face of the mother of the universe resting comfortably on the broad chest of Viṣṇu (whose bed consisted of the serpent lord Śeṣa) and which face had just looked up, as if by chance. (A. A. R.).

2709\*

अयमुदयति मुद्रामञ्जनः पद्मिनीनाम्  
उदयगिरिबनालीवालमन्दारपुष्पम् ।  
विरहविधुरकोकद्वन्द्ववन्दुर्विभिन्दन्  
कुपितकपिकपोलक्रोडताम्रस्तमांसि ॥

(आ) ŚP 3738, SkV 979 (a. Yogeśvara), Skm (Skm [B] 1186, Skm [POS] 2. 143. 1) (a. Yogeśvara), Prasanna 49a (a. Vidyā), Vidy 832 (a. Yogeśvara), SR 327. 10(a. ŚP), SSB 190.10, (cf. Kav p. 77), Amd 194 517, Sar 1.100 (p. 74) and 2. 29 (p. 158), Alkeś 22.14.18, Sāh 9 cd 629.

(c) °धुरचक्रद्व° Alkeś ; °द्वन्द्ववच्च° Prasanna.

(d) °क्रोड° [°क्रोड°] SkV.

Mālinī metre.

The sun rises, breaking the seal of lotuses, / a coral-tree flower in the woods of the Eastern Hill ; / friend to the sheldrake and its mate who have pined in separation, / but irate at the darkness which he drives away, / red as the cheek

of an angry ape. (D.H.H. Ingalls's translation).

2710\*

अयमुदयमहीध्रघातुरागैर्

अरुणकरारुणिताम्बराभिरामः ।

वितरसि न दृशौ कृशाङ्गि ताराम्

इव चिचि चन्वितुमिन्दुरभ्युपैति ॥

(आ) Skm ( Skm [B] 405, Skm [POS] 1. 81.5) (a. Haridatta), AB 547.

(d) अभ्युदेति [अभ्युपैति] Skm (POS).

Puṣpitāgrā metre.

This moon, charming with the *ambara* [garment or : sky], reddened by the hand like rays which are ruddy by the colour of the minerals in the rising hill, approaches as if to bow to Tārā [his preceptor's wife] in the sky; but you, slim lady, do not cast your eyes in the sky (as if to fill it with stars). (A. A. R.).

2711\*

अयमुदयमहीभृन्मूर्ध्नि पाणिं गृहीत्वा

विवसपतिरहौषीदिन्दुपादान् हवीषि ।

अरुणकिरणवह्नौ कन्यका पौरुहती

हरिदपि किमकार्षीत् तारकालाजहोमम् ॥

(आ) Pad 61.12 (a. Bhānukara), SR 323. 31, SSB 184.31, RJ 1162.

Mālinī metre.

The sun [the lord of day] offered the oblation of the rays of the moon with his hand [rays] resting on the top of the rising mountain. Did the bride of the eastern quarter (at the same time) throw handful of parched rice in the form of stars as oblation in the fire of the red rays of the sun? (A. A. R.).

2712\*

अयमुदितो हिमरश्मिर्

ननितावदनस्य कीदृशः सवृशः ।

नीलाविकोपलम्भः

स्फुरति प्रत्यक्षतः कस्य ॥

(आ) SR 196.12, SSB 550.11.

Āryā metre.

The moon [the cool-rayed one] has risen, but how does it resemble the damsel's face? In whom does the black spot really shine? [in the moon or the face darkened by anger?] (A. A. R.).

2713\*

अयमुपगतकृष्णः कृष्णसाराक्षिपातैर्

यमकृ (विकसि ?) तनवनीलाम्भोजवक्त्रश्चकास्ति ।

जलयुवतिकुचानुप्रासितोत्तुङ्गकुम्भ-

स्थलमदकलगर्जशीरनागस्तटाकः ॥

(आ) JS 375.5 (a. Madana).

(a) तृष्ण° [कृष्ण°] JS (var.).

Mālinī metre.

This lake is rendered blue in colour by the glances of the spotted deer, and shines with its face of blue lotuses in full bloom; and it resounds with the trumpets of the water elephants, that are pleasing to the ear with their indistinct sweetness, and they look like the swelling breasts of young ladies enjoying water sports. (A. A. R.).

2714\*

अयमुषसि विनिद्राविडोतुङ्गपीन-

स्तनपरिसरसान्द्रस्वेदविन्दूपमवी ।

श्रुतमलयजवृक्षक्षोरसौरभ्यसभ्यो

वहति सखि भुजङ्गीभुक्तशेषः समीरः ॥

(आ) SkV 1144, Skm (Skm [B] 456, Skm [POS] 1.92.1).

(a) °विडोपीनतुङ्ग Skm.

(c) श्रुतमल° [स्रु°] SkV (var.), Skm (var.); °रम्यो [°सम्यो] Skm (var.).

Mālinī metre.

This breeze, my friend, has dried the drops of sweat/on full and lofty breasts/of wakeful southern damsels/ and now, as much as serpent maids have left us from their feast, / it blows at dawn most soft and redolent/of milk exuded from the sandalwood. (D.H.H. Ingalls's translation).

2715\*

अयमेकपदे तथा त्रियोगः

प्रियया चोपनतः सुदुःसहो मे ।

नवचारिधरोदयावहोभिर्

भवितव्यं च निरातपत्वरम्यैः ॥

(अ) Vik 4.10. (Cf. A. Scharpé's Kalidāsa-Lexicon I. 2; p. 99).

(आ) Kpr 10. 511, Dhv (HSS 66) p. 335. 12-3, KaP 365.13-4, AR 201. 3-4, ARJ 185.5-6.

(b) दुःसहो Vik (var.); °तो ऽतिदुःसहो Vik (var.), AR.

(c) °दयैर् [°दयाद्] Vik (var.).

(d) निरातपत्र° or निरातपद्वि° Vik (var.).

Aupacchandāsika metre.

This, the separation from my beloved, suddenly brought about; and the days are sure to be lovely on account of the absence of heat, owing to the rising of fresh clouds. (G. Jhā's translation in Kpr ).

2716\*

अयनेकोऽहमेकेति ज्ञानं तत्संगमे न मे ।

राग एवाधिकस्तत्र हरिद्राचूर्णयोरिव ॥

(आ) JS 198 13.

Never does the idea arise in me that he is one and I am another, when I am in his company. Love is all supreme, as the golden colour is supreme in turmeric powder (where colour alone is seen, and the powder ignored). (A. A. R.).

2717

अयमेव परो घर्मो ह्ययमेव परं तपः ।  
पतिशुश्रूषणं यत्र तत् स्त्रीणां स्वर्गहेतुकम् ॥

(अ) Śto Intr. ३2(p. 324.18-9). Cf. Mn 5. 155-6.

(c) शिश्रूषणं° Śto (var.).

(d) स्त्रीणां हि [तत् स्त्री°] Śto (var.).

This is the supreme duty, this the supreme penance, where the wife waits on the husband wholeheartedly, that paves the way to heaven in the case of women. (A. A. R.).

अयमेवरूपस see No. 2057.

2718

अयशः प्राप्यते येन येन चाधोगतिर्भवेत् ।  
स्वार्थाच्च अश्यते येन तत् कर्म न समाचरेत् ॥

(अ) P (PP 2.95, Pts 2.108, PtsK 2.116, PM 2.34). Cf. No. 1950 and JSAIL 20.42.

(आ) SR 16553.1 (a. P), SSB 497.531, IS 558.

(b) चापगतिर् Pts, SR, SSB.

(c) स्वर्गाच्च Pts, PtsK, SR, SSB.

A deed that brings dishonour, / whereby a man must fall, / that causes disadvantage, / don't do it—that is all. (A.W. Ryder's translation).

2719

अयशस्यम् अनापुष्यं परदारामिमर्षानम् ।  
अर्थक्षयकरं घोरं पापस्य च पुनर्भवम् ॥

(अ) R (R [Bar] did not appear yet, R[R] 6.9.15, R [B] 6.9.15).

Adultery with a wedded woman not only shortens one's life and brings on shame and ruin, but also leads one to the committal of fresh crimes. (T.S. Raghavacharya's translation).

2720

अयशोभिदुरालोके कोपघामरणादृते ।  
अयशोभिदुरा लोके कोपघा मरणादृते ॥

(अ) Śiś 19.58.

(आ) Amd 218.582.

When the great who are fortunate and unapproachable due to brilliance get angry and seek battle, what other remedy is there to wipe off the infamy (of rebellion against the master) except death ? (A. A. R.).

2721

अयश्चणकचर्वणं कणिकणामणोः कर्वणं  
करेण गिरितोलनं जलनिधेः पदा लङ्घनम् ।  
प्रसुप्तहरिबोधनं निशितखड्गसंस्पर्शनं  
कदाचिदखिलं भवेन्न च शठाद्धनस्यार्जनम् ॥

(आ) SR 72.58, SSB 343.58, SRK 245.35  
(a. Sphuṭaśloka), IS 7677.

Ṙṥthvī metre

One may chew pieces of iron as if they were chick-peas, draw out the jewel from the hood of a serpent, weigh a mountain in the hand, cross the sea on foot, awaken a sleeping lion or touch the sharp edge of a sword—such things may all perchance happen, but money from the wicked—never. (A. A. R.).

2722\*\*

अयस्तु काकतुण्डेन चर्मं आरामुखेन हि ।  
मृत्पिण्डं च घटं चैव विध्येत् सूचीमुखेन हि ॥

(आ) ŚP 1862.

One should pierce an iron sheet by a *kakatuṇḍa* [a special arrow-head], leather by a shoe-maker's awl, clod of earth and mud-pots by the sharp end of a needle. (A. A. R.).

2723

अयाचतः सीदतश्च सर्वोपायैनिमन्त्रय ।  
आनुशंस्यं परो धर्मो स्याचते यत् प्रदीयते ॥

(इ) SS (OJ) 198.

(b) सर्वो° SS(OJ) ; °नियन्तव्यः SS (OJ); °निमन्तु य or °न्निपन्तुय or °न्निमन्तु य SS (OJ) (var.).

(c) धर्मो SS (OJ).

By all means help the depressed, particularly when they are too sensitive to invite [to give help]. Kindliness and aiding the non-asking ones is the noblest *dharma*. (Raghu Vira's translation).

2724

अयाचितः सुखं दत्ते याचितश्च न यच्छति ।  
सर्वस्वं चापि हरते विधिरुच्छृङ्खलो नृणाम् ॥

(अ) Bhaminivilāsa 1.121 (in Paṇḍitarāja-Kāvyaśaṁgraha).

(आ) SR 91.18, SSB 374.18.

The all powerful fate of men (who is ever unfettered) gives wealth freely when unasked and denies the same when requested ; it may even take away his all. (A. A. R.).

2725\*

अयाचितारं नहि देवदेवम्  
अद्रिः सुतां ग्राहयितुं शशाक ।  
अभ्यर्थनाभङ्गभयेन साधुर्  
माध्यस्थमिष्टेऽप्यवलम्बतेऽर्थे ॥

(अ) Kum 1.52 (in some texts 1.53). (Cf. A. Scharpé's *Kālidāsa-Lexicon* I. 3 ; p. 25).

(आ) VyVi 53.18-9, Alm 49.

(a) देवमद्रिः [दे°] Kum (var.), VyVi.

(c) सुतां प्रतिग्रह° Kum (var.), VyVi.

(d) माध्यस्थ्यम् Kum (var.), VyVi, Alm.

Upajāti metre (Upendravajrā and Indravajrā).

The mountain<sup>1</sup> dared not make the God of god who did not solicit her<sup>2</sup>,

accept daughter [her]; a wise man resorts to indifference even with reference to a desired object, through fear of a refusal of (his) request. (R.D. Karmarkar's translation).

1. Himālaya.

2. Pūrvaṭi.

2726

अयाचितो मया लब्धो मत्प्रेषितः पुनर्गतः ।  
यद्वागतस्तत्र गतस् तत्र का परिदेवना ॥

(अ) GP 1. 113. 44, Cr. 1181 (CRCa II 42).

(a) लब्धस् GP (GPy as above); लब्ध CRCa II.

(b) अपेक्षितः Cr; मत्प्रेषितः GPy.

(c) अत्र° CRCa II.

(d) परिदेवता CRCa II; परिदेवना Cr.

If was obtained when not asked for, it disappeared when sent by me; it has gone whence it had come, why then worry about it?

2727

अयाच्यं चैव याचन्ते ऽभोज्यान् व्याहारयन्ति च ।  
उत्फोचैर्वञ्चनाभिश्च कार्याणि घ्नन्ति चास्यति ॥

(अ) MBh (Bh) 12.56. 50cd+12 56. 51cd.

(आ) SRHt 88.3 (a. MBh), SSSN 73.3.

(d) कार्याण्यनुविहन्ति च MBh; चास्य ते SSSN.

They ask for things when they should not, and eat foods which are forbidden; they ruin and throw away their activities by bribery and fraud. (A. A. R.).

2728

अयाज्ययाजनैश्चैव नास्तियेन च कर्मणाम् ।  
फुलान्याशु चिन्शयन्ति यानि हीनानि मन्वतः ॥

(अ) Mn. 3.65 (cf. Mn 3.64). (cd=B 1.5. 10, 28cd).

(आ) Vīramitrodoya-Saṃskāra 208, Vidhāna-pārijāta 766, Smṛticandrikā, Saṃskāra 208.

(c) सत्कारेपूत्सवेषु च Mn (var.) (Kullūka, Raghavananda, Nārāyaṇa [var.], [vul-gata]); कुलान्यकुलतां यान्ति B, Vidhāna-pārijāta p. 676.

By sacrificing for men unworthy to offer sacrifices and by denying (the future rewards for good) works, families deficient in the (knowledge of the) Vedas, quickly perish. (G. Bühler's translation).

2729\*

अयि कठोर यशः किल ते प्रियं

किमयशो ननु घोरमतःपरम् ।

किमभवद्विपिने हरिणीदृशः

कथय नाथ कथं वत मन्यसे ॥

(अ) Uttara 3.27.

(आ) Sama 1 अ 56.

Drutavilambita metre.

Oh, hard-hearted one, fame they say, is dear to thee; but can any infamy be more dreadful than this? What became of the fawn-eyed one in the forest? Tell me, Lord, what dost thou suppose? (C.N. Joshi's translation).

2730\*

अयि कान्त पश्य मेघं

नहि नहि पापं त्वात्पुण्यायाः ।

नहि नहि पश्य पयोधरम्

अपसारय कञ्चुकीमुरसः ॥

(आ) SRK 152. 15 (a. Sphuṭaśloka), IS 7678.

Āryā metre

"My dear, look at the *megha* [cloud or : my sin]" "No, no; yours is not the sin. extremely pure as you are." "Not that, see the *payodhara* [cloud or : my bosom]" "(O then) remove the jacket from your chest". (A. A. R.).



2731\*

अयि कि गुणवति मालति

जीवति भवतीं विना मधुपाः ।

अथ यदि जीवति जीवतु

जीवनमपि जीवनाभासः ॥

(आ) Vidy 137, Ava 357, SR 239,82, SSB 637.4.

(b) मधुपः Ava, SR, SSB.

Āryā-upagīti metre.

O Mālatī [creeper or : damsel of that name], full of merits, does the *madhupa* [bee or : lover] live without you ? Or if he lives, let him live ; for life then is a farce (without happiness). (A. A. R.).

2732\*

अयि कुरङ्गि तपोवनविभ्रमाद्

उपगतासि किरातपुरीमिमाम् ।

इह न पश्यसि वारय मारय

ग्रस पिबेति शुकानपि जल्पतः ॥

(आ) Ava 121, SR 233. 103, SSB 627. 8, SRK 130.3 (a ŚP.), IS 7679, SuM 26\* (after 22.4), Any 39.15.

(a) कुरङ्ग Any

(b) किमु गतासि Ava.

(c) धारय SuM.

(d) शुकानिति SuM.

Drutavilambita metre.

O doe, under the delusion that this is a penance-grove you have really come to the hunters' habitation. Don't you see that even the parrots here cry, "Tear it to pieces," "Kill it," "swallow it" "drink (its blood)". (A. A. R.).

2733\*

अयि कुरङ्गि तुरङ्गमविक्रमे

त्यज वनं जवनं गमनं कुरु ।

इह वने विचरन्ति हि नायकाः

शुरभिलोहितलोहितसायकाः ॥

(आ) Ava 120, SR 233. 104, SSB 627. 9, Any 38.7.

(a) कुरङ्ग Any; 'विक्रमैस् Any.

(b) जवने SSB.

(c) हि वनेचरनायकाः Any.

Drutavilambita metre.

O doe, possessing the speed of a horse ! leave this forest, make a quick move. Here in this forest are roaming the hunterchiefs with their arrows reddened by the blood of cows ! (A. A. R.).

2734\*

अयि कुलनिचूलमूलोच्-

छेदनदुःशीलवीचिवाचाले ।

बकविघसपङ्कुसारा

न चिरात् कावेरि भवितासि ॥

(आ) Vidy 784.

Ārya metre.

O you Kaveri [river or : woman of that name] noisy with your waves [chatter] and misbehaving by uprooting the *nicula*-plants [and the good name of the family], will you not become shortly with your proud possession consisting of mud, fit for the prey of *baka-s* [cranes or : rogues]. (A. A. R.).

अयि क्रियार्थं (°र्थे)मुलभं see No. 2016.

2735\*

अयि क्षुद्रो माम्नून् मत्तमहिमगर्वो मनसि वः

करी यातो बन्धं यदिह विनयस्तत्र विजयी ।

अयं क्रोधाध्मातस्त्यजति विनयं चेन् मद्वशात्

ततः स्कन्धाचारं न किमखिलमेवाकुलयति ॥

(आ) Skm(Skm [B] 1855, Skm [POS] 4.43. 5) (a. Tripurāripāla).

(a) अपि [अयि] Skm (POS).

(b) विनयस्त [वि°] Skm (POS).

Śikharinī metre.

O, do not become mean with the pride of the greatness of learning, the (mighty) elephant is fettered : he wins who is full of humility. If puffed with anger and *mada* [rut or : arrogance] he were to give up gentle behaviour, will he not then throw the whole camp into turmoil ? (A. A. R).

2736\*

अपि खलु वधिराधिराज कीरं  
नुदति शलाकनिपातनेन मोहात् ।  
अनिशमपि सुधानिधानवाणीं  
रचयतु मौनमुखोऽस्तु वा समस्ते ॥

(आ) Skm(Skm[B] 1989, Skm [POS] 4.70. 4) (a. Gopika), AB 532.

Puṣpitaṅgrā metre.

O prince of the deaf [emperor of deaf men], you are worrying the parrot, out of delusion, by felling the ribs of its cage and throwing pins. It is all the same to you whether he utters nectarian words incessantly or keeps silence. (A. A. R.).

2737\*

अपि खलु विषमः पुराकृतानां  
भवति हि जन्तुषु कर्मणां विपाकः ।  
हरशिरसि शिरांसि यानि रेजुः  
शिव शिव तानि लुठन्ति गृध्रपादाः ॥

(आ) SRK 144.2 (a. Kalpataru).

Puṣpitaṅgrā metre.

The fruit of actions done previously are indeed painful in the case of living beings. Those skulls that were shining on the head of Śiva, are now alas ! kicked by vultures (when he rests in the cemetery). (A. A. R.).

2738\*

अपि चकितमुग्धचातक  
मरुभुषि घायति मुघा किमुद्भीचम् ।

श्रीष्मे दवाग्निवलितस्  
तापिच्छोऽयं न विद्युत्वान् ॥

(आ) VS 675 (a. Bhaṭṭa-Vāsudeva<sup>1</sup>). (Cf. OR 2.100-J, Kav p. 41).

1. Jhalajjhala.

Āryā metre.

O *cātaka*-bird, expectant and innocent, why do you move quickly towards the desert with (your) neck up-raised ? It is a palmyra tree surrounded by forest-fire of the summer that you see (a mean fellow surrounded by tale-bearing sycophants) and not a cloud surrounded by lightning. (A. A. R.).

2739\*

अपि चकोरकुटुम्बिनि कातरे  
तिरय पक्षपटेन कुटुम्बकम् ।  
बहु गतं कियदप्यवशिष्यते  
व्यपगतं तिमिरैरुदितः शशी ॥

(आ) Skm(Skm [B] 1993, Skm [POS] 4.71. 3) (a. Pāpāka or Pāmpaka).

Drutavitambita metre.

O *cakora* mother-bird that are worried, screen the young ones of your family without stretched wings. Much of it is gone, only a little of the darkness remains. Now the whole of it is gone, for the moon is risen. (A. A. R.).

2740\*

अपि चातक चञ्चुपुटात्  
स्खलयति जलदोदविन्दुमनिलश्चेत् ।

द्विज एव भ्राग्यहीनो  
जीवनदाता कृती जलदः ॥

(आ) Skm(Skm [B] 1960, Skm [POS] 4. 64. 5) (a. Śabdārṇava), Vidy 81, (Cf. Kav p. 110).

(a) अपि [अपि] Vidy.

(b) स्खलयति Vidy ( *contra metrum* ); °विन्दु-रनिलश्चेत् Vidy.

Āryā metre.

If, O *cātaka*-bird, a breeze deprives you of a drop of water of the cloud from your beak, it is only the *dvija* [bird or : *Brāhmaṇa*] that is unlucky; the giver of *jivana* [water or : livelihood] has done his duty. (A. A. R.).

2741

अयि चित्त वित्तलेशे  
सहजप्रेम्णा कियन्तु लुब्धमसि ।  
न तथापि तद्वियोगः  
केवलमास्ते शिवेनापि ॥

(अ) Āry 53.

(b) कियन्तु Āry (var.) ; लुब्ध° Āry (var.).

Āryā metre.

O mind, how greedy you have become by your inborn love of money ! Even its loss does not make you remain with Lord Śiva (at peace). (A. A. R.).

2742

अयि चेतोविहग त्वं  
विषयारण्ये भ्रमन्नसि श्रान्तः ।  
विश्रामकामना चेत्  
द्विवकल्परुहे चिरं तिष्ठ ॥

(अ) Āry 58.

(a) चेतोविहगस्त्वं Āry (var.).

Āryā metre.

O mind, fleeting bird, you are now tired by wandering over the woods of pleasure-seeking. If you desire peaceful rest, remain for long in the wish-granting tree [*kalpaka*] of Lord Śiva. (A. A. R.).

2743\*

अयि जलद यदि न दास्यसि  
कतिचित् त्वं चातकाय जलकणिकाः ।

तदयमचिरेण भविता

सलिलाञ्जलिदानयोग्यस्ते ॥

(अ) ŚP 779, JS 69.7, SR 211.16 (a. ŚP),  
SSB 590.16, SRK 172.10 (a. ŚP),  
Any 22.177, ASS 11.8, IS 559. (Cf.  
RO 2. 101).

(b) चातकस्य RO 2.101 (*sic* !).

Āryā metre.

If you will not grant a few drops of water to the thirsty *cātaka*-bird, O cloud, then ere long he will be in that condition when you will be obliged to offer handful of water (at his obsequies). (A. A. R.).

2744\*

अयि त्यक्तसि कस्तूरि पामरैः पङ्कशङ्कया ।  
अलं खेदेन भूपालाः किं न सन्ति महीतले ॥

(अ) ŚP 1201, SR 247.57, SSB 655.1, SRK  
221.2 (a. ŚP), IS 560, SSg 234, Any  
150.80, VP 10.23.

(a) अपि [अयि] ŚP ; त्यक्तसि ŚP (MS).

(b) पामरै ŚP (MS).

(d) किन्न ŚP (MS).

If the village-folk abandon you, O musk, thinking you are some kind of mud, do not become dispirited ; for are there not kings on the earth (who can appreciate your worth) ? (A. A. R.).

2745\*

अयि दयिते तव वदनं  
पायं पायं मनोभवो गर्जन् ।

स्मितमवलम्ब्य तमिन्नास्त्वं

अपि हतकान् हस्त नो हन्ति ॥

(अ) SSB 78.40 (a. Saṁgrahītr).

Āryā metre.

O beloved, Cupid kissing your face again and again is triumphant and roars and ever smiling does not strike me, the unfortunate, even in the dark. (A. A. R.).

2746\*

अयि दलदरविन्द स्पन्दमानं मरन्दं  
तव किमपि लिहन्तो मञ्जु गुञ्जन्तु भृङ्गाः ।  
दिशि दिशि निरपेक्षस्तावकीर्णं विवृण्वन्  
परिमलमयमन्यो चान्धवो गन्धवाहः ॥

(भा) BhV 1.4.

(आ) SR 244.234, SSB 648.30, SRK 199. II (a. BhV), Vidy 189 (a. Paṇḍita-rāja), IS 7658, SSH 2.61.

- (a) अयि[अयि]SRK, IS; स्पन्दमानं BhV(var).  
(b) कमपि BhV (var.); लिहन्तो BhV (C).  
(c) वितन्वन् BhV (var.), SRK.

Mālinī metre.

O blooming lotus, let the bees tasting your sweet juice, dripping downwards, hum agreeably. (But) this breeze, spreading your fragrance in every direction, without any self-interest, is a friend of yours of quite a different type. (H.D. Sharma's translation).

2747\*

अयि दीनदयार्द्रनाय हे  
मथुरानाय कदावलोकयसे ।  
हृदय त्वदलोकफातरं  
दयित भ्राम्यति किं करोम्यहम् ॥

(आ) PG 330 (a. Śrī-Mādhavendra-purī), Kṛṣṇadāsa's Caintanya-caritamṛta (a. Mādhavendra-purī), Padakalpataru of Vaiṣṇavadāsa 1653<sup>1</sup>.

(b) कदा विलोकयते PG (var.).

(c) तदलोक° PG (var.).

1. according to PG,  
Viyoginī metre.

O lord of Mathurā, Kṛṣṇa, the succour of the distressed; when, indeed, will you be seen by me? My heart, dear lord, pretending to be attached to you ever wanders. What am I to do? (A. A. R.).

2748\*

अयि दुर्जनगर्जितेन किं  
सरले नम्रमुखी विपीदसि त्वम् ।  
परिपन्थिनि देवकीसुते  
परिचादोऽपि तपोभिरुन्नतैः ॥

(आ) Vidy 473.

(a) दुर्जनगर्जितेन Vidy.  
Viyoginī metre.

“O Saralā, timid one, what does it matter if the wicked people roar? With face downcast you are depressed.” “When the high way-man, the son of Devakī is there, scandal comes even with austere penance.” (A. A. R.).

2749\*

अयि दुष्कृतकेन केन वत्से  
हलिकद्वारि लवङ्गि पुष्पितासि ।  
स्तवकास्तव पांसुनिः परीताः  
परितः प्राङ्गणसीम्नि यत् लुठन्ति ॥

(आ) Ava 392, SR 242. 181, SSB 645.1, RJ 589.

Aupacchandāsika metre.

O dear Lavaṅgī (clove plant or : girl of that name), by what misfortune have you flowered at the door of a ploughman? Your bunches of blossoms are full of fragrant pollen and they are wasted in the grounds of the farmer's threshold.

2750\*

अयि वृत्ति सखी त्वमेव मे  
मदनो हन्ति शिलैः शिलीमुखैः ।  
दयितं तमुपातयामु तत्  
सुप्तको जीवितनिर्गमोज्ज्वला ॥

(आ) SSB 122.2.

Viyoginī metre.

O messenger, you alone are my friend ; Cupid strikes me with his sharp arrows. Please, therefore, quickly bring that lover of mine. Otherwise it is possible that my life may ebb out. (A. A. R.).

अयि नदथ निकामं see No. 2032.

2751\*

अयि नन्दतनूज किंकरं  
पतितं मां विषमे भवाम्बुधौ ।  
कृपया तव पादपङ्कज-  
स्थितधूलीसदृशं विभावय ॥

(आ) PG 71 (Śrī-Bhāgavata), Kṛṣṇadāsa's  
Caitanya-caritāmṛta, Antya 20.32.

- (a) देव हे [कि°] PG. (var.).  
(b) विषये PG (var.).  
(cd) पादपद्मयोरीह धूली PG (var.).  
(d) अत्रितधूली PG (var.) ; विचिन्तय [वि°]  
PG (var.).

Viyoginī metre,

O son of Nanda, Kṛṣṇa, consider me, who am your servant and fallen in the sea of worldly pleasures, with compassion, as a speck of dust clinging to your lotus-foot. (A. A. R.).

2752\*

अयि पतङ्गि लवङ्गलतावने  
पिव मधूनि विधूय मधुव्रतान् ।  
इह वने च वनेचरसंकुले  
न च सतामसातां च निरूपणम् ॥

(आ) Vidy 139.

(d) न सतं° Vidy (contra metrum) (emended).

Drutavilambita metre.

O bird, drink the honey in this garden of the clove-trees, shaking off

the bees. In this forest crowded with hunters there is no consideration of the good and the bad. (A. A. R.).

2753\*

अयि परारि परन्मलयानिला  
ववुरमी जगुरेव च कोकिलाः ।  
कलमलोत्कलितं तु न मे मनः  
सखि वभूव वृथैव यथैषमः ॥

(आ) SkV 381 (a. Utpalarāja). Cf. ववुरेव  
मलयमरुतो.

Drutavilambita metre,

Last year, dear friend, and the year before the last/ the sweet wind blew from Malabar / and the cuckoos sang./ But my heart was never restless/ and all to no avail,/ as it is this spring. (D.H.H. Ingalls's translation),

2754\*

अयि पिवत चकोराः कृत्स्नमुष्णामिकण्ठ-  
क्रमसरलितचञ्चच्चञ्चवश्चन्द्रिकाम्भः ।  
विरहविधुरितानां जीवितत्राणहेतोर्  
भवति हरिणलक्ष्मा ये न तेजोदरिद्रः ॥

(अ) Viddhaś 3.15, Bālarāmāyaṇa 5.73.

(आ) SkV 800 (a. Rājāśekhara), Kav 493  
(a. Rājāśekhara), SR 303.127, SSB  
151. 135, ŚbB 4. 697, Vakroktijivita  
2.10.

- (a) अपि [अयि] Kav; °न्नाम्य कण्ठान् (कण्ठं  
SR, SSB) Viddhaś, SR, SSB.  
(b) क्रमकवलन° Viddhaś, Bālarā., SR, SSB;  
°चञ्चवश्चञ्च° Kav; °चन्द्रकान्तीरमिश्राः  
Bālarā.  
(c) विरहवेधु° Kav (MS).

Mālinī metre.

Drink all this sea, cakora-birds, of moonlight, / darting your beaks out as you raise your necks, / that the moon thus reft of brilliance spare the lives / of those who pine in separation from their loves. (D.H.H. Ingalls's translation).

2755\*

अयि वत गुरु गर्वं मा स्म कस्तूरि यासीर्  
अखिलपरिमलानां मौलिना सौरभेण ।

गिरिगहनगुहायां लीनमत्यन्तदीनं  
स्वजनकममुनेव प्राणहीनं करोषि ॥

(अ) BhV (BhV [POS] not quoted ; BhV [C] 1.118).

(आ) SR 247. 60, SSB 655.4, SRK 221. 1  
(a. ŚP), IS 7680.

Mālinī metre.

O pitiable musk doe, do not be so proud that your fragrance is at the top of all good smells. By this you deprive your own kith and kin of their lives—those that are now concealed in the caves of mountains in a miserable state. (A. A. R.).

अयि वोधाम्बुधी see मयि वोधाम्बुधी.

2756\*

अयि मकरन्दस्यन्दनि  
पद्मिनि मन्ये तवैव सुभगत्वम् ।

पुष्पवतीमपि भवतीं

त्यजति न वृद्धः शुचिर्हंसः ॥

(आ) Ava 60, SR 244. 216, SSB 647. 12,  
SRK 215.1 (a. Karmāmṛta), IS 7681.

Āryā metre.

I consider you Padminī, [lotus] dripping with honey, as the most fortunate in conjugal felicity ; for ever when you are *puspavati* [in bloom or : monthly period] the old friend, the pure swan, does not leave you. (A. A. R.).

2757\*

अयि मदन न दग्धस्त्वं किमीशेन कोपात्  
किमुत रतिवियोगे नान्वभूर्मुखं दुःखम् ।

अविदितपरपोदो येन मामुत्पलाक्षी-

रहितमहितपात्रैः पत्रिचर्वेद्दुनोपि ॥

(अ) Vet 20.2.

(a) अपि or अघि [अयि] Vet (var.); विदग्धस् Vet (var.); किं त्वं or पूर्वं or नाशेन [को°] Vet (var.).

(b) किमित्तिरिति वि° Vet (var.); वियोगान् (°गन्) नैव ते मूर्ध्नि or नाप्तवान्मूर्ध्नि or नान्वभून् Vet (var.).

(c) °परिपीडो or °परिपीडा Vet (var.); माम्बुत्पलाक्ष्या or उत्पलाक्ष्य (°क्षीम्) Vet (var.).

(d) अहितकमलपात्रैः सायकैः किं दुनोपि Vet (var.); कुसुमशर निपतैः सावकानां दु° Vet (var.); रहितमदनपात्रै Vet (var.); °यातैः or एतैः Vet (var.); दुनोति Vet (var.).

Mālinī metre.

O Cupid, were you not burnt by Śiva in his anger ? O fool have you not experienced misery when separated from Ratī, your wife, that you, not aware of others' pain, torment me with your arrows against unsuitable girls when I am separated from my beloved, the lily-eyed one ? (A. A. R.).

अयि मदन विदग्धस्त्वं see No. 2757.

2758\*

अयि मन्मथचूतमञ्जरि

श्रवणायतलोचने प्रिये ।

अपहृत्य मनः क्व यासि मे

किमराजकमत्र वसन्ते ॥

(अ) Kālidāsa's (?) Śṛṅgāratilaka 22.

(आ) SR 312.34 (a. Śṛṅg.), SSB 167.38, IS 561.

(a) आयि Śṛṅg. (var.); मञ्जरी Śṛṅg. (var.).

(b) श्रवणव्यायतचारुलोचने Śṛṅg. (var.); श्रवणायतचारुलोचने SR, SSB; श्र° प्रि° tr.; कमलायत° Śṛṅg. (var.); वलात् [प्रि°] Śṛṅg. (var.).

(c) तत् [मे°] SSR, SSB.

(d) अराजके वर्तते Śṛṅg. (var.); राजते Śṛṅg. (var.), SR, SSB; विराजते [व°] Śṛṅg. (var.).

Ekarūpa metre, but *b* var. श्रवणव्या° would suggest Viyoginī metre.

O beloved, cluster of mango blossoms of love, with eyes charming and reaching up to the ears, where do you go, robbing my heart? Why, is anarchy prevalent here? (A. A. R.).

2759\*

अयि ममेष चकोरशिशुर्मुनेर्  
न्रजति सिन्धुपिबस्य न शिष्यताम् ।  
अशितुमग्धिमघीतवतोऽस्य च  
शशिकराः पिबतः कति शीकराः ॥

(म) Naiṣ 4.58.

(c) ञ वा or ऽस्य वा Naiṣ (var.) (better as far as metre is concerned).

Drutavilambita metre.

Friend, fill not this young *cakora*-bird of mine become a disciple of the ocean-drinking sage Agastya! How many drops will the rays of the moon be, to the bird drinking them after it has been trained to gulp down the ocean? (K. K. Handiqui's translation).

2760\*

अयि मलयज महिमायं  
कस्य गिरामस्तु विषयस्ते ।  
उद्गिरतो यद्गारलं  
फणिनः पुष्पासि परिमलोद्गारैः ॥

(अ) BhV 1.10.

(आ) SR 237. 42, SSB 635.3, SRK 205. 7  
(a. BhV), IS 7682, SSH 2.47.

Āryā-udgīti metre.

O sandal-tree! For whose power of description can this greatness of yours be a subject (who can describe your greatness)? Since, by emitting fragrance you feed the snakes (though) vomiting poison. (H.D. Sharma's translation).

2761\*

अयि मालति सौरभसारविनिर्-  
जितसंविकसत्कमलानिलये ।  
मधुपानविधौ मधुपस्य पुनर्  
भुवने भवतोमहमाकलये ॥

(आ) Ava 358, SR 239. 85, SSB 637. 7, RJ 522.

Toṭaka metre.

O Mālatī [flower or : girl of that name] that have vanquished the cluster of of blooming lotuses by the excellence of your fragrance, I consider you responsible for the intoxication [by honey or : wine] of *madhupa* [bees or : drunkards] in the world. (A. A. R.).

2762\*

अयि मृगाक्षि तवाधरपल्लवे  
दयितदन्तपदं न भवत्यदः ।  
भुवनमोहनमन्त्रपदाङ्कितं  
किमुत यन्त्रमिदं स्मरयोगिनः ॥

(आ) JS 181.23, ŚP 3313, SH 1645, SR 261.146, SSB 76.9.

(a) अपि [अयि] SR, SSB.

(d) स्मरयन्त्रिणः ŚP, SH, SR, SSB.

Drutavilambita metre.

If, gazelle-eyed one, the impressions seen on your cherry-lips are not the teeth-marks of your lover, can it be that it is the stamping machine of the sage Cupid, marked with the words of the *mantra*-s to infatuate the world? (A. A. R.).

2763\*

अपि रोपमुरीकरोपि नो चेत्  
किमपि त्वां प्रति वारिधे वदामः ।  
जलदेन त्वाथिना विमुक्तान्य्  
अपि तोयानि महान् न हा जहासि ॥

(अ) BhV (BhV [POS] 1. 42, BhV [C] 1.43).

(आ) SR 216.14, SSB 598.20.

(c) अपिबुवतानि BhV (var.).

(d) मनाद् न BhV (C).

Aupacchandāsika metre.

O ocean, we have to say something to thee if thou wilt have no recourse to anger. "Thou, though great, alas dost not refuse the waters poured down by a cloud who is but thy suppliant. (H. D. Sharma's translation).

2764\*

अपि लङ्घितमर्याद स्मर स्मर हरानलम् ।  
दग्धं दग्धुमयुक्तं ते जनं विरहकातरम् ॥

(आ) VS 1108.

O Cupid, transgressor of all decencies, remember the fire of Śiva (that reduced you to ashes). It is not proper on your part to torment one already burnt by the pain of separation (from the beloved). (A. A. R.).

2765\*

अपि वरोर हतस्मरदीपिके  
यदि गतासि मदीक्षणगोचरात् ।  
असमसायफसायफफलीलिता  
वद गमिष्यसि मे हृदयात् कथम् ॥

(आ) VS 1274 (a. Vasunāga).

Drutavilambita metre.

O dear, with charming legs, the torch of pain-giving love, granting that you

disappear from the range of my vision, how can you, tell me, extricate yourself from my heart, nailed, as you are, with the sharp arrows of Cupid ? (A. A. R.).

2766\*

अपि विजहीहि वृदोपगूहनं  
त्यज नवसंगमभीरु वल्लभम् ।  
अरुणकरोद्गम एष वर्तते  
वरतनु संप्रवदन्ति कुक्कुटाः ॥

(आ) In Kṣemendra's Auc (Auc [KM] ad 24 [p. 144. 14-15], Auc [R] 73) (a. Kumārādāsa [but not found there]), Sar 2 ad 26 (13) (p.151), IS 562 quoted from *Indische Studien* 8.418, (Aufrecht in *Uṇādisūtra*; p. 150). (Cf. A.B. Keith's *History of Sanskrit Literature*; p. 209).

(a) अपि [अपि] Uṇādisūtra.

(b) वल्लभे A.B. Keith.

Mālātī metre.

Ah, loosen the close embrace, O you, who are timid at the first meeting; leave your beloved, O beautiful one, here come<sup>1</sup> the rays of the sun and the cocks are crowing.<sup>2</sup> (Dr. Sūryakānta's translation in KṣS).

1. rise.

2 Quoted as an example for non-proper use of prepositions, *saṃ* and *pra*.

2767\*

अपि विधुं परिपृच्छ गुरोः कुतः  
स्फुटमशिक्ष्यत बाहववान्यता ।  
रत्नपितृशंभुगलाद् गरलात् त्वया  
किमुदघौ जड वा वडवानलात् ॥

(अ) Naiṣ 4 48.

Drutavilambita metre.

Friend, ask the moon clearly this, "Inert moon, from what teacher didst



thou learn the generosity of thy heat ? Is it from the poison that hath withered Śiva's throat, or from the submarine fire in the ocean ?" (K.K. Handiqui's translation).

2768\*

अयि शाकुनिक कृतोऽञ्जलिर्  
इतरे न कतीह जीवनोपायाः ।  
हत्वा शुकान् किमेतद्  
विपिनमसारस्वतं कुरुषे ॥

(आ) Skm (Skm [B] 1987, Skm [POS] 4.70.2), (a. Vaidya-Gaḍādhara), AB 544.

Āryā metre.

O fowler, my obeisance to you with folded palms ! Are there not other means of livelihood ? Why do you, by killing the parrots, make the forests devoid of substance (of eloquence) ? (A. A. R.).

2769\*

अयि संप्रति वेहि दशनं  
स्मर पर्युत्सुक एष माधवः ।  
दयितास्वनवस्थितं नृणां  
न खलु प्रेम चलं सुहृज्जने ॥

(अ) Kum 4.28. (Cf. A. Scharpé's Kāli-dāsa-Lexicon I. 3 ; p. 59).

(आ) Alm 50.

Viyoginī metre

O dear Madana ! vouchsafe (your) sight now. Here this Vasanta (is) very anxious (to see you). Men's love, which is constant in (the case of their) beloveds (is surely not changing in the case of friends. (R. D. Karmarkar's translation).

2770\*

अयि संप्रसीद पार्वति  
शिवोऽपि तव पादयोनिपतितोऽहम् ।

शिव इति कथं हि जल्पसि  
सरधिरगजचर्मसंबीतः ॥

(आ) VS 110.

Āryā metre.

"Be pleased, Pārvatī, though I am Lord Śiva, I have now fallen at your feet." Why prattle that you are Śiva [the auspicious and pure] when you have put on an elephant skin dripping blood ?" (A. A. R.).

2771\*

आयि सखि कुरु क्षिप्रं रम्भादलैः शिशिरानिलं  
सहचरि तनौ सत्कपूर्ं द्रुतं परिलेपय ।  
सरसबिसिनीपत्रैस्तल्पं प्रिये परिकल्पय  
स्फुटमिति विभो तस्या गेहे भवन्ति किलोक्तयः ॥

(अ) Janśṛṅg 6

Hariṇī metre.

O friend, quickly set in motion cool breeze by banana-leaves, dear girl, soon smear all over my body the powder of good camphor, my dear, get ready the couch of dew-laden lotus-leaves—such, my lord, are the words clearly heard in your beloved's home. (A. A. R.).

2772\*

अयि सखि निशा किं वा घनः शशी किमु भास्करः  
स्फुरति पुरतः काम किं वा ममास्ति स बल्लभः ।  
प्रतिपलमिति प्राणाघीश प्रिया विरहातुरा  
कथयति मुहुर्मन्दं मन्दं सखीं सविद्यस्थिताम् ॥

(अ) Janśṛṅg 12.

Hariṇī metre.

"O friend, is this night or day, the moon or the sun ? Who glitters in front of me, the god of love or my lover ?"—Thus, O lord of her life, does your beloved, pained by separation very gently tell her friend who stays with her in the mansion again and again. (A. A. R.).

2773\*

अयि सखि पस्विदोषो जायते चुम्बने किं  
किम् कुक्षपरिरम्भे किं रते ब्रूहि तथ्यम् ।  
इति निगदति नाये दीपमालोकयन्ती  
हरि हरि हरिणाक्षी ह्रीसमुद्रे निमग्ना ॥

(आ) SuM App. II. (Cf. No. 2778).

(d) First four *aksara-s* missing. Reconstructed from No. 2778.

Mālinī metre.

“Friend, dear one, is there any harm in kissing, or in an embrace by the bosom or in love-sport? Tell me the truth” — thus when the lover said, the gazelle-eyed one merely looked at the lamp and was soon plunged in the ocean of shyness. (A. A. R.).

2774\*

अयि सखि मम प्राणाघीशो गतो विषयान्तरं  
कुसुमविशिखस्तस्मादुच्चैर्दुनोति तनुं शरैः ।  
लघु कुरु तथा यत्नं येन स्मराधिनिवारणे  
पटुतरमतेस्तस्याशु स्याद्विहागमनं ततः ॥

(आ) Janśring 9.

Hariṇī metre.

Friend, the lord of my life, my lover, has gone abroad and hence the flower-arrowed god torments me with his arrows. Do you, therefore, take such immediate steps in alleviating these pangs of love, that my lover, of quick understanding, returns here with all speed. (A. A. R.).

2775\*

अयि सखि शस्तः सखिवत्  
पतिरिति किं त्वं न जानासि ।  
शरतोऽतिसखियदुपपत्तिर्  
द्वत्यालि कथं त्ययापि नाबोधि ॥

(आ) SR 189.50, SSB 538.61, SRK 154.29  
(a. Vidvadbhūṣaṇa), IS 7683.

Āryā-udgītī metre.

“Friend, don’t you know that when the husband is praised he becomes a good friend?” “Well, friend, do’nt you know also that when the secret lover is praised he becomes even a better friend? (A. A. R.).

2776\*

अयि सरसिज सायं संनिधानं त्वदीयं  
भ्रमर उपगतोऽयं चूतमालां विहाय ।  
अनुपममधुलोभाद् दूरतः सांप्रतं तद्  
इदमनुचितमेतन् मुद्रणं यन्मुखस्य ॥

(आ) Vidy 188.

Mālinī metre.

O lotus, seeking your company at night time, the bee has come abandoning the cluster of mango blossoms. It is not meet on your part to seal now your *mukha* [mouth or : face] when he has come from far off, coveting your matchless honey. (A. A. R.).

2777\*

अयि सरले तावदिमा  
उपदेशगिरो विशन्ति कर्णन्तिः ।  
यावन्नान्तर्भूतं  
तच्चेतसि मामकं चेतः ॥

(आ) Kuṭṭ (Kuṭṭ [BI] 522, Kuṭṭ [KM] 541).

(b) वसन्ति [वि°] Kuṭṭ (KM).

Āryā metre.

Alas, my mother, alas poor honest soul, your wise and beautiful teaching stays, but at the doors of my cars, now that I go to lie upon his heart.<sup>1</sup> (E. Powys Mather’s translation).

1. Words of a prostitute rejecting the lesson of her mother (bawd).

2778\*

अयि सुतनुशरीरे तल्पमारुह्य तूर्णं  
विरचय मम कण्ठे बन्धनं बाहुवल्त्या ।  
इति निगदति नाथे दीपमालोकयन्ती  
हरि हरि हरिणाक्षी ह्रीसमुद्रे निमग्ना ॥

(आ) SuM App. II 29, Vidy 673 (Cf. No. 2773).

(a) सुशोले [श°] Vidy.

(d) four *akṣara-s* missing in SuM.  
Mālinī metre.

O slim one, throw your creeper-like arms around my neck speedily climbing on to the couch ! When the lover was speaking thus, the gazelle-eyed one gazed at the burning lamp and was plunged in a sea of shyness. (A. A. R.).

2779\*

अयि सुन्दरि तव वदनं  
नित्यं पूर्णं सुधानिधिर्मत्वा ।  
हन्त पतत्युपरिष्टान्  
मष्येऽम्बुधि नित्यमेवासौ ॥

(आ) SSB 78.41 (a. Saṅgrahītr).

Āryā metre.

O charming lady, the moon [the abode of nectar] considering your face always blooming in fulness (unlike his face which waxes and wanes) throws himself surely every day into the midst of the sea from above. (A. A. R.).

2780\*

अयि सुन्दरि संप्रति पश्य पुरश्  
चरमाचलमस्तकमेति रविः ।  
सम्पैति तमःपटलीजटिला  
रजनी कुरु कामकलाः सकलाः ॥

(अ) Janāṅg 56.

Toṭaka metre.

See in front of you, charming lady, the sun ascends the top of the setting hill ; here approaches the night clothed in dense darkness, set in motion all your arts of love ! (A. A. R.).

2781\*

अयि स्वयूयैरशनिक्षतोपमं  
ममाद्य वृत्तान्तमिमं वतोदिता ।  
मुखानि लोलाक्षि दिशामसंशयं  
वशापि शून्यानि विलोकयिष्यसि ॥

(अ) Naiṣ 1.139.

(a) अयि [अयि] Naiṣ (var.).

Vaiśāstha metre.

Brish-eyed one, certainly will thou to-day see all the ten fronts of the directions void, when fellow birds will have told thee this piece of news about me, like the stroke of thunderbolt. (K. K. Handiqui's translation).

2782\*

अयि हस्तगतैः प्राणैर् अमीभिः कन्दुफेरिव ।  
अपर्यन्तरसं मुग्धे कियत् श्रोडितुमिच्छसि ॥

(आ) VS 1593 (a Śaśivardhana).

How long, innocent one, do you wish to play with your life in your hands, as if with these balls, till all the interest in the game is lost ? (A. A. R.).

2783

अयि हारलते संहर  
हरहुंकृतिवग्धदेहसंक्षोभम् ।  
सद्भावजानुरक्तिर्  
नहि रम्या पण्यनारीणाम् ॥

(आ) Kutt (Kutt [BI] 276, Kutt [KM] 276).

(d) पच्यं [रम्या] Kutt (var.).

Āryā metre.

Alas, alas, Hāralatā ! Beware of these movements ; a true and candid inclination of the heart augurs no good to a daughter of joy, for the reality of love is forbidden her, who lives by her body. (E. Powys Mathers's translation).

2784\*

अधि हृदय दयां मधि कुरु  
कुरङ्गनयनां विना वधान धृतिम् ।  
दत्तदिति भटिति स्फुट वा  
स्फुटमिदमुक्तं गतिर्नान्या ॥

(आ) VS 1259.

Āryā metre.

O heart, have pity on me, be contented without the deer-eyed damsel or break up quickly with a loud noise *tasad*, I say this plainly, as there is no other alternative. (A. A. R.).

2785

अयुक्तं बहु भापन्ते यत्र कुत्रापि शेरते ।  
नग्ना विक्षिप्य गात्राणि सज्जरा इव मद्यपाः ॥

(अ) MBh (Bh) 13. App. 15 l. 2859-60.

(आ) SRHt 80.3 (a. MBh), SSSN 70.2, SR 100.4, SSB 388. 4, Pras 28.9, IS 565, SRS 2.1.55.

(a) वप्रवचन MBh.

(b) ववचन [कु°] SRHt, SSSN.

(c) नग्ना Pras in IS.

(d) नष्टतज्ञा गृता इव MBh ; नष्टसंज्ञा इवासते SRHt, SSSN ; बालका [स°] SR, SSB, SRS ; ते जाल्मा Pras ; सजाल्म Pras in IS.

Drunkards, like people in high fever, talk much improperly as in delirium, throw

themselves full stretched anywhere, unclothed and limbs let loose. (A. A. R.)

2786

अयुक्तं युक्तं वा यदभिहितमज्ञेन विभुना  
स्तुयादेतन्नित्यं जडमपि गुरुं तस्य विनुयात् ।  
विवत्सुर्नोःस्पृह्यं कथमपि सभायामभिनयेत्  
स्वकार्यं संतुष्टे क्षितिभृति रहस्येव कथयेत् ॥

(अ) Viśvaguṇādarśa 122.

(आ) SR 152.413, SSB 479.372, SRK 123.17 (a. Viśvaguṇādarśa), IS 7684.

(c) विवत्सुर्नोःस्पृह्यं SR, SSB, SRK ; विनित्सुर्नोः Viś.

Śikhariṇī metre.

Whatever the unlearned master (king) says, proper or improper, it should be praised ; his elders, though dull, should be extolled. Though desiring to speak in a debate in an assembly one should pretend to be disinterested in it. When the king is in a pleasant frame of mind one should broach one's own affairs privately. (A. A. R.).

2787

अयुक्तं स्वामिनो युक्तं युक्तं नीचस्य दूषणम् ।  
अमृतं राहवे मृत्युर् विषं शंकरभूषणम् ॥

(अ) Cr 82 (CVI 5.7, CPS 334.8).

(आ) SR 158. 228 (a. C), SSB 488, 235, Sama I अ 110, Sama 2 अ 12, IS 563.

(c) राहवो CV (var.).

(d) रदस्य भूषणं [शं°] SR, SSB.

What suits a low person does not suit a master and what is destructive to one, suits another one ; nectar brought death to Rāhu, while poison is the ornament of Śiva.<sup>1</sup>

1. Śaṅkara,

2788

अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः ।  
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥

(अ) MBh (MBh [Bh] 6.40.28, MBh [C] 6.1482 = BhG 18.28).

(b) नैकृतिको or नैःकृतिको MBh (var.).

(c) दीर्घसूत्रश्च MBh (var.).

Undisciplined, vulgar, arrogant, / tricky, dishonest, lazy, / despondent, and procrastinating, / such an agent is said to be of darkness. (F. Edgerton's translation).

अयुक्तकारदुर्वर्षम् see No. 2789.

2789

अयुक्तचारं दुर्वर्षम् अस्वाधीनं नराधिपम् ।  
वर्जयन्ति नरा दूरान् नदीपङ्कमिव द्विपाः ॥

(अ) R (R [Bar] 3. 31. 5, R [B] 3. 3. 35, R [Kumb] 3. 33. 5, R[G] 3. 37. 5, R [L] 3.37.5).

(आ) SRHt 65. 16 (a. Rāmāyaṇa), SSSN 73.10.

(a) अयुक्तचारस्वाधीनम् R (var.); अ(दु°)-ष्टाचारमघर्मज्ञम् R (var.); अदत्तचारं SRHt; अयुक्तचारा R (var.); अयुक्ताकार°R (var.); दुर्वर्षम् R (var.).

(b) अन्याधीनं R (var.); महीपति R (var.).

(c) प्रजा or नरं or नृषं [न°] R (var.); दूरं R (var.), SRHt.

(d) नदीकूलम् R (var.); द्विपः R (var.).

People will discard that king who seldom sees them, neglects his proper duties and is unbridled in his actions, even as elephants shun muddy rivers from a distance. (T. Srinivasa Raghavacharya's translation).

अयुक्तचारस्वाधीनम् see No. 2789.

2790\*

अयुक्तरूपं किमतःपरं भवेत्  
त्रिनेत्रवक्षः सुलभं तवापि यत् ।

स्तनद्वयेऽस्मिन् हरिचन्दनास्पदे  
पदं चिताभस्मरजः करिष्यति ॥

(अ) Kum 5.69. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 77).

(आ) Alm 51.

(a) वद [भ°] Kum (var.), Alm.

(ab) सुलभं तवापि चेत् ... किमतः परं वद Kum (var.).

(c) °नास्ङ्किते [°नास्पदे] Kum (var.).

(d) चितौ° Kum (var.).

Vamśastha metre.

Say what can be more incongruous that Śiva's embrace being easily attainable, on this thy bosom the site of yellow sandal wood the dusty ashes of funeral pyres will form a seat (H.H. Wilson's translation).

2791

अयुतं नियुतं वापि  
प्रदिशन्तु प्राकृताय भोगाय ।  
क्रीणन्ति न - विल्वदलैः  
कैवल्यं पञ्चषैर्मूढाः ॥

(अ) Vaidi 72.

Āryā metre.

Fools spend ten thousand or a million for vulgar pleasures, but do not attempt to gain heaven [beatitude] by spending five or six coins in buying *bilva*-leaves [holy leaves for worship]. (A. A. R.).

अयुद्धे हि यदा पश्येन् see No. 2324.

2792

अयुध्यमानस्योत्पाद्य  
दुःखं सुमहदाप्नोति

ब्राह्मणस्यासृगङ्गतः ।  
प्रेत्याप्राज्ञतया नरः ॥

(अ) Mn 4.167. (Cf. G. 21.20-2, B 1.1.6,8).

A man who in his folly caused blood to flow from the body of a Brāhmaṇa who does not attack him, will suffer after death exceedingly great pain. (G. Bühler's translation).

2793\*

अये कीरश्रेणीपरिवृद्ध वृथा वासरशतं  
तरोरस्य स्कन्धे गमयति फलाशारभसतः ।  
यदा पुष्पारम्भे मुखमलिनिमा किशुकतरौस्  
तदैवानिज्ञातं फलिपरिचयो दुर्लभ इतः ॥

(आ) Vidy 162, Ava 100, SR 227.194, SSB 618.14, Any 60.67.

(b) किमर्थं स्वं व्यर्थं (व्यर्थं त्वं Any) क्षपयसि पलाये रभसतः Ava, SR, SSB, Any.

(c) मुखमलिनि कि किशु° Any.

(d) तदैवेदं ज्ञा° Ava, SR, SSB ; तदैव विज्ञानं फलपरि° Any ; फलपरि° Ava, SR, SSB ; दुर्लब्धरः Vidy (var.); दुर्लभतरः Ava, SR, SSB ; इति [इतः] Any.

Śikhariṇī metre.

O flock of parrot chiefs, you spend a hundred days in vain on the branch of this tree with the fond hope of getting fruit. When the *kimśuka*-tree puts forth blossoms, its discomfiture (as the parrot's beaks appear superior) will indicate that any chance of getting fruit is a very remote one. (A. A. R.).

2794\*

अये केयं घन्या घवलगृहवातायनगता  
तुलाकोटिकाणं चिपमविशिखं जागरयति ।  
पुरा या प्राणेशे गतवति कृता पुष्पघनुपा  
नारामारं रात्रिदियमकूपमुज्जागरकृता ॥

(आ) Skm (Skm [B] 2367, Skm [POS] 5.74.2). AB 550, SH 1903. Cf. No. 2795.

(a) गरल [घ°] Skm (var.); °नतले Skm (POS), SH.

(b) °द्वजैः कुसुमघनुपं SH (see No. 2795).

(c) नहि त्वं जालिपे त्रिदशतटिनीतीरनिकटे SH.

(d) कपाल यस्यास्त्ये परिणतिरियं यस्य कृतिनः SH.  
Śikhariṇī metre.

Oh, who is this fortunate damsel that goes to the window of the splendid mansion keeping awake the god of love by the tinkles of her anklets? Was she not mercilessly kept awake day and night by the showers of arrows of the same Cupid when her husband was away (on a journey)? (A. A. R.).

2795\*

अये केयं लीलाघवलगृहवातायनतले

तुलाकोटिकाणं कुसुमघनुपं जागरयति ।

अहो नेत्रद्वन्द्वं विलसति विलङ्घ्य श्रुतिपथं

कथं न त्रैलोक्यं जयति मदनः स्मेरवदनः ॥

(आ) JS 168.11 (a. Bilhana), ŚP 3518, SH 1901, SR 273.15, SSB 99.15. (Cf. No. 2794).

(a) °तटे SH.

(b) पृथुश्रेणीभारा कुचकलशहारा विजयते SH.

(c) श्रुतिमहो ŚP, SR, SSB.

Śikhariṇī metre.

Oh, who is this young lady at the pavilion of this excellent mansion of pleasure that keeps Cupid ever busy with the jingles of her anklets? O wonder, her eyes shine reaching up to the cars; How will not Cupid conquer the three worlds with a smile on his face? (A. A. R.)

2796\*

अये केलीगृहस्तम्भ

किं कृतं सुकृतं त्वया ।

पर्यङ्गे वल्लनं त्यक्त्वा

त्वामालिङ्गति मानिनो ॥

(आ) Vidy 588.

Oh, [plantain stem(?)], the pillar decorating the chamber of the lovers, what good deed have you done (previously) that the young lady in jealous anger embraces you, leaving the lover on the cot ? (A. A. R.).

2797

अये को जानीते निजपुरुषसङ्गो हि न तथा  
यथा चेतः स्त्रीणां परपुरुषसङ्गो रमयते ।  
अपि स्वरं भुक्ता दिवसमखिलं वासरकृता  
करस्पशादिन्दोर्मुकुलयति नेत्राणि नलिनी ॥

(आ) JS 300.2 (a. Devarāja), SuM App. II, 22, SR 353.58, SSB 233.38, RJ 798.

(a) हि न tr. SuM, SR, SSB.

(b) पायभेदः [य° चे°] JS (var.) ; चेतस्स्त्रीणां JS ; चे° स्त्री° tr. SuM, SR, SSB ; रमयति SuM, SR, SSB.

Śikhariṇī metre.

Alas ! Who knows this, that the company of the husband does not please the mind of women in such a way that the intimate association with another man does ? Though enjoyed by her lover, the sun during the whole day at her ease, the lotus-flower closes its eyes in ecstasy when touched by the *kara-s* [hands or : rays] of the moon. (A. A. R.).

2798\*

अये कोऽयं वृद्धो गृहपरिवृढः किं तव पिता  
न मे भर्ता किंतु व्यपगतवृगान्यच्च बधिरः ।  
हृहं श्रान्तोऽद्याहं शिशयिपुरिहैवापवरके  
क्व यामिन्यां यामि स्वपिमि ननु निर्दशमशके ॥

(आ) JS 300.4 (Śrī-Bhojadeva).

Śikhariṇī metre.

Oh, is this old man, the master of the house, your father ? "No, he is my husband, but blind and deaf." "Oh, oh, I am now tired and wish to sleep somewhere in a corner (of this room) ; where am I

to go at this time of the night ? Indeed I shall sleep here, free from the bites of bugs and mosquitoes !" (A. A. R.).

2799

अये जलघिनन्दिनीनयननौरजालम्बन-

ज्वलज्ज्वलनजित्वरज्वरभरतवराभङ्गुरम् ।

प्रभातजलजोन्नमद्गरिमगर्चसर्वकषैर्

जगत्त्रितयरोचनैः शिशिरयाशु मां लोचनैः ॥

(अ) BhV 4.2.

(c) प्रभातजलदोन्नम ... सर्वकषे BhV (var.) ; °कषैः BhV (C).

(d) °लोचनैः BhV (var.).

Prthvī metre.

Oh, you, who are support to the lotuses in form of the eyes of Lakṣmī, the daughter of the ocean, quickly cool me, who am apt to break under the force of the excess of mental pains more troublesome than raging fire, by glances pleasing to the three worlds and removing the pride of the greatness of the blowing morning lotuses. (H. D. Sharma's translation).

2800\*

अये ताल त्रीडां व्रज गुरुतया भाति न भवान्

फले न च्छाया नो कठिनपरिवारो हि भवतः ।

इयं घन्या घन्या सरलफवली सुन्दरदला

परात्मानं मन्ये सुखयति फलेनामृतवत्ता ॥

(आ) SuM 5.4, Ava 290, SR 241.141, SSB 641.1, Any 128.166.

(b) न वा कापि च्छाया कठिनपरिवारं तव वपुः Any ; फलं SuM, Ava ; कठिनपरिवारः परिकरः (or परीजनः) SuM.

(c) वन्या [घ° first] Any ; वन्या [घ° second] SuM.

(d) लक्ष्मी [मन्ये] SuM ; न त्वं [मन्ये] Any ; °मृतभृता SuM ; सुखयसि फलेनामृतभुवा Any.

Śikhariṇī metre.

Oh, *raja* [palmyra tree], you ought to be ashamed, you do not shine just because you are so tall ! There is neither fruit nor shade provided by you and hard is your exterior. But blessed indeed in this waving banana plant with fine leaves and, methinks, it makes others happy with its nectarian fruit. (A. A. R.).

2801\*

अये दिष्ट्या नष्टो मम गृहपिशाचीपरिचयः

परावृत्तं मोहात् स्फुरति च मनाग् ब्रह्मणि मनः ।  
विकारोऽप्यक्षाणां गलित इव निर्भाति विषयात्  
तथापि क्षेत्रज्ञः स्पृहयति वनाय प्रति मुहुः ॥

(अ) BhŚ 377 (doubtful).

(आ) Skm (Skm [B] 2321, Skm (POS) 5.651 (a. Bhartṛhari).

Śikhariṇī metre.

Oh, by good luck, my association with the devil of the house is at an end, the mind turned away from illusions, shines a little in the truth of Brahman ; the jaundiced vision has dropped off and now shines free from the objects of pleasures. None-the-less the soul [the knower of the field] often yearns for life in the forest. (A. A. R.).

2802\*

अये दूरभ्रान्तं विषयविषमारण्यविषये  
परिभ्रान्तं चेतो मम विधुरितं स्वैरमघुना ।  
निरागतं नित्ये स्थिरनिरवधानभ्रममये  
दिवेकप्रभ्रश्यद्विकृतिपरमानन्दजलधौ ॥

(आ) Skm (Skm [B] 2342, Skm [POS] 5.69.2)(a. Bhavānanda).

Śikhariṇī metre.

Alas ! my deluded mind has wandered afar in the wrong and difficult paths in the forests of pleasures and has

been put to great affliction ; and now, at my ease, I return to the ocean of supreme bliss which by discrimination destroys delusions, and is a firm mooring to those tossed about by illusions. (A. A. R.)

2803\*

अये नीलग्रीव क कथय सखे तेऽद्य मुनयः

परं तोषं येषां तव वरविलासो वितनुते ।

अमी दूरात् क्रूराः क्षणितमिदमाकर्ण्य सहसा

त्वरन्ते हन्तुं त्वामहह शबराः पुङ्खितशराः ॥

(आ) JS 76.8, ŚP 870, SR 226.173, SSB 617.10, SSH 2.44, Any 69.140, RJ 404.

(a) न खलु [कथय] SR, SSB, SSH.

Śikhariṇī metre.

Friend peacock, tell me where are those sages now to whom your excellent dances used to give great joy. Those cruel hunters there, hearing your hilarious shrieks, from far off, are quickly hurrying up to kill you with their arrows decorated with feathers. (A. A. R.).

2804\*

अये नृपतिमण्डलीमुकुटरत्न युष्मद्भुजा-

महोष्मततिसंजुषा वत भवत्प्रतापाचिषा ।

द्विषामतिभृशं यशः प्रकटपारदो ध्मापनाद्

उदुस्फुटत तारकाः कपटतो विहायस्तटे ॥

(आ) Pad 12.29 (a. Lakṣmaṇa), SSS 100 (a. Lakṣmaṇa), SR 133.12, SSB 445.12.

(d) दुद° SR, SSB ; तारकाकपटतो SSS, SR, SSB.

Pr̥thvī metre.

Oh crest gem of the circle of kings, by the fire of your valour and aided by the intense heat of the prowess of your arms, the fame of the enemies resembling mercury



exploded and is seen in the sky in the guise of the stars. (A. A. R.).

अये पश्यावस्थामकरण° see No. 2494.

2805\*

अये पाथोवाह स्थगय ककुभोऽन्यास्तत इतस्  
त्यजंतां सीमानं वसति मुनिरस्यां कलशभूः ।  
उदञ्चत्कोपेऽस्मिन् स जलधिरपि स्थास्यति न ते  
यतः पायं पायं सलिलमिह शौर्यं प्रथयसि ॥

(आ) Skm (Skm [B] 1937, Skm [POS] 4.60.2) (a. Vaidya-Gadādhara).

(b) त्यजंनं Skm (var.).

(c) °जल° repeated twice in Skm (B) (printer's error).

Śikhariṇī metre.

Oh cloud, block the directions here and there in other places ; leave off this boundary ; for here lives the pitcher-born sage [Agastya] ; when his anger is up, even the ocean cannot exist—the ocean from which you take in your waters frequently and exhibit your valour. (A. A. R.).

अये वाले दृष्ट्वा see No. 2808.

अये बोधाम्बुधौ see मयि बो°.

2806\*

अये मधुप मा कृया वत वृथा मनोवीनतां  
नुषारसमये लताशतनिषेवणव्याकुलः ।  
इयं पुरत एव ते सरसपुष्पमासोदये  
रसालनवमञ्जरी मधुभरी जरीजूम्भते ॥

(आ) SR 224.99, SSB 612.63, RJ 362.

Pr̥thvī metre.

Oh bee, do not be depressed in mind unnecessarily, because you have to resort to hundreds of creepers in winter. Here, very shortly, at the advent of spring full of

honeyed flowers, the cluster of fresh mango-blossoms dripping with honey will be bursting open. (A. A. R.).

2807

अये ममोदासितमेव जिह्वया  
द्वयेऽपि तस्मिन्नतिप्रयोजने ।  
गरौ गिरः पल्लवनार्थलाघवे  
मितं च सारं च वचो हि वाग्मिता ॥

(आ) Naiṣ 9.8.

Vaiśāstha metre.

Well, my tongue is indifferent to both of them,<sup>1</sup> neither is very necessary : verbosity and superficiality of meaning are the two poisons of speech ; eloquence consists in speech that is concise and weighty. (K.K. Handiqui's translation).

1. Name and family.

2808\*

अये मातईष्ट्वा मुखममृतमानुषमवशात्  
कचच्छ्रया राहुर्वसति किमु तृष्णातरलितः ।  
किमेवं कन्दर्पान्तकतरुणि सिन्दूरसरणिच-  
छलाञ्जोक्तुं भूयो वहिरिव रसज्ञां कलयति ॥

(आ) Pad 32.20 (a. Bhānukara), SR 258.39, SSB 70.4, RJ 644.

(a) अये वाले दृ° SSB.

(c) कन्दर्पोन्नततरुणि SSB.

Śikhariṇī metre.

Divine mother, seeing your face and mistaking it for the moon, does Rāhu, agitated by desire (to swallow him) remain in the guise of your tresses ? And does he again, young wife of the destroyer of Cupid, throw out his tongue to make a meal of that moon in the guise of the red *sindūra*-powder applied at the parting of your hair ? (A. A. R.).

2809\*

अये मातस्तातः क्व गत इति यद्वैरिंशिशुना  
द्वरीगेहे लीना निभूतमिह पृष्ट्वा स्वजननी ।  
करेणास्यं तस्य द्रुतमय निरुद्धचाश्रुमृतया  
विनिःश्वस्य स्फारं शिव शिव दृशंबोत्तरयति ॥

(श्रा) Pad 27.66 (a. Bhānukara). PdT 107  
(a. Bhānukara).SR 132.21, SSB 443.21,  
RJ 204.

(d) विनिद्वस्य PdT.

Śikharinī metre.

Oh mother, where has father gone ?  
Questioned thus by the child of the enemy  
king, the mother carefully concealed in a  
mountain cave quickly closed, the child's  
mouth with her hand and alas ! answered  
him only with a deep sigh and tear-laden  
eyes. (A. A. R.).

2810\*

अये मुक्तारत्न प्रसर वहिरुद्योतय गृहान्  
अपि क्षोणीन्द्राणां कुरु फलवतः स्वानपि गुणान् ।  
किमत्रैवात्मानं जरयसि मुघा शुक्तिकुहरे  
महागम्भीरोऽयं जलधिरिह कस्त्वां गणयति ॥  
(श्रा) SkV 1019 (a. Murāri), Skm (Skm [B]  
1730, Skm [POS] 4.18.5) (a. Murāri).  
Any 92.53, Prasanna 70a, Kav p. 71.

(a) प्रचल Any : वहिरुद्योतय Any.

(b) क्षोणी° Skm.

(c) घिगत्रैवात् Skm : जनयसि (जल°; ति) Skm  
(var.) ; मुघा Prasanna.

(d) जलधिरिति Prasanna : जलधिरह Skm  
(var.).

Śikharinī metre.

Go forth, oh perfect pearl, and make  
a house resplendent./ Bring to full fruit/  
your virtues and the necklace of a king./  
Why pass your life unnoticed in an oyster-  
shell ?/ The sea is wide and deep ; / who

is there here will know your worth ?  
(D.H.H. Ingalls's translation).

2811\*

अये यदि समीहसे परपुरावरोधं प्रभो  
तदाकलय मद्बचः किमपि दर्पनारायण ।  
प्रतीपनुपनागरीनयननीरकल्लोलिनी-  
समुत्तरणचातुरीं तुरगराजिमध्यापय ॥

(श्रा) PV 112 (a. Śaṅkaramiśra), SR 122.176,  
SSB 424.1.

(a) सदा [प्रभो] SR, SSB.

(b) समाकलय PV (var.), SR, SSB ; रूपनारायण  
[द°] PV (var.), SR, SSB.

(d) तुरगराजमध्यापय PV (var.).

Pṛthvī metre.

O your majesty Darpanārāyaṇa, if  
you desire to attack the enemy's citadel,  
please listen a little to my words. Train  
well your cavalry to cross the river of tears  
shed by the women of the city of your  
enemy king. (A. A. R.).

2812\*

अये लाजा उच्चैः पथि वचनमाकर्ण्य गृहिणी  
शिशोः कर्णो यत्नात् सुपिहितवती दीनवदना ।  
मयि क्षीणोपाये यदकृत दृशावश्रुवहुले  
तदन्तःशल्यं मे त्वमसि पुनरुद्धर्तुमुचितः ॥

(श्रा) BhPr 237.

(श्रा) SR 67.56, SSB 334.57, SRK 57.15  
(a. ŚP), IS 7685.

(a) लाजानुच्चैः SR, SSB, SRK, IS.

(c) °श्रुवहुले SR, SSB, SRK, IS.

(d) त्वमिव SR, SSB, SRK ; स्वमिव IS.

Śikharinī metre.

Ah me ! (My) sad-faced spouse,  
hearing on the road the loud cry, "Parched  
grain" carefully stopped the ears of (our)

child ; my expedients exhausted, then, on the other hand, (art) the proper (one) to draw out the barb within me which made (my) eyes full of tears. (L. H. Gray's translation).

2813\*

अये वापीहंसा निजवसतिसंकोचपिशुनं

कृष्ट्वं मा चेतो वियति चलतो वीक्ष्य विहगान् ।

अमी ते सारङ्गा भुवनमहनोयन्नतभृतान्

निरीहाणां येषां तृणमिव भवन्त्यम्बुनिधयः ॥

(अ) VS 705, JS 84.4 (a. Ākāśapoliḥ), SuM 21.9, SR 226.162, SSB 621.1.

(a) °निसंकोचविचुरं SuM.

(b) वहतो [चलतो] SuM, VS, SR, SSB.

(c) ते सा° tr. SuM SR, SSB ; (जलद)जलपान-व्यसनिनो [भु°] SuM ; °भृतो VS, SR.

(d) °णामेषां VS (but C as above).

Śikhariṇī metre.

Oh swans of the lake, do not, on seeing the birds flying in the sky, be depressed that your residence is small. Here are the deer of the sages who practise praise-worthy penance to whom, free from all desires, the oceans are as straw. (A. A. R.).

2814\*

अये वारां राशे कतिपयपयोबिन्दुविभवं

अमीभिर्मा गर्वं वह निरवलेपा हि कृत्तिनः ।

न किं लोपामुद्रासहचरकरक्रोडकुहरे

भवान् दृष्टः कष्टं प्रचलजलजन्तुव्यतिकरः ॥

(अ) Skm (Skm [B] 1684, Skm [POS] 4.9.4) (a. Viśveśvara).

(d) प्रवल° [प्रचल°] Skm (var.).

Śikhariṇī metre.

Oh sea, do not be proud due to the wealth of a few drops of water (that you possess) ; for, good people are ever free from arrogance. Were you not seen compressed in the cavity of the palm of the husband of Lopāmudrā [the sage Agastya] alas ! with the multitude of aquatic creatures worried ? (A. A. R.).

2815\*

अये वारां राशे कुलिशकरकोपप्रतिभयाद्

अयं पक्षप्रेम्णा गिरिपतिमुतस्त्वामुपगतः ।

त्वदन्तर्वास्तव्यो यदि पुनरयं वाडवशिखी

प्रदोप्तः प्रत्यङ्गं ग्लपयति ततः कोऽस्य शरणम् ॥

(अ) Skm (Skm [B] 1674, Skm [POS] 4.7.4) (a. Vibhoka), JS 96.11, AB 543, ŚP 1095, SR 216.24, SSB 599.30, Any 98.46.

(a) भतः [राशे] Skm.

(b) असौ [अय] JS ; पक्षे प्रे° JS ; गिरिपरिवदत्वम् (°वदत्वम् may be a printing error for °वृदत्वम्) ŚP, Any ; गिरिवरसुतस्त्वाम् JS, SR, SSB ; अनुगतः [उपगतः] Skm (var.).

(c) °स्तव्याद्द्यादि ŚP, Any ; °शिखा Skm (var.).

(d) शिखाभिः [प्र°] ; तदा or तरां [ततः] JS.

Śikhariṇī metre.

Oh sea, the lord of waters, this [mountain Maināka], the son of the lord of mountains [Himavān] has approached you for shelter for love of his wings, when frightened by the anger of Indra, the wielder of the thunderbolt. If the submarine fire that resides within your waters were to scorch him all over his limbs with his flames, then who will be his refuge ? (A. A. R.).

अये वेलाहेलाकुलितकुलशंले see No. 2819.

2816\*

अये सुधाकंदविणि च्वघासि  
सुधा सुधाघामनि वन्धुभावः ।  
जनापवादः परितः प्रयातः  
समागमो हन्त न जातु जातः ॥

(आ) PV 739 (a. Jagajjivana-vrajyā).

(a) सुधाकंदविणि PV (var.).

Upendravajrā metre.

Oh lily of the moon, you have in  
vain pitched your affection on the moon  
[the home of nectar]. Only a scandal has  
spread all around, but your meeting  
together in intimate association, has never  
taken place. (A. A. R.).

2817\*

अयेऽस्तमयते शशी नहि कृशीभवत्याग्रहो  
विनश्यति तमो हठं किमणुमप्यपास्ते मनः ।  
सखि प्रकटितोऽङ्गो न करुणोदयस्ते मनाक्  
प्रयाति खलु यामिनी न विमनीकृथा नायकम् ॥

(आ) SR 308.15, SSB 159.15.

Pṛthvī metre.

Alas ! the moon is setting, but the  
desire to enjoy does not wane ; darkness  
is disappearing fast and still your mind  
does not lose its hardness. Friend, sunrise  
is imminent but there is not the rise of  
even a little of your compassion towards  
me. The night is coming to an end. do  
not disappoint your lover ! (A. A. R.).

2818\*

अये स्वर्गः स्वर्गः कतिदिघसमार्गः प्रवसतां  
पुरस्तुङ्गो स्यातां यदि न कुचकुम्भो मृगदृशः ।  
अयात्तं पाथेयं सुलभ[सुमयं] मूलफलयोः  
पयः स्वाने स्वाने पयि पयि च विश्रामतरवः ॥

(आ) JS 450.32 (a. Ākaśapolih).

(c) सुलभामितरत् JS (var.).

Śikharinī metre.

Oh heaven, heaven, how many days'  
march to those away from home ? They  
are in the front, if they are not the high  
bosom of the deer-eyed one. There is  
provision for the journey unasked and in  
plenty both of roots and fruit. There is  
water at every place and shady trees on  
every road. (A. A. R.).

2819\*

अये हेलावेलातुलितकुलशंते जलनिधौ  
कुतो वारामोघं वत जलद मोघं वितरसि ।  
समन्तादुत्तालज्वलदनलकीलाकवलन-  
कलमोपेतानेतानुपचर पयोभिर्विदपिनः ॥

(आ) JS 70.12, ŚP 775 (a. Bilhaṇa),<sup>1</sup> AP 55, SR 213.52 (a. ŚP), SSB 592. 58 (a. Bilhaṇa), Any 20.166, RJ 224.(a) हेलावेलातुलित<sup>०</sup> JS ; हेलावेलातुलित<sup>०</sup> SR, SSB ; वेनाहेलाकुलि<sup>०</sup> Any, RJ ; जलनिधा Any.(c) <sup>०</sup>कवलन- JS ; <sup>०</sup>लकालाकवलित Any ; <sup>०</sup>किलाकवलन Any (var.).(d) <sup>०</sup>तानुपकुर SR, SSB.

1. Could not be traced in Vikr or Bilhaṇa-kavya.

Śikharinī metre.

Oh cloud, why do you uselessly  
shower a flood of water on the sea which  
resembles huge mountains by their raging  
billows ? Your waters render service to  
the trees which greatly suffer, surrounded,  
as they are, on all sides by the fiercely  
burning forest fires. (A. A. R.).

2820

अयोगजामन्वनवं न वेदनां  
हिताय मेऽनूदियमुन्मदिष्णुता ।  
उदेति दोषादपि दोषलाघवं  
कृशात्यमज्ञानवशादिव्यंनसः ॥

(अ) Naiṣ 9.132.

Vamśastha metre.

This my madness stood me in good stead ; for (thanks to it) I felt not the pangs of separation from thee : even from an evil issues the abating of an evil, just as from ignorance proceeds the attenuation of sin. (K. K. Handiqui's translation).

2821

अयोग्यवस्तुभरणात् भजेद्योग्योऽपि दुष्टताम् ।  
रक्षणायैन्द्रदत्तासि वहन् व्याधोऽभवन्मुनिः ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 113  
(In *Purāṇa* ; p. 387).

By supporting an undesirable object even a worthy person may become wicked. Bearing the sword given by Indra for protection, the sage turned out to be a hunter. (A. A. R.).

2822\*

अयोध्यामटवीभूतां पित्रा भ्रात्रा च व्रजिताम् ।  
पिपासातर्तोऽनुधावामि क्षीणतोयां नदीमिव ॥

(अ) Pranā 3.11.

(आ) Alm 52.

Like a man oppressed by thirst running after a river dried up of water, I have been running towards Ayodhya which has been deserted by my father and brother, and reduced to the state of a forest. (Translation, in *The Samskr̥ta Sāhitya Sadana Publication*).

2823\*

अध्ययि साहसकारिणि  
किं तव चङ्क्रमणेन ।  
दसदिति भङ्गमवाप्त्यसि  
कुचयुगभारभरेण ॥

(आ) VS 1549 (a. Vikaṭānitambā). (Cf. Kav p. 104, SskṛP 58).

Dohaḍikā metre.

O you rash young woman, why this haste in walking? You will break (in two) with the sound ṭasad, by the load of your weighty bosom. (A. A. R.).

अरन्त्ये द्रुम° see No. 479.

अरक्तं रहसि गतं see No. 2369.

2823A

अरक्ते न सुखं वेत्ति नारक्तो दुःखमश्नुते ।  
दुःखानां च सुखानां च रक्त एवास्पदं सदा ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 14.

If a lover is not in love with her<sup>f</sup> he finds no pleasure, if he is not (excessively) attached to her he finds no misery ; for misery or happiness it is only the man who is attached to her becomes the target. (A. A. R.).

1 prostitute.

2824

अरक्षितं तिष्ठति देवरक्षितं  
सुरक्षितं देवहतं विनश्यति ।  
जीवत्यनाथोऽपि वने विसर्जितः  
कृतप्रयत्नोऽपि गृहे न जीवति ॥

(अ) P (Pts 1.20, 323, 5.44, PtsK 1, 24),  
H (HJ 2.16, HS 2.17, HM 2.18, HK 2.18, HH 42. 10-4, HC 56. 7-8),  
BhŚ 378 (doubtful), VCsr 14.9. Cf. पथि च्युतं तिष्ठति.

(आ) ŚP 446, N ad 1.48(a. Bhrgu-Bhārgava),  
SR 91.47 (a. ŚP), SSB 375. 54 (a. Śrīmad-Bhāgavata), SRK 72. 26 (a. Prasaṅgaratnāvalī), SRHt 56.55 (a. Itihāsa)<sup>1</sup>, SSSN 45.41, SH 870, 66\*,

SS 23.16, SSD 4. f. 2b, SKG f. 18b,  
IS 567, Sama 1 अ 47.

- (b) सुरक्षितं HJ ; देवहृतं BhŚ (var.) ; दैवहरं  
VCsr (var.).
- (c) वनेऽपि रक्षितः SRK ; वने विवर्जितः VCsr ;  
ऽपि रक्षित. [वि°] IS.
- (d) जीवेत्तयान्दोऽपि [कृ°] VCsr(var.); विनश्यति  
[न जी°] SSSN ; विनश्यति [न जी°] Pts  
1.20, 323, SR, SSB ; विसर्जितः [न जी°]  
HM.

1. stands for Itihāsasamuccaya.

Upajāti metre (Vamśastha and Indra-  
vamśā).

(An object) unguarded, continues  
(safe, if) guarded by destiny ; (though)  
well-guarded, (if) stricken by destiny, (it)  
perishes. Though turned adrift in a forest  
without a protector, one lives : though  
using every precaution at home, he lives  
not. (F. Johnson's translation).

2825

अरक्षितं भवेत् मर्त्यं दैवं तमेव रक्षति ।  
दैवेन नाशितं यत् तस्य रक्षा न दृश्यते ॥

(अ) PdP, Bhūmikhaṇḍa 81.56.

It is true that a person may be left  
unprotected (by men), but destiny protects  
him. There is no hope of protection for  
that which is destroyed by destiny.  
(A. A. R.).

2826

अरक्षिता गृहे रद्धाः पुरुषैराप्तकारिभिः ।  
आत्मानमात्मना यास्तु रक्षेयुस्ताः सुरक्षिताः ॥  
(घ) Mn 9.12.

Women, confined in the house under  
trustworthy and obedient servants, are not  
(well) guarded ; but those who of their  
own accord keep guard over themselves,  
are well guarded. (G. Bühler's translation).

2827

अरक्षितारं राजानं बलिषड्भागहारिणम् ।  
तमाहुः सर्वलोकस्य समग्रमलहारकम् ॥  
(अ) Mn 8.308, MBh (MBh [Bh] 1. 2015\*  
[ad 1. 205. 8], MBh [R] 1. 215. 9,  
MBh [C] 1. 7751). (Cf. No. 2828).

(आ) IS 568.

(a) अरक्षितारमत्तारं MnJh (Medhātithi,  
Nārāyaṇa); रक्षितारं च राजानं MBh(var.).

(b) बाल° MBh (R) ; °हारकम् Mn (var.).

(d) समग्रं (नृशंसं) पापचारिणम् (पापकारि°) MBh;  
समग्रमलहारकं MBh (var.).

They declare that a king who affords  
no protection, (yet) receives<sup>1</sup> the sixth part  
of the produce, takes upon himself all the  
foulness of his whole people. (G. Bühler's  
translation).

1. Or (yet) devours (his subjects and) MnJh

अरक्षितारं राजानं भार्याम् see षड्मान्पुरुषो जह्यात्.

अरक्षितारमत्तारं see No. 2827.

2828

अरक्ष्यमाणाः कुर्वन्ति यत्किञ्चित् किल्बिषं प्रजाः ।  
तस्मात्तु नृपतेरर्थं यस्माद् गृह्णात्यसौ करान् ॥

(अ) Y. 1.337 (in some editions 1.336). Cf.  
Y 1.335-6, Vas 1.44, Vi 3.48, G. 11.11,  
Viṣṇudharmottara in VR, Mn 7.144,  
Āp 2.10. 6, G 10.7-8, Vas 12.1, B 1.  
18. 1, Vi 3.1.

(आ) IS 569. (Cf. No.2827).

(b) किल्बिषं Y (var.).

(c) तस्माच्च Y (var.).

Being unprotected, whatever little  
offences the subjects commit, from that  
verily goes to the king the half, in as much  
as he takes<sup>2</sup> taxes from them. (J. R.  
Gharpure's translation).

2829

अरण्यं रक्षितं सिंहात् तस्मात् सिंहः सुरक्षितः ।  
इत्यन्योन्यस्योपकारे मित्रत्वं तस्मिन्नघनम् ॥

(अ) Lau 105.

The forest is safe because a lion lives therein and the lion is safe because it lives in a forest. Likewise, the friendship of persons rests on mutual help. (V. Krishnamacharya's translation).

2830

अरण्यं सारङ्गं गिरिकुहरगर्भाश्च हरिभिर्  
दिशो दिङ्मातङ्गैः सलिलमुषितं पङ्कजवनैः ।  
प्रियाचक्षुर्मध्यस्तनचवनसौन्दर्यविजितैः  
सतां माने म्लाने मरणमथवा दूरगमनम् ॥

(अ) Vet MS *g ad* 14.13, BhŚ 379 (doubtful) ; Mahānāṭaka 2.23.

(आ) SR 177. 990, SSB 515. 990, SRK 234. 39 (a. Sphuṭaśloka), SPR 258.36 (a. Bilhaṇa-kavi-kāvya 137 ), IS 7686, SLP 4.42, Sama 2 स 21.

(a) अरण्ये Vet (var.) ; सारङ्गं Vet (var.) ; गिरिगहनगेहं (°गौ or °गेहाः or °गेहाश्च ह°) व्रततिभिर् (but some texts हरिभिर्) BhŚ, Vet

(b) दिगन्ता मातङ्गैर्वनमपि सरोजैरनुगतम् BhŚ; दिग्मा° Vet; श्रितमथ जलं [स°] Vet; श्रितमपि वन [स°] Mahānā.

(c) त्वया [प्रिया] BhŚ; प्रियाशे Vet (var.); °मध्ये° Vet (var.).

(d) सतीमान्म्लाने [स° मा° म्लाने] Vet; दूर-  
घरणम् (°रस°) BhŚ., Mahānā.  
Śikhariṇī metre.

The deer vanished into the forest, the lions to mountain-caves, the elephants of the quarters to the directions and the lotuses to lakes, as they were all vanquished in beauty respectively by the charms of the

beloved in her eyes, waist, bosom and face. When the honour of the good is diminished they have only two alternatives—death or banishment. (A. A. R.).

2831\*

अरण्यबीजाञ्जलिदानलालितासु  
तथा च तस्यां हरिणा विशश्वसुः ।  
यथा तदीर्यनयनैः कुतूहलात्  
पुरः सखीनाममिमीत लोचने ॥

(अ) Kum 5.15. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 65.

(आ) Sar 4.57.

(b) एव[च] Kum (var.) ; तस्याः Kum (var.).

And the deer, fondled by the offering of handfuls of forest-corn trusted her to such an extent that (by her), out of curiosity were measured (her) eyes, in the presence of (her) friends by their eyes (in order to find out which of them were longer). (R.D. Karmarkar's translation).

2832

अरण्यरक्षितं कृतं शवशरीरमुद्धतितं  
स्थलेऽब्जमवरोपितं सुचिरमूषरे वर्षितम् ।  
श्वपुच्छमवनामितं वधिरकर्णजापः कृतः  
कृतान्धमुखमण्डना यदबुधो जनः सेवितः ॥

(अ) P (PT 1.105, PTem 1.97, PS 1.92, PN 2.71, PtsK 1.255, PD 306.93, PRE 1. 104), *ad* HJ 2.162, BhŚ 380 (doubtful), Cr 1182 (CRC 5. 43, CRB 5. 42, CRCa I 5.40, CPS 123.43).

(आ) VS 448 (a. Bhartṛhari), SRHt 149. 20, SSSN 170. 18, SR 40. 55 (a. P), SSB 294.55 (a. BhŚ), Skm (Skm [B] 2218, Skm [POS] 5.44. 3) (a. Śilhaṇa), SuM 10.20, SRK 37. 25 (a. Kuv.), IS 570 (cf. ZDMG 61. 354), GSL 22, VP 8.10, AR 100,11-14, ARR 77, ARJ 95.

2-5, AIR 126, Kuv *ad* 19.53 (p. 59).  
Cf. JSAIL 25.54, Ru 61.

(इ) Old Syriac 1.7.

(a) अरण्ये ह° PP (var.); °रुदिनं PP (var.);  
स्वदारीर° CRC, CPS.

(b) स्वने कमलरोपणं सु° PP, PS, PtsK, BhŚ,  
*ad* HJ; वधिरकर्णजापः कृतः (from c) [सु°  
व°] PT, PS, PRE; °मूपरे Cr (var.);  
°मूपरे IS; वर्पणम् PP, PtsK; वर्पणः PP  
(var.).

(c) इव नामितं PP (var.); मुचिरमूपरे (सतल°  
PS) वर्पितं (from b) PT, PS, PRE; °जाप  
कृत Cr (var.); कृतस् PP, PtsK, *ad* HJ,  
BhŚ; कृतो IS.

(d) तद् अन्व BhŚ; कृतान्धमुकुरक्रिया Skm; कृतो  
(घृतो SR, SSB, SRK, Kuv, GSL, AR)  
ऽधमुत्समण्डनं (दर्पणो) PP, PtsK, *ad* HJ,  
SR, SSB, SRK, Kuv, AR, GSL; °नं  
तथाधमो Cr (var.); नायाधमो Cr (var.);  
अबुधजनः IS; बुधे जने भापितम् PP, PtsK,  
*ad* HJ, BhŚ. Cf. JSAIL 24.49.

Pṛthvī metre.

To serve an unintelligent man is like  
crying in the wilderness; rubbing the  
body of a dead man, planting water-lilies  
on dry land, a drenching rain on salt-earth,  
bending a dog's tail, whispering in the ear  
of the deaf, or adorning the face of the  
blind. (F. Edgerton's translation).

अरण्यतरित्तः पुत्तिनस्वली see वरमन्यत्पुत्तिनस्यले.

2833\*

अरण्यहरिणग्रामम् आचग्राम हुताशनः ।  
इन्द्रोः प्रोत्सृगं धर्तुम् इच धूमो नमो ययो ॥  
(पा) P. ad 116.75 (a. Ganapati).

The forest fire invaded the resort of  
the wild deer; and its smoke rose high in

the sky as if to capture the deer in the  
embrace of the moon. (A. A. R.).

2834

अरण्यानी ववेयं धृतकनकसूत्रः क च मृगः

क मुक्ताहारोऽयं क च स पतगः ववेयमबला ।

क तत्कन्यारत्नं ललितमहिभर्तुः क च वयं

स्वमाकृतं घाता किमपि निभृतं पल्लवयति ॥

(अ) Navasāhasāṅka 5.81 (82).

(आ) AR 166. 5-8, ARJ 162.2-5.

(d) निभृतनिभृतं कन्दलयति (but ख in AR as  
above) Nava., AR.

Śikhariṇī metre.

Where is the dense forest and where  
that deer wearing a golden chain? Where  
again is the pearl-string and where the  
bird and this woman? Where is that best  
of young ladies of the accomplished king  
and where again are we? Evidently Fate  
is causing to bud forth some scheme of his,  
secretly. (A. A. R.).

2835

अरण्ये पुष्पिता वृक्षा दूरस्थाने च बान्धवाः ।  
समृद्धेनापि कि तेन यः काले नोपतिष्ठति ॥

(अ) Cr 2109 (CNPh 99 [corrupt and partly  
illegible]).

The trees blooming in the woods  
and kinsmen who are far away (are of no  
use). What is the use of those riches which  
are not available in time?

अरण्ये रुदितं कृतं see No. 2832.

2836\*

अरतिरियमुर्पति मां न निद्रा

गणयति तस्य गुणान् मनो न दोषान् ।

विगलति रजनो न संगमादा

प्रजति तनुस्तनुतां न चानुरागः ॥



(आ) SkV 723 (a. Pravarasena), Kav 436, Skm(Skm [B] 660, Skm[POS]3.37. 5) (a. Pravarasena), ŚP 3427(a. Bilhaṇa), AP 55, VS 1113, JS 141.3, PG 214 (a. Kaṅka), SR 284.17 (a. ŚP), SSB 117. 19 (a. Bilhaṇa), RJ 944 (a. Bilhaṇa), SK 5.216.

(a) नापि[मा न]SR, SSB ; नि [न] Kav(var.).

(b) प्रथयति [ग°] VS; गमयति SkV (var.), Kav (var.); मनो गुणान्न दो° VS.

(c) विरमति Skm, VS, PG, SkV (var.), Śrī-kr̥ṣṇa ; संगमेछा AP; सगमासा Kav(var.). Puṣpitāgrā metre.

Unhappiness comes over me, not sleep ;/ I count his virtues, not his faults./ The night slips by but not my hope of union ;/ my limbs grow thin but not my love. (D.H.H. Ingalls's translation).

2837

अरत्नालोकसंहार्यम् अवार्यं सूर्यरश्मिभिः ।  
दृष्टिरोधकरं युतां यौवनप्रभवं तमः ॥  
(आ) KāD 2.197.

(आ) Sar 356.90 (p. 356).

(b) अहार्यं KāD (Bh); अवार्यसू° KāD (R).

The darkness born of the youth of young men cannot be removed by the sight of gems, cannot be warded off by the sun's rays and obstructs their vision (to see things in proper light). (A. A. R.).

2838

अरयोऽपि हि मित्रत्वं यान्ति दण्डवतो ध्रुवम् ।  
दण्डप्रायो हि नृपतिर् भुनक्त्याक्रम्य मेविनीम् ॥

(आ) KN (KN [TSS] 14.37, KN [ĀnSS] 14. 37, KN [BI] 13.37).

The foes even of a king possessing an efficient army, are turned into his friends.<sup>1</sup> A king possessing a large army, rules the earth (unmolested) after having

(properly) conquered it. (M. N. Dutt's translation).

1 Seek his friendship.

2839

अरयोऽपि हि संधेयाः सति कार्याथंगौरवे ।  
अहिमूपकवद् देवा ह्यर्यस्य पदवीं गतः ॥

(आ) BhPṇ 8.6. 20.

(d) ह्य् om. BhPṇ (B).

Even enemies have to be conciliated when the importance of the business at hand demands it ; oh Gods, so did the serpent and the mice in order to accomplish their object. (A. A. R.).

2840\*\*

अरलूवृक्षपत्राणां लेपो गोमुखरोगहृत् ।  
गोनाससंभवः क्षारो हन्ति पुष्पं चिरोद्भवम् ॥

(आ) ŚP 2852.

The paste made of the leaves of the *aralū-tree* cures the mouth-disease of cattle. The acid-substance of *gonāsa* destroys the *puṣpa* of long-standing. (A. A. R.).

2841\*

अरविन्दमिदं वीक्ष्य खेलत्खञ्जनमञ्जुलम् ।  
स्मरामि वदनं तस्याश् चारु चञ्चललोचनम् ॥

(आ) Sāh ad 10.668, SR 277 15, SSB 105.14.

Seeing this lotus beautiful with the sporting wagtail, I recollect that fair face of her with the tremulous eyes. (Translation in *Bibl. Ind.* 9).

2842\*

अरविन्दवृन्दमकरन्दतुन्दिलो  
मरुदेति मन्दमिह मन्दराचलात् ।  
सुरतान्ततान्तपुदतीमतल्लिका-  
कवरीपरीमलक्षरी परीवृतः ॥

(आ) SR 325.9, SSB 187.9, RJ 1212.

Mañjubhāṣiṇī metre.

The breeze comes gently from the Mandara-mountain redolent with the honey of a cluster of lotuses, mixed with the fragrance of the tresses of the best of pearl-teethed damsels exhausted by love sports. (A. A. R.).

2843\*

अरविन्देषु कन्देषु रमितं कालयोगतः ।  
अये माकन्द जानीहि तवैवायं मधुवतः ॥

(ग्रा) Ava 247. SR 239.98, SSB 638.1, RJ 578.

(ह) श्रीद्धितं [र°] SSB.

It has enjoyed the company of the lotuses and *kunda*-flowers, due to (adverse) times. O mango tree, knows that the honey-  
bee is yours only. (A. A. R.).

2844\*\*

अरश्मि विम्बं सूर्यस्य वल्लि चंवांशुमालिनम् ।  
दृष्ट्वैकादशमासात् नरो नोर्ध्वं तु जीवति ॥

(ग) Mārka-p. 43 3.

(घ) ŚP 4568.

(च) मामांघ्रि ŚP.

(द) नोर्ध्वं ŚP.

The man, who sees the sun's orb devoid of rays, and fire encircled with rays<sup>1</sup> does not live more than eleven months. (E. E. Pargiter's translation).

1. One of the ill-omens.

2845

अरसापि हि चाग् भाति प्रोक्तावसर एव हि ।  
सर्वचित्तप्रमोदाय गालिदानं करप्रहे ॥

(ग्रा) Nīsaṁ 1.74.

Even uncouth language shines [is appreciated] when spoken at the proper time ; indecent expressions give pleasure

to all minds at the time of taking the hand (in marriage).

2846

अरसिकजनभाषणतो

रसिकजनैः सह वरं कलहः ।

लम्बकुचातिङ्गनतो

लिकुचकुचापादाडनं श्रेयः ॥

(ग्रा) SR 170.754, SSB 504.754.

Āryā-udgīti metre.

A quarrel with appreciating people is better than conversation with uncultivated men. It is far better to be kicked by damsels with bosom towering like a bread-fruit, than be embraced by those who have their bosom a-drooping. (A. A. R.).

2847

अराजके जीवलोके दुर्वला बलवत्तरः ।  
वाध्यन्ते न च वित्तेषु प्रभुत्वमिह कस्यचित् ॥

(ग) MBh (MBh [Bh] 12. 49. 62, MBh [R] 12.49. 69, MBh [C] 12.1784-5).

(ग्रा) IS 572.

(a) जनपदे or कृते लोके or राजलोके [जी°] MBh (var.).

(b) दुर्वलो MBh (var.).

(c) बध्यन्ते or पीडयन्ते or पीडयन्ते or वाध्यन्ते [वा°] MBh (var.); न तु or तत्र or नहि [न च] MBh ; विप्रेषु or वृत्तेषु [वि°] MBh (var.).

(d) प्रभुत्व कस्यचित्तदा ( °त्वमभवत्तदा ) MBh (var.); इति [इह] MBh (var.); किञ्चित् MBh (var.).

When anarchy prevails in the world of men the weak are adversely affected by the strong ; nor is there any safety of possession of riches of any one. (A. A. R.).

2848

अराजके तु लोकेऽस्मिन् तस्माद् राजा विधीयताम् ।  
राजा राज्ये चिरं रक्षां कृत्वा स्वर्गमवाप्नुयात् ॥

(घ) P (PTu 35.20-1).

Hence let a king (for orderly government) be established in this disorderly world. Having given protection to the country for long, a king attains heaven. (A. A. R.).

2849

अराजकेषु राष्ट्रेषु घर्मो न ह्यघवतिष्ठते ।  
परस्परं च बाधन्ते सर्वथा धिगराजकम् ॥

(आ) SRHt 69.2 (a. Manu), SSSN 55.2 (a. Mn. [but could not be traced in MnJ or MnJh]).

(a) दृष्टेषु [रा°] SSSN.

There is no righteous conduct prevailing in countries without a king [orderly government]. People do offence against one another; fie on anarchy in every way. (A. A. R.).

2850

अराजके हि लोकेऽस्मिन् सर्वतो विद्वते भयात् ।  
रक्षार्थमस्य सर्वस्य राजानमसृजत् प्रभुः ॥

(आ) Mn 7.3.

For, when these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for the protection of their whole (creation). (G. Bühler's translation).

2851\*

अरातिभिर्युधि सह्युध्वनो हताङ्ग  
जिघृक्षवः श्रुतरणतूर्यनिःस्वनाः ।  
अकुर्वन्त प्रथमसमागमोचितं  
चिरोञ्जितं सुरगणिकाः प्रसाधनम् ॥

(आ) Śis 17.34.

Rucirā metre.

The heavenly harlots [*apsara-s*] had put on their best decorations, unused so long, for this their first meeting with their lovers on hearing the martial music, desiring to take up (to heaven) those killed in the fight between the warriors and their enemies. (A. A. R.).

2852\*

अरातिविक्रमालोक- विकस्वरविलोचनः ।  
कृपाणोदग्रदोर्दण्डः स सहस्रायुधीयति ॥

(आ) Kpr 10.408, KāP 317. 4-5, SR 103.63 (a. Kpr.), SSB 393.70 (a. Kpr.).

He appears as the thousand-weaponed,—having his eyes full open on seeing the valour and prosperity of his enemies, and having his arm terrible through the sword. (G. Jhā's translation).

2853\*

अरालकेश्या अलके विधात्रा  
विधीयमाने चलतूलिकाप्रात् ।  
च्युतस्य बिन्दोरसितस्य मार्ग-  
रेखेव रेजे नवरोमराजी ॥

(आ) Jānakī 1.33.

(c) ह्युतस्य [च्यु°] Jānakī (var.).

(cd) मार्गरेषा [मा°] Jānakī (var.).

(d) नवलोरमराजिः Jānakī (var.); नवरोमराजिः Jānakī (var.).

Upajāti metre (Upendravajrā and Indravajrā).

When the hair of that curled-haired damsel were in the process of being framed by the creator, the row of fresh hair looked splendid, as if it were a line of the path of a drop of the black-fluid which had fallen down from the extremity of the painter's brush that was shaking. (G. R. Nandargikar's translation).

2854

अरावप्युचितं कार्यम् आतिथ्यं गृहमागते ।  
 ऐत्तमप्यागते छायां नोपसंहरते द्रुमः ॥

(ब्र) MBh (MBh [Bh] ad 12.142. 24, 374\*, MBh [R] 12.146.5, MBh [C] 12.5528), H (HJ 1.60, HS 1.52, HM 1.58, HK 1.59, HP 1.44, HN 1.46, HL 15.20-1, HC 21.11-2).

(आ) ŚP 1401, JS 435.4 (a. Bhagavān Vyāsa), SH 1138, SR 146.171 (a. ŚP), SSB 468.59, IS 573, GSL 23, Sama 1 अ 28. Cf. L. Sternbach in ABORI 55.129

(a) अरेरप्युचितं कार्यम् MBh (var.); आर्यस्याप्युचितं HN; आरव् HC; अचिरं or अचितं [उचित] MBh (var.).

(b) आतिथ्ये HP (var.); एयुपः [आगते] MBh (var.).

(c) ऐत्तुः पाद्वंगतां (°गते HN) छायां MBh (var.), H (but c of HP as above), ŚP, GSL, Sama.

(d) हरति SH; तरुः [द्रुमः] MBh (var.), JS.

Hospitality should be shown to even one's foe when he comes to one's house. The tree withdraws not its shade from even the person that approaches it for cutting it down (P.C. Roy's translation).

2855

अरि मित्रमुदासीनं मध्यस्थं स्वविरं गुरुम् ।  
 यो न वृध्यति मन्दात्मा स च सर्वत्र नश्यति ॥

(प्र) Cr 83 (CS 2. 18, CNF 29, DNPh 60). Cf. Crn 91.

(आ) IS 7453.

(a) अरि (°रि) CS (var.), उदासीनं (°न) or च रामनं [उदा°] Cr (var.).

(b) मध्यस्थ° (°ध्वे°; °ध°; °द्व°) CS(var.), IS; परम [स्व°] CNPh; स्वविरौ CS (var.); गुरु CS (var.).

(c) ऐन [यो न] CS (var.); वृद्धेति or वृद्धेत or पश्यति [वृ°] CS (var.); महादामा or महात्मा Cr (var.).

(d) सर्वत्रन्कार्यनाशना CS (var.); स न (को) पश्यति सर्वदा CNF; हन्यते [न°] CNPh.

A stupid—who cannot distinguish between enemies and friends, indifferent persons and neutrals, old men and teachers—perishes always.

2856

अरिणा सह संवासाद् चिवेण सह भोजनात् ।  
 पाप्मना सह सौहार्दान् मरणं प्रतिपद्यते ॥

(आ) SSB 475. 268 (a. Saṅgraha).

Death occurs to a person by close association with an enemy; by taking food mixed with poison; and by friendship with sinful people. (A. A. R.).

अरितो ज्यागतौ भृत्य see No. 2857.

अरितोऽभ्यागतौ भृत्यश् see No. 2857.

2857-58

अरितोऽभ्यागतौ दोषः शत्रुसंवासकारितः ।  
 सर्वसंवासघर्मित्वान् नित्योद्वेगेन दूषितः ॥  
 जायते प्लक्षचीजाशात् कपोतादिव शाल्मलेः ।  
 उद्वेगजननो नित्यं पश्चादपि भयावहः ॥

(अ) K(K [K] 7.6, 38-9, K [S] 282. 17-20, K [G] 276. 7-8 and 277. 1-2, K [J] 167.23-6, K [V] 234-5, K[P]456.7-10), P (PT 3.100-01, PTem 3, 89, PS 3. 60, PN 3.50, PP 3.208, PtsK 3.241, PRE 3.86-7, Pts Hamburg MS 3.162)<sup>1</sup>.

(आ) IS 574<sup>2</sup> Cf. JSAIL 32.40-1.

(द) Old Syriac 6.63-4<sup>3</sup>.

(a) प्रतिसंवाहितो भृत्यः PS; अरितोऽभ्यागतौ (ऽह्या°) भृत्यश् PS (var.); अरितो ज्यागतौ

- भृत्य PN ; आरितो or आदितो K (var.) ;  
 ऽप्यागतो K (var.) ; मित्रः (°त्रश् PTEM)  
 [दो°] PT, PTEM ; भृत्यो[दो°] PP, PtsK ;  
 भृत्यः PRE.
- (b) शत्रुसंवासतत्परः PT, PTEM, PS, PRE ;  
 दुष्टस् तत्सङ्गतत्परः PP, PtsK ; सर्वसन्त्रा-  
 सिधर्मित्वम् PS (var.).
- (c) सर्पसंवासघर्मत्वा (°वाघघमरेव K [P]) PS  
 (var.), K (P) ; अपसर्प्य स घर्मत्वान् PP,  
 PtsK ; सर्व° K(V), PS (but N in PS  
 as above).
- (d) नित्योद्वेगी च दूषितः PP, PtsK ; नित्यमुद्वेग-  
 मूषिकः (°गो°) PS (var.) ; उद्वेगम् ... PS  
 (var.) ; नित्यमुद्वेगन PS ; °द्विग्नकारकः PS  
 (var.).
- (e) प्लक्षन्यग्रोघवीजानां (°जाशात् PRE) PT,  
 PRE.
- (g) मूलोत्खातकरो दोषः PT, PRE.
- (h) भयंकरः PT, PRE.

1. The second verse appears only in K, PT, PRE and Old Syriac.
1. O Böhtlingk obviously could not have known that K. was the original source of the second verse.

One who has come from the enemy is a danger, caused by his staying with the enemy ; being of the nature of staying with a serpent, it suffers from the defect of constant fear.

He becomes a cause of constant fear and dangerous even afterwards like (danger) to a *sālmali*-tree from a pigeon feeding on *plakṣa*-seeds. (R.P. Kangle's translation).

अरितोऽह्यागतो भृत्यश् see No. 2857.

2859

अरिपक्षाधिते मित्रे मर्मवेदिप्रियंवदे ।  
 विश्वासो नैव कर्तव्यः यदि साक्षाद् बहस्पतिः ॥

(आ) IS 575, Subh 198.

(a) °श्रितो मित्र Subh.

(b) मर्मभेदी प्रियंवदः Subh.

In a friend who speaks sweetly, who knows our most secrets, when in league with the enemy, one should not put one's trust, even if one were the wisest [the preceptor of the gods]. (A. A. R.).

2860

अरिभिर्जितैरशक्तैर्

विज्ञाप्यं सेवकैः प्रभोर्नीतिः ।

विषयैर्जितोऽस्मि शंभो

तव यच्छ्लाघ्यं तदारचय ॥

(अ) Āry 18 (cf. त्वद्धीनं मां दीनं).

(d) तदाचरय Āry (var.).

Āryā metre.

It is the *rājanīti* that the master should be made aware of the plight of his servants, when they are conquered by their enemies and are helpless. O lord Śiva, I am conquered by sensual pleasures : please act as will recount to your credit. (A. A. R.).

अरिमुखनिहतस्य see No. 2314

2861\*

अरिवघदेहशरीरः

सहसा रथिसूततुरगपादातः ।

भाति सदानत्यागः

स्थिरतायामवनितलतिलकः ॥

(अ) Kpr 9. 389, KāP 306.9-10, Amd 226.  
 611 (a. Udbhaṭālamkāra), Kālā 3.9.  
 Āryā metre.

The king, the ornament of the earth is glorious, through his meekness, being the urger of archers longing for the destruction of enemies, whose cavalry and

infantry are kept well compact by charioteers, and quite a mountain in his firmness. (G. Jhā's translation).

2862

अरिश्च मित्रं भवति मित्रं चापि प्रदुष्यति ।  
अनित्यचित्तः पुरुषस्तु तस्मिन् को नाम विश्वसेत् ॥

(अ) MBh (MBh [Bh] 12. 81, 8cd+9ab, MBh [R] 12. 80. 8-9, MBh [C] 12. 2990-1).

(आ) SRHt 134.6 (a. MBh).

(d) जानु [नाम] MBh.

An enemy becomes a friend and a friend alas ! defects. Man is by nature inconstant : who may trust him (completely)? (A. A. R.).

2863

अरिषट्कर्णं एवायम् अस्यास्तात पदानि षट् ।  
तेषामेकमपि च्छिन्दन् खञ्जय भ्रमरीं धियम् ॥

(अ) Anar 6.9.

(आ) JS 405.24 (a. Murāri), SSSN 59.20.

(b) स्तानि SSSN.

(d) गजयेद् JS ; च्छिन्देन SSSN ; भ्रमरीम् Anar (var.) ; भ्रमरी- SSSN.

(The cause of your waving prosperity) is clearly the group of six internal enemies ; it is six-footed, and by cutting even one of the limbs arrest the flitting of your fortune ( as in the case of a bee, my boy ). (A. A. R.).

2864\*\*

अरिष्टानि महाराज शृणु चक्ष्यामि तानि ते ।  
येषामातोषनान् मृत्युः निजं जानाति योगषित् ॥

(अ) Märk-p. 43.1.

(आ) ŚP 4566.

(a) विशिष्टानि [म°] ŚP.

(c) मृत्युं ŚP.

Listen Mahārāja<sup>1</sup> ; I will declare those ill-omens to thee, by considering which the *yogi* knows his own death.<sup>2</sup> (E.E. Pargiter's translation).

1. Excellence (in ŚP).

2. In ŚP starts here a long quotation from Märk-p.

2865

अस्तुवं परुषं रुक्षवाचं  
वाक्कण्ठकैवितुवन्तं मनुष्यान् ।

विद्यादलक्ष्मीकतमं जनानां  
मुखे निवद्धां निर्ऋतिं वहन्तम् ॥

(अ) MBh (MBh [Bh] 5.36. 8 and 1. 82. 9, MBh [C] 5.1267 and 1.3559), Matsya-purāṇa 36.9.

(आ) IS 576.

(a) पुरुषं MBh (Bh) 1.82. 9, Matsya.; तीक्ष्णं [रू°] MBh (var.); °वस्य(तु)तीक्ष्णं or सुतीक्ष्णं MBh (var.) ; तीव्रवाचं Matsya.

(b) वाक्सायकैर् MBh (var.) ; मनुष्यं MBh (var.).

(c) विद्यात् MBh (var.) ; विन्वाद्° Matsya (var.) ; नराणां [ज°] MBh (var.).

(d) मुखे विद्धां निर्ऋतिं वै वहन्तं MBh (var.) ; निऋतिं MBh (var.) ; वै वहन्तं or वहन्तीं MBh (var.).

Triṣṭubh metre.

One should know him to be the worst of the unfortunate [cursed] among men, verily carrying the god of death chained in his mouth who is acrimonious in disposition, hard-hearted, harsh of words and piercing men to the quick with wordy thorns. (P.N. Menon's translation).

2866

अरुचिनिशया विना शशी  
शशिना सापि विना महत्तमः ।  
उभयेन विना मनोभव-  
स्फुरितं नैव चकास्ति कामिनोः ॥

(अ) Kpr 10. 496, KāP 358. 12-3, SR 175.  
931, SSB 511.931 (a. Kpr.).

Viyoginī metre.

Moon without the night is not bright ; night too without the moon is all darkness ; without both of these, the action of Cupid belonging to gallants is not lovely. (G. Jha's translation).

2867\*

अरुणकिरणजालैरन्तरिक्षे गतर्क्षे  
चलति शिशिरवाते मन्दमन्वं प्रभाते ।  
युवतिजनकदम्बे नायमुक्तौष्ठबिम्बे  
चरमगिरिनितम्बे चन्द्रबिम्बं ललम्बे ॥

(अ) BhPr 320 ( a a. Bhavabhūti ; b a. Daṇḍin ; cd a. Kālidāsa), (samasyā).

(आ) SR 322.5, SSB 182.5.

Mālinī metre.

“The Pleiades gone in the sky because of the multitude of the sun's rays.” “A cool wind stirring gently, gently at dawn.” “A host of young (women) with *bimba*-lips deserted by (their) lords, the moon's orb clung to the slope of the western mount.” (L.H. Gray's translation).

2868\*

अरुणकिरणे वह्नौ लाजानुङ्गि जूहोति या  
परिणयति तां संध्यामेतामर्बमि मणिदिवः ।  
इयमिव स एवाग्निश्चरन्ति करोति पुरा यतः  
करमपि न कस्तस्यैवोत्कः सकौतुकमोक्षितुम् ॥

(अ) Nais 19.20.

Hariṇī metre.

The sun, I ween, is wedding yonder Dawn, who offers the stars as grains of parched rice as an oblation in the fire, the glow of the sun. Like her, the sun too will go round the wedding fire. Who is not eager to look at his hand with the nuptial thread attached ? [or : Who is not eager to look at his rays with pleasure ?] (K.K. Handiqui's translation).

2869\*

अरुणजलजराजीमुग्धहस्ताग्रपादा  
बहुलमधुपमालाकज्जलेन्दीवराक्षी ।  
अनुपतति विराटैः पत्रिणां व्याहरन्ती  
रजनिमचिरजाता पूर्वसंध्या सुतेव ॥

(अ) Śiś 11.40.

(आ) SR 323. 30, SSB 184. 30, SuMuñ 168.  
20-4 (a. Māgha).

(a) अरुणजलदरा° SR, SSB.

Mālinī metre.

The morning twilight follows the night as a baby daughter the mother, with palms and feet ruddy in the form of red lotuses, with eyes of the blue lotuses smeared with collyrium in the form of the black bees, and babbling sweetly in the form of the chirping of birds. (A. A. R.).

अरुणजलदराजीमुग्धहस्ताग्रपादा see No. 2869.

2870\*

अरुणदलनलिन्या स्निग्धपादारविन्दा  
कठिनतनुधरण्यां यात्यकस्मात् स्वलन्ती ।  
अवनि तव सुतेयं पादविन्यासदेशे  
त्यज निज कठिनत्वं जानकी यात्यरण्यम् ॥

(अ) Hanumannāṭaka ( Śrīveṅkaṭeśvara Press) 3.14.

(आ) Pad 72.2 (a. Mahānāṭaka).

(b) कठिनतरधरण्यां Pad.

Mālinī metre.

O mother earth, your daughter Sītā goes to the forest with her soft and charming feet fashioned, as it were with petals of red lotuses and stumbling here and there on the surface of the hard earth. May you therefore leave off all hardness on those spots where she places her steps. (A. A. R.).

2871\*

अरुणनयनं सभ्रूमङ्गं दरस्फुरिताघरं

सुतनु शशिनः क्लिष्टां कर्णान्तं करोतु तवाननम् ।  
कृतमनुनयैः कोपोऽयं ते मनस्विनि वर्धताम्

इति गदितयाश्लिष्यो देव्या शिवाय शिवोऽस्तु वः ॥

(आ) SR 5.43, SSB 8.33.

(a) सभ्रूमङ्गं SR (printing error ?).

Hariṇī metre.

Fair-bodied one, let your face assume a brilliance difficult for the moon to imitate, with eyes red, brows knit and lips quivering. Enough of conciliation, let your ire increase, oh lady of jealous anger—when the goddess [ Parvatī ] was thus addressed by Lord Śiva, he was embraced by her: may that Śiva bring you welfare. (A. A. R.).

2872\*

अरुणमपि चिद्रुमङ्गं

मृदुलतरं चापि किसलयं बाले ।

अधरोकरोति नितरां

तवाधरो मधुरिमातिशयात् ॥

(अ) BhV 2 87 (in some editions 170).

(आ) Rasagaṅgā 480.8-9.

(a) चिद्रुमण्डं BhV (C) (*contra metrum*).

Āryā metre.

By reason of an excess of sweetness your lower lip, oh young one, exceedingly surpasses a coral plant, although it is red,

and the foliage, although it is softer. (H.D. Sharma's translation).

2873\*

अरुणरागनिषेधिमिरंशुकैः

श्रवणलघपदेश्च यवाङ्कुरैः ।

परभृताविरुत्तेश्च विलासिनः

स्मरवल्लरवल्लकरसाः कृताः ॥

(अ) Ragh 1.43. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 142).

(आ) SR 332.53, SSB 199.58 (a. Kālidāsa).

(a) °निषेधिमिर् Ragh (var.).

Drutavilambita metre.

By silken garments throwing into the background, the red colour of the morning twilight, by shoots of barley which had secured a place on the ear, and by the cooing of the cuckoos,—by these forces of the God of Love, the gallants were made solely devoted to ladies. (R.D. Karmarkar's translation).

अरुणाङ्गी श्यामा वा see दीर्घस्यदन्तनासा.

2874\*

अरुणिताखिलशैलवना मुहुर्

विदधती पयिकान् परितापिनः ।

विकर्चकशुकसंहतिरुच्चकैर्

उदवहद्वहव्यवहश्रियम् ॥

(अ) Śiś 7.21.

(आ) Alm 53, SR 332.69 (a. Śiś.), SSB 199.74 (a. Kālidāsa).

Drutavilambita metre.

The clusters of fully blown *kiṅśuka*-flowers reddening all the regions of the hills and forests and tormenting (with passion), the travellers possessed the brilliance of a forest conflagration. (A. A. R.).



2875

अरुणे च तरुणि नयने  
तव मलिनं च प्रियस्य मुखम् ।  
मुखमानतं च सखि ते  
ज्वलितश्चास्यान्तरे स्मरज्वलनः ॥

(आ) Sāh ad 10.769 (p. 335), SR 308.6 (a. Sāh), SSB 159.6.

Āryā-udgīti metre.

No sooner had thy eyes, youthful lady, become red than the face of thy beloved became gloomy ; no sooner, fair friend, hadst thou bent down thy head than the fire of love blazed up in his heart. (Translation in *Bibl. Ind.* 9).

2876\*

अरुणोदयवेलायां दशाहेन फलं लभेत् ।  
गोविसर्जनवेलायां सद्यः फलव इष्यते ॥

(अ) VCsr 23.11.

(b) भवेत् or भवे [ल°] VCsr (var.).

(d) सद्यस्स्वप्नफलं लभेत् VCsr (var.); सद्यस्तु फलम् VCsr (var.).

(A dream) coming just at dawn comes to fruition within ten days ; if it comes at the time when the cows are turned loose, it is regarded as coming into effect at once. (F. Edgerton's translation).

अरुण्यन्क्रुश्यमाणस्य see No. 2878.

2877\*

अरुण्यतीकामपुरंध्रिलक्ष्मी-  
जन्मद्विषद्वारनवास्त्रिकानाम् ।  
चतुर्दशीयं तदिहोचितं  
गुल्फद्वयाप्ता यददृश्यसिद्धिः ॥

(आ) SR 269.417, SSB 92.1.

Upajāti metre (Upendravajrā and Indravajrā).

She is the fourteenth among the auspicious ladies, Arundhatī, Ratī, Lakṣmī, Indrāpī and the nine mothers ; it is therefore proper that success has come imperceptibly, clinging to the two heels. (A. A. R.).

अरुणि नृपे स्तुतिवचनं see सरुणि नृपे स्तुतिवचनं.

अरुण्य कूर्ष (क्रुष्य) माणस्य see No. 2878.

2878

अरुण्यन् क्रुश्यमाणस्य सुकृतं नाम विन्दति ।  
दुष्कृतं चात्मनो मर्षां रुप्यत्येवापमार्ष्टि वै ॥

(अ) MBh (MBh [Bh] 12.115. 3, MBh [R] 12.114.3, MBh [C] 12.4212).

(आ) IS 577.

(a) अरुण्य कूर्ष (क्रुष्य) माणस्य or आक्रुष्यत्क्रुष्यमाणस्य or आक्रुश्य (श्यं) द्रुष्यमाणस्य or अभाष्यन्भाषमाणस्य MBh (var.); अरुण्यन् or अक्रुश्यन् or अपुष्यन् or आरुष्यन् or आक्रुश्यन् [अरुण्यन्] MBh (var.); क्रुदद्यामानस्य or क्रुष्यमाणस्य (क्रु°) or रुप्यमाणस्य or क्रुश्यमाणस्य or रुप्यमाणस्य [क्रु°] MBh (var.).

(b) सुकृति MBh (var.); तस्य or तव or न स [नाम] MBh (var.).

(c) सुकृतं (°क्रु°) or दुष्कृति [दु°] MBh (var.); नात्मनो MBh (var.); (s)क्षमी or (s)मर्षा [मर्षा] MBh (var.).

(d) रुप्यन्नाप्नोति मार्दवं or तस्मिन्नेव प्रमार्जति MBh (var.); दुष्यति or सुष्यति MBh (var.).

If a person, when abused by another, does not yield to wrath, he is then sure to take away (the merit of) all the good deeds that have been done by the abuser. (P.C. Roy's translation).

2879

अरुणोऽपि सुहृदोऽपि आढ्योऽपि द्रव्यवर्जितः ।  
दुःशीलः शीलयुक्तो वा स्त्रीणां भर्ताधिदेवता ॥

(अ) Nd ad VCsr 30.3.

(a) हि [ऽपि twice] VCsr.

(b) हि [ऽपि] VCsr.

The husband is supreme (the presiding deity) to the women, whether he is good looking or not, whether he is rich or devoid of wealth, whether of good conduct or of evil one. (A. A. R.).

2880\*

अरे चेतोमत्स्य भ्रमणमधुना यौवनजले  
त्यज त्वं स्वच्छन्दं यत्तिजलघो पश्यसि न किम् ।  
तनूजालीजालं स्तनयुगलतुम्बीफलयुतं  
मनोभूः कंचतः क्षिपति रतितन्तु प्रतिमुहुः ॥

(अ) Śānt 3.16. (Cf. विस्तारितं मकरकेतन°).

(आ) Śatakāvali 33.72, IS 578.

(a) चेतोमीन Śānt (var.).

(b) मुच्छन्दं or स्वच्छन्द Śānt (var.); °जलधि प्रदयसि Śānt (var.).

(c) तनूजाली or तनूजानी° or तनूजालि° or तनू-जानी Śānt (var.); कुच° [स्तन°] Śānt (var.).

(d) मनोभू° Śānt (var.), IS; रतितन्तुं or रति-तन्तून or जन्तून or पतितः रथूल or परि-तस्त्वां [रतितन्तु] Śānt (var.); प्रति मुहुः or प्रतिमुहुः or प्रतिमुचुः Śānt (var.).

Śikhariṇī metre.

Oh fish of the mind, leave off moving freely about in the water of youth in the ocean of young women; do you not see the fisherman of Cupid throwing often the net of bodies, made of threads of love-sports with the floats of gourds in the form of the pair of breasts? (A. A. R.).

2881

अरे देव त्वंदायत्तं कामं वित्तादि गच्छतु ।  
ममायत्तं पुनर्वृत्तं हर्तुं कस्येह योग्यता ॥

(आ) SuM 7.4.

(d) कस्यापि SuM (var.).

Oh you, my fate, wealth and such things may be in your hands, and be taken away at will. But good conduct is under my control and who has the power to deprive me of it? (A. A. R.).

2882\*

अरे यमभटाः शठाः कपटविग्रहे तूड्डटा  
निवेदयत वो यमं न च तवाधिकारो मयि ।  
अहं च शिवमुन्दरीचरणधुग्मपङ्केरुह-  
स्खलन्मधुसुधारसं समपिवं न जानीय रे ॥

(आ) Vidy 998.

(d) मम (?) पिवन्न Vidy (my correction).

Pṛthvī metre.

Oh you soldiers of Yama, rogues, clever in disguise, inform your master Yama that he has no right to take me (to Hades). Fellows, do you not know that I have imbibed the essence of nectar oozing from the lotuses of the pair of feet of the divine mother [Śiva's charming wife]? (A. A. R.).

अरेरप्यचिरं कार्यम् see No. 2854.

अरेरप्यचित्तं कार्यम् see No. 2854.

2883\*

अरे रामाहस्ताभरण नसलश्रेणिशरण  
स्मरन्नीटाद्रीडाशमन विरहिप्राणदमन ।  
सरोहंसोत्तंस प्रचलदल नीलोत्पल सये  
सरोदोहं मोहं श्लयय कथय केन्दुयवन ॥

(अ) Kpr 7. 283 (a. Vik), Alamkārasūtra 264, KāP 248.8-11, KA 231.10-13, AA 69.1-4. (Cf. A. Scharpé's Kālidāsa-Lexicon I.3 ; p. 208 ; not in Vik).

(a) °भसल Alam°, KāP, Kpr (var.); मधुप° [भ°] KA; °हरण[°श°] Kpr (var.).

(d) ष्वेन्दुवदना Kpr (var.), AA.

Śikhariṇī metre.

Oh thou, the ornament of woman's hands ! shelter of black bees ! destroyer of shame in dalliance of love ! Oh suppressor of lives of (persons) separated (from their beloved) ! ornament of the chief of lakes ! thou whose leaves are moving ! Oh blue lotus ! My friend ! I am dejected ! remove my delusion and say where is the moon-faced one !<sup>1</sup> (G. Jhā's translation).

1 Quoted in Kpr. as an example of improper attribute or adjunct.

2884\*

अरे वद हरेर्नाम क्षेमधाम क्षणे क्षणे ।  
बहिः सरति निःश्वासे विश्वासः कः प्रवर्तते ॥

(अ) Cr 1183 (CRC 6.86, CPS 157.63).

(c) बहिर्निर्याति (°या°) निःश्वासो (निश्वासो CPS) CRC, CPS.

(d) विश्वासो CPS; को निवर्तने [कः प्र°] CRC, CPS.

Oh you, repeat at every moment the name of the Lord Viṣṇu, the citadel of welfare. When the (final) breath is about to depart, what guarantee is there (that you will remember to repeat the name of the Lord without previous practice) ?

2885

अरेः संघायंते नामिर् नामौ चाराः प्रतिष्ठिताः ।  
स्वामिसेवकयोरेवं वृत्तिचक्रं प्रवर्तते ॥

(अ) P (Pts 1.81, PtsK 1.93).

(आ) SR 144.87 (a. P), SSB 464.5, IS 579.

The nave of the wheel is supported by spokes and the spokes are held together by the nave. The wheel of life thus moves on with this mutual dependence of master and servant. (A. A. R.).

2886\*

अरोवि मधुपैर्भृशं कमलमालया मीलितं  
च्यकम्पि जलघोचिर्भिवदलितं मुखं करवे ।  
विलोक्य रजनौ ह्रदे विरहिकोकोशोक्रं घनं  
परग्यसनकातराः किमिव कुर्वते साधवः ॥

(आ) VS 2006 (a. Baka). (Cf. दृशा सपदि मीलितं).

Pṛthvī metre.

On seeing at night the intense sorrow of the *akravaka-s* in the lake separated from their mates, the bees hummed [wept aloud in great sorrow], the lotuses closed their eyes (as they could not bear the sight) the waves trembled, the lilies had their faces all split up [blossomed]; Oh what the good people do when affected by the ill-luck of others. (A. A. R.).

2887\*\*

अकंर्पासयोर्मूलं जलपीतं जयेद्विषम् ।  
पटोलमूलनस्येन कालदष्टोऽपि जीवति ॥

(आ) ŚP 2913.

Taken with water, the roots of *arka-* and cotton plants become an antidote to poison. A person though bitten by a black serpent lives, if he inhales snuff made of the roots of *paṭola-*plants. (A. A. R.).

2888\*

अकंच्छायं तिरयति सुधालिप्तविद्युन्मतल्ली  
चक्रप्रख्यं महति सुषमामण्डले हूरमगन्म् ।

रयतादर्शप्रतिफलमिव शीतदङ्गं वहन्ती

दृष्टा काचित् तरलनयना देवतेव स्मरस्य ॥

(आ) SR 273.20.

Mandākrāntā metre.

This excellent lightning smeared with nectar eclipses the brilliance of the sun, seen far off in a great circle of brightness resembling a wheel and bearing an excellent beauty like a reflection red in a mirror. Such a one with quivering eyes was seen, as if she were the goddess of love. (A. A. R.).

2889\*

अर्काः किं फलसंचयेन भवतां किं वः प्रसूनैर्नदैः

किं वा भूरिलताचयेन महता गोत्रेण किं भूयसा ।

येषामेकतमो वन्नूव स पुनर्नैवास्ति कश्चित् कुले

घ्रायायामुपविश्य यस्य पथिकास्तृप्ति फलैः कुर्वते ॥

(आ) Any 136.225.

Śārdūlavikrīḍita metre.

Oh *arka*-trees [thorny sun-plants], of what avail are your numerous fruit or your fresh flowers ? What is the use of a mass of creepers or a great name as ancestor ? For not one is born in the whole family that is distinguished, in whose shade travellers find comfort and satisfaction in the fruit. (A. A. R.).

2890\*

अर्काः केचन केचिदक्षतरयः केचिद्वलक्षमारुहाः

निम्बाः केचन केचिदत्र विपिने फूराः फरीरद्रुमाः ।

माफन्दो मकरन्दतुन्दिलमिलद्भृङ्गानिशङ्गारितः

कोऽप्यत्रास्ति न मित्र यत्र तनुते फणामृतं कोकिल ॥

(आ) JS 110.19 ( a. Umāpatidhara ), Any 121.112.

(a) केचिद्वयः दमानुतो [के°] Any.

(b) यत्राः [नूराः] Any.

(d) संकोऽप्यस्ति [पो°] Any ; पञ्चायते [नर्णा°] Any.

Śārdūlavikrīḍita metre.

There are the (worthless) sun-plants and again the *akṣa* and other leafy trees ; some others are the margosa, [the bitter *nimba*] and the cruel thorny *karīra*, the food of camels. But here is not a single mango-tree with sporting buzzing bees clustering round its dripping honey wherein the cuckoo gives nectarian music to the ears. (A. A. R.).

2891\*

अर्कामिमुह्यसलिलस्थितिसाधनानि

रयताम्बुजस्य फलितान्यधुना तपांसि ।

यद्भूरी तस्य परिभूतिकरं पदं त्वं

लाक्षारसान्तरितरागमिदं करोषि ॥

(अ) *Bhikṣāṭanakāvya* of *Utpreksāvallabha* (KM XII 61) 3.3.

(आ) JS 298.8 (a. *Utpreksāvallabha*).

(c) ते [त्व] *Bhi*°.

(d) °साङ्कुरितरागमिमं JS.

Vasantatilakā metre.

The penance performed by the red lotus with severe austerities of remaining in water facing the sun have borne fruit, Oh timid one, in as much as you are now covering the redness of your feet, which had previously vanquished the lotus, with red lac (to equal the beauty of the lotus !) (A. A. R.).

2892\*

अर्घ्याम्बुधिरिन्दुमण्डलमपि श्रीचन्दनं तण्डुलात्

तारा विल्वदलं नमःसुरधुनी धूपः प्रदीपो रयिः ।

रोटाः पञ्चफलानि किं च फकुभस्ताम्बूलमारात्रिकं

मेरुः श्रीजगतीपते तव यशोयोगेश्वरस्यार्चने ॥

(आ) SSS 93 (a. *Keśavadikṣita*), SR 137.62, SSB 450.62.

(b) विल्व° SSS.

(c) °रार्तिकं SR, SSB.

Śardūlavikrīḍita metre.

Oh lord of the universe [Śiva] to worship you, the famed lord of penance, the ocean constitutes the water for worship, the disc of the moon forms the sacred sandal paste, the stars the *akṣata-s* [the yellow rice], the sky is the *bilva*-leaf, the heavenly river [Gaṅgā] is the incense smoke, the sun the lamp, the *kheṭa-s* [towns or : houses] the fruit of *naivedya*, the quarters the betel roll, and the golden mountain Meru the waving of lights. (A. A. R.).

2893\*\*

अर्घ्यं दत्त्वाय देवाय भास्कराय समाहितः ।  
ततोऽलंकृतगात्रः सन् वृत्तमालोक्ष्य मन्त्रवत् ॥

(आ) SRHt 182.3 (a. Saṅgraha), SSSN 83.2.

(a) दत्त्वा स SSSN.

Offering the water of worship with all attention to the shining god the sun, adorning the body in the prescribed way and observing the disc with *mantra-s*. (A. A. R.).

2894\*

अर्घ्यमर्घ्यमिति वादिनं नृपं  
सोऽनवेक्ष्य भरताग्रजो यतः ।

क्षत्रकोपदहनाचिषं ततः

संदधे दृशमुदप्रतारकाम् ॥

(अ) Ragh 11. 69. (Cf. A. Scharpé's Kāli-dāsa-Lexicon I. 4 ; p. 175).

(आ) Sāh 3. ad 171.

(b) जनपेक्ष्य Sāh (var.).

(d) °तारकम् Ragh (var.).

Rathoddhatā metre.

Taking no notice of the king shouting "materials of worship", he<sup>1</sup> cast (his) glance with the flame of fire (in the form) of rage against the Kṣatriya-s, (and) with the

pupils lifted high up towards where the elder brother of Bharata (was). (R. D. Karmarkar's translation).

1. Paraśurāma.

2895

अर्चकस्य तपोयोगाद् अर्चनस्यातिशयनात् ।  
आमिहृष्याच्च मूर्तीनां देवः सांनिध्यमृच्छति ॥

(आ) Sama 2 द 39 ; 2 अ 78 and 1 अ 72.

(a) प्रभावेण Sama 1, Sama 2 अ 78.

(b) शिला भवति शङ्करः Sama 1, Sama 2 अ 78.

The presence of god is felt in an idol due to the austere conduct of the worshipping priests, to the excellence of the mode of worship adopted and the inspiring beauty of the images. (A. A. R.).

अर्चयदेव मित्राणि see No. 2928.

2896

अर्चामिः सततं गणाधिपमथाप्याखून् निहन्मः शतं  
ध्यायामो हृदि शैरवं तदपि तु प्रोत्सारयामः शुनः ।

भूतेशं प्रणुमस्तथापि शतशो भूतान् निगृह्णीमहे

नह्येकस्य गुणः परस्य महतो दोषानपि प्रोणुते ॥

(अ) DikAny 26.

Śardūlavikrīḍita metre.

We worship the god Gaṇeśa, but we kill hundreds of mice (who constitute his vehicle) ; we meditate on the god Bhairava in our heart, but get rid of dogs (his associates) ; we worship the lord of beings, but kill hundreds of them ; the merit of one act does not hide the great defects. (A. A. R.).

2897\*

अर्चनातीति धिया यदेव कुसुमं क्षिप्त्वा जनो मुच्यते

विध्यामीति धिया तदेव विकिरन् भस्मीकृतो मन्मथः ।

इत्याभ्यन्तरवृत्तिमात्ररसिको बाह्यान्पेक्षश्च यः

स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥

(अ) Śivot 125.7-10.

Śardūlavikrīḍita metre.

That person is liberated (from the miseries of the world) who offers flowers to the lord with the idea "I shall worship him", and he who scatters the same [flowers] with the idea of piercing the lord is reduced to ashes, as the god of love. That god, who appreciates the motive of the actions and who ignores the external shows is my god [Śiva] : as for the other gods, they shall not be mentioned even by name. (A. A. R.).

2898\*

अचिर्माताफलालाहिवमभिलिहतो दाववह्नेरदूराद्  
उड्डीयोड्डीय किचिच्छलभकवलनानन्दमन्दप्रचाराः ।  
अग्नेऽग्ने संरटन्तः प्रचुरतरमसीपातदुर्लक्षधूम्रा  
धूम्याटाः पर्यटन्ति प्रतिविटपममी निष्ठुराः स्वस्यलीपु ॥

(आ) SkV 1187 (a. Madhukanṭha).

(c) संवटन्तः SkV (var.) (*contra metrum*).

Sragdharā metre.

Close to the forest fire, which licks at heaven, / terrible with its wreath of flames, / but keeping just ahead, the shrieks rise here and there. / Slow to move from their delight in eating locusts, / smoke-coloured and hard to see from the fall of ash, / they shriek as they fly about the undergrowth, / cruel to their fellow-creatures. (D.H.H. Ingalls's translation).

2899\*

अचिन्मन्ति विदार्यं चक्रकुहराप्यामृक्कणो वासुकेत् ।  
तर्जण्या विपकूर्चुरान् गणयनः संस्पृद्य दन्तादपुरान् ।  
एकं वीणि नवाष्ट सप्त षडिति व्यस्तास्तसंप्याग्रमा  
याचः नयितधरस्य भोगयकलाः कुर्वन्तु वो मङ्गलम् ॥

(भा) SkV 95, Prasanna 24a (a. Govardhana),  
Skm (Skm [B] 147, Skm [POS] 1.30.  
2), JS 23.42 (a. Bāṇa), ŚP 105, RJ 84,

Sama 1 अ 49, SR 13.3 (a. ŚP), SSB 22.3. Daś ad 3.19 (p. 160), AA 121. 21-122.2 (a. ŚP).

(a) आचि° AA - (printing error) ; °सृक्कतो AA, SkV (var.); Skm, JS, Daś.; °सृक्कितो ŚP, SR, SSB, Sama.

(b) तर्जण्या[अ°] SkV ; अङ्गुल्या ŚP, AA, Daś, SR, SSB, Sama ; विपभर्तुराग° Sama.

(c) च सप्त पञ्च ŚP, SR, SSB, Sama ; व्यतास्त° SkV ; प्रव्वस्त° ŚP, AA, JS, Daś, SR, SSB, Sama ; °क्रमाद् Sama.

(d) वाचः क्रौञ्चरिपोः शिशुत्वविकलाः श्रेयांसि पुष्पन्तु वः ŚP, AA, JS, Daś, Sama ; नो [नो] SkV (var.), SR, SSB.

Śardūlavikrīḍita metre.

Opening wide the flaming caverns of the serpent's mouths, / he counts with pointing finger the poison-coated fangs, / "one, three, nine", he counts and "eight, six, seven." / May the voice of Skanda, sweet with childhood / as he mixes up his numbers, be your blessing. (D. H. H. Ingalls's translation).

2900\*

अर्च्ये विष्णौ शिलाधीर्गुरुपु नरमतिर्वेष्णवे जातिवुद्धिर्  
विष्णोर्वा वेष्णवानां कलिमलमथने पादतीर्थेऽम्बुवुद्धिः ।  
श्रीविष्णोर्नाम्नि मन्त्रे सकलकल्पहे शब्दसामान्यवुद्धिर्  
विष्णो सर्वेश्वरेऽज्ञे तदितरसमधीयंस्य वा नारकी सः ॥

(आ) PG 114 (a. Dākṣiṇātya).

(a) आर्च्ये [अर्च्ये] PG (var.).

(c) श्रीविष्णोर्नाम्नि मन्त्रे PG (var.); पुरुषकल्पहे [मक°] PG (var.); कलिकल्पहरे [सक°] PG (var.).

Sragdharā metre.

Infernal is that person who considers the adorable image of Lord Viṣṇu as mere stone, the preceptor as only a man,

the devotees of Lord Viṣṇu as belonging to different castes. the water used for washing the feet of the Lord or his devotees, which destroys the evils of the Iron age as more water, the name of the Lord Viṣṇu, the mystic formula which destroys all sins as more sounds (repeated) and also considering the Lord of all Lords (Viṣṇu) as being equal to other gods. (A. A. R.).

2901

अर्जयेज्ज्ञानमथाश्च पुमानमरवत् सदा ।  
केशेष्विव गृहीतः सन् मृत्युना धर्ममाचरेत् ॥

(अ) Cr 84 (CR 4.23, CPS 103.57.). Cf. No. 378.

(इ) SS (OJ) 31.

(a) अर्थ [अर्थंश्] Cr (var.).

(b) पुंसमानमखत् CR (var.); विद्वानमरवत् स्थितः SS (OJ).

(c) केशेष्वेत् व CR (var.)

Man must always accumulate knowledge and wealth, as if he would never die, but must practice *dharma*, as if death would have already caught him by his hair [as if he would no time to lose].

2902-3

अर्जितं स्वेन वीर्येण नान्यमाश्रित्य कंचन ।  
फलशाकमपि श्रेयो भोषतुं ह्यकृपणं गृहे ॥  
परस्य नु गृहे भोषतुः परिभूतस्य नित्यशः ।  
सुमृष्टमपि न श्रेयो विकल्पोऽयमतः सताम् ॥

(अ) MBh (MBh [Bh] 3 Appendix I. 21, 29-30, MBh [R] 3. 193. 27cd-29ab, MBh [C] 13239-40.

(आ) IS 580-1, Pr 363.

(b) अन (or अप्य or अप्यु° or अव्य ) पाश्रित्य वांघवान् MBh (var.).

(c) फलं शाकमपि or फलमूल° MBh (var.).

(d) सतां [गृहे] MBh (var.).

(e) हि [तु] MBh (var.); भोषतुं or भुवतं MBh (var.).

(h) विषकल्पो मतः सतां or विषेण सदृशं मतं or विषकल्पं मतं (स्मृतं) सतां MBh (var.).

Happiness is even his own whose scanty vegetables are cooked ! Earned by his own efforts, without having to depend upon any one, he that eateth even fruit and vegetables in his own house is entitled to respect. He that eateth in another's house the food given to him in contempt, even if that food be rich and sweet, doth what is despicable. (P.C. Roy's translation).

2904\*

अर्जुनः कृष्णसंयुक्तः कर्णं यत्रानुधावति ।  
तन्नेत्रं तु कुरुक्षेत्रम् इति मुग्धे मृशामहे ॥

(आ) SR 259.63, SSB 71 4, SuMuñ 114.17-8.

We consider, charming one, where Arjuna in the company of Śrī Kṛṣṇa pursues Karṇa in the battlefield of Kurukṣetra. [The white part of your eyes associated with the dark part reaches up to your ears]. (A. A. R.).

2905\*

अर्जुनः फल्गुनः पार्थः किरीटी श्वेतवाहनः ।  
वीभत्सुर्विजयो कृष्णः सव्यसाची धनंजयः ॥

(आ) ŚP 1910 and 2557.

Ten names of the great Pāṇḍava warrior Arjuna are to be repeated for success while starting on a journey or the battlefield : Arjuna, Phalguna, Pārtha, Kirīṭī, Śvetavāhana, Bībhatṣu, Vijayī, Kṛṣṇa, Savyasācī and Dhanamjaya. (A. A. R.).

2906\*

अर्जुनस्य इमे वाणा नेमे वाणाः शिखण्डिनः ।  
सीदन्ति मम गात्राणि माघमा सेगवा इव ॥

- (आ) SR 186.4, SSB 532.4, SRK 150.3 (a. Sphuṭaśloka), Vidy 931. (Cf. MBh [Bh] 6.114.60 cd/ab).  
 (c) कृन्तन्ति [सी°] MBh (Bh) a.  
 (d) माघमासेनवा SSB; माघमासे गवामिव MBh (Bh) b.

These are the arrows of Arjuna [the brave Pāṇḍava] and not those of Śikhaṇḍin [the destroyer of Bhīma]. Hence have my limbs come to grief as the mother crab is torn when baby crabs come out. (A. A. R.).

अर्जुनस्य क्षयं दृष्ट्वा see No. 468

2907

- अर्जुनस्य प्रतिज्ञे द्वे न दैन्यं न पलायनम् ।  
 क्षयं रक्षति मनोषि आयुर्लभं प्रयच्छति ॥  
 (आ) Sama 2 आ 12 and 1 अ 6  
 (c) नर्वन् [म°] Sama 1.  
 (d) भाग्य फलति सवदा Sama 1.

Two vows Arjuna has—never to show helplessness and never to run away from the battlefield. Life preserves the vital elements and life gives food ! (A. A. R.).

2908

- अर्जुनान्ते वरारोहे भीमान्ते च वरानने ।  
 पाण्डुर्वचः सह योद्धव्यं रक्षणीयो धनंजयः ॥  
 (घा) SSB 536.42.

The fight with the Pāṇḍava-s must be carried on, oh charming lady, till the end of Arjuna and Bhīma; for the fire (of martial glory) must be preserved. (A. A. R.).

2909

- अर्जुनीयति यद्वर्जने जने  
 यर्जनीयजनतर्जनाविभिः ।  
 मद्भु नश्यति चिराय मंचिता  
 यच्चिता जगति के न संपदा ॥

- (आ) SR 64. 14, SSB 331. 16, SRK 46.35 (a. Sphuṭaśloka).  
 Rathodhdhatā metre.

That wealth, in whose acquisition one uses a thousand hands like Kārta-vīryārjuna, and encounters the threats of people who should always be avoided, perishes quickly, though collected for a long time. Who in this world is not deceived by wealth ? (A. A. R.).

अतिनामार्तिसंबन्धं see No. 3259.

अर्थवान् न कुलीनोऽपि see No. 2933.

अर्थं दद्यान् see No. 2978.

2910

- अर्थं धिगस्तु बहुर्वरिकरं नराणां  
 राज्यं धिगस्तु भयदं बहु चिन्तनीयम् ।  
 स्वर्गं धिगस्तु पुनरागमनप्रवृत्तिं  
 धिग् धिक् शरीरमपि रोगसमाश्रयं च ॥  
 (अ) Cr 1185 (CRC 6.71, CPS 155.60), Vet Hu<sup>1</sup> MS 23.6.  
 (a) नराणात् CPS.  
 (b) सततं परिचिन्तनीयम् [भ° व° चि°] Vet.  
 (c) सर्वं [स्वर्गं] Vet.  
 (d) धिक् [धिग् first] CPS ; वपुः प्रचुररोगजरा-निवासः Vet.  
 Vasantatilakā metre.

Fie on wealth which breeds various conflicts among the people. Fie on kingship which causes fear and is the source of many a worry. Fie on heaven which results on being re-born on earth again. Fie, fie, on the human body, the repository of ailments. (A. A. R.).

अर्थ पादरजः समो see No. 2954.

अर्थं प्राणविनाश° see No. 2923.

2911

- अर्थं महान्तमासाद्य विद्यामंश्वयमेव या ।  
 विचरत्यसमुद्रदो यः स पण्डित उच्यते ॥



(अ) MBh (MBh [Bh] 5.33. 29, MBh [R] 5.32. 44, MBh [C] 5.1010).

(आ) SSap 298, IS 588.

(इ) SS (OJ) 316.

(b) च [वा] MBh (var.).

(c) विचरेदसमुन्मद्धं (°तं or °मुद्धदां) SS (OJ).

(d) यः पण्डित इहोच्यते MBh (var.).

He that, having attained immense wealth and prosperity or acquired (vast) learning, doth not bear himself haughtily, is reckoned as wise. (P.C. Roy's translation).

2912

अर्थ सप्रतिबन्धं

प्रमुरधिगन्तुं सहायवानेव ।

दृश्यं तमसि न पश्यति

वीपेन विना सचक्षुरपि ॥

(अ) Māl 1.9. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 15).

(आ) SRHt 100.24 ( a. Śrīgārāprakāśa ), SSSN 111.23 (a. Māl.), SR 151. 367 (a. Māl.), SSB 477.326, Alm 54, SSap 512, IS 6832.

(a) सप्रतिबन्धं कार्यं Māl (var.), IS, SR.

(b) अपिगन्तुं Māl (var.).

(c) प्रभवति [दृ°] SSSN.

(d) सुचक्षुरपि suggested by A. Weber.

Āryā metre.

It is the man with allies that is able to accomplish an undertaking surrounded with obstacles ; even one who has the use of his eyes cannot without a light perceive an object in the darkness. (C.H. Tawney's translation).

2913

अर्थः कामो धर्मो

मोक्षः सर्वे भवन्ति पुरुषस्य ।

तावद्यावत् पीडां

जाठरवह्निर्न विदधाति ॥

(अ) AS 395.

(c) तावज्जावत् AS (var.).

Āryā metre.

Desire for wealth, love, righteousness and absolution—all these come to man only so long as the fire of hunger does not give pain. (A. A. R.).

अर्थः पादरजः समः see No. 2954.

2914

अर्थः सुखं कीर्तिरपीह मा भूद्

अनर्थ एवास्तु तथापि धीराः ।

निजप्रतिज्ञामनुरुध्यमाना

महोद्यमाः कर्मसमारमन्ते ॥

(आ) ŚP 229, SH 983 and 179\*, SR 77.9 (a. ŚP), SSB 351.9, IS 597, SSH 1. 26, SRK 51.5 and 12.18 (a. ŚP).

(a) कीर्तिरपि SH 179\*.

(b) धीरः SSH.

(c) °मविरुद्धमाना SRK 51.5.

Upajāti metre (Indravajrā and Upen-dravajrā).

Though wealth, happiness and fame are denied to them and only danger threatens them, the brave keep to their promises and set to work in their mighty undertakings. (A. A. R.).

2915

अर्थ एव हि केषांचिद्

अनर्थो भविता नृणाम् ।

अर्थश्रेयसि चासक्तो

न श्रेयो विन्दते नरः ॥

(अ) MBh (MBh [Bh] 3.2. 40 ab/cd, MBh [R] 3.2. 40, MBh [C] 3.87).

(आ) IS 582.

(b) नोकेनर्थाय कल्पते MBh (var.); अनर्थं MBh (var.); जायते or भजते or नवते [भविता] MBh (var.).

(c) अर्थे [अर्थं] MBh (var.).

(d) परं [नरः] MBh (var.).

To many the wealth they own is their bane, and he that beholding happiness in wealth, becometh wedded to it, knoweth not true happiness. (P.C. Roy's translation).

2916

अर्थग्रहणे न तथा

दुनोति षट्कूजितैर्यथा पिशुनः ।

रघिरादानादधिकं

दुनोति कणं कणन् मशकः ॥

(अ) SR 57.148, SSB 320.153, SRK 31.101 (a. Sphuṭaśloka), IS 7687.

(b) व्यथयति [दुः] SR, SSB.

Āryā metre.

The miser does not give so much pain when squeezing money out of us as when he whines (with painful words). The mosquito is a greater nuisance when it 'sings' in the ear than when sucking blood out of us. (A A R).

अर्थं चनयंमधिभ्यो ( 'चा°; 'माधिभ्यो ) see No. 2931.

2917

अर्थज्ञात् संशयच्छ्रेता ततः श्रेयान् स्वकर्मकृत् ।  
शुक्तमद्गन्तती नूयान् अदोग्धा धर्ममात्मनः ॥

(अ) BhPṇ 3.29. 32.

(a) 'श्रेता BhPṇ; 'श्चेता BhPṇ (var.).

One who clears our doubts is superior to one who only knows the meaning of texts, superior still is he who does his duty; even greater is he without attachment to actions; he who renounces

the fruit of his actions is the very soul of righteousness. (A. A. R.).

2918

अर्थत्यागो हि कार्यः स्याद् अर्थं श्रेयांसमिच्छता ।

वीजोपस्येन कौन्तेय मा ते भूदत्र संशयः ॥

(अ) MBh (MBh [Bh] 3. 34. 63, MBh [R] 3.33.73, MBh [C] 3.1328).

(आ) SRHt 172. 5 (a. MBh), SSSN 76. 5. (a. MBh.).

(c) विजो° SSSN.

He who has desire for his (true) welfare must part with wealth (in charity); as in the case of the seed (whose outer shell has to be pierced if the sprout is to come out); O Arjuna, let there be no doubt in your mind (A A R).

2919

अर्थधर्मो परित्यज्य यः काममनुवर्तते ।  
एवमापद्यते क्षिप्रं राजा दशरथो यथा ॥

(अ) R (R [Bar] 2. 47. 13, R [B] 2.53. 13, R [Kumbh] 2.53.13, R [G] 2. 53. 15, R [L] 2 52.14-5).

(a) अ° प° tr. R (var.): योर्धर्मो (R) (var.).

(b) काममेवानुवर्तते (°से or °व निपेवते) R(var.).

(c) स कृच्छ महदाप्नोति R (var.); सोतिम् [एवम्] R (var.).

He that renouncing interest in wealth and virtue, follows lust, speedily gets himself involved in troubles even like king Daśaratha. (M.N. Dutt's translation).

अर्थनामातिसंबन्धं see No. 3259.

2920

अर्थनाशं मनस्तापं गृहे दुश्चरितानि च ।  
यच्छनं चापमानं च मतिमान् न प्रकाशयेत् ।

(अ) Cr 87 (CV 7.1, Cv 5.11, CN 32, CR 2.22, CNSap 13, CvLd 5. 11, CnT II

7.11, CnT III 5.11, CnT VI 85, CnT V 22, CPS 179.11), H (HJ 1.138, HS 1.122, HM 1.127, HP 1.98, HN 1.99, HK 1.130, HH 29.9-10, HC 35.13-4), Vet 1.26 (cf. also JOAS 56.75), QMy in VCsr VIII 2, Śts 40.10-1 and 63. 7-8, MK (S) 82, GP 1. 109. 15. (Cf. No. 5153, वयो वित्तं गृ° and JSAIL 24. 130).

(आ) ŚP 1458, SRHt 191.48 (a. Nītiśāstra), SuB 14. 8, SRS 2. 1. 19, SH 1158, SSNL 31, ŚbB 2. 618, SR 153. 28, SRK 230.5, SSB 481.28, IS 583, GSL 24, Sama 1 अ 96, VP 9.94.

(इ) LN (P) 28, DhN (P) 52.

(a) अर्थनाश इत्यादि Śts 63 (var.); अर्थनार्थ Śts 40 (var.); अर्थहानिर् (°णि VCsr) Cr (var.), VCsr; मान° (°नः) °स्यैर्यै Vet (var.).

(b) गृहीनीचरितानि (°णी°) च Cr (var.); गृह Cr (var.), VCsr (var.); गृहे Cr (var.); ग्रहे Cr (var.); इत्यादि [गृ°] Śts (var. see a); दुश्चरित नृप CR (var.); तु [च] CR (var.).

(c) नीचवाक्यं चापमानं Cr (var.), ŚbB, Sama; मानं चैवापमानं च Cr (var.); चा(त्वं)वमानं VCsr; मानं चैवावमानं (°पमान Cr [var.]) CR (but CRT, CRCa II as above); वञ्चनश् (°नन्) Cr (var.); दचनं SH; वञ्जनं HN; गञ्जनं HP, HS (var.), Śts 63 (var.); गृञ्जनं Vet (var.); गृञ्चनं IS; गञ्जनम् Śts 40 (var.); अमानं (मा°) IS; चापमानश् Cr (var.).

(d) बुद्धिमान् काशयेत् Cr (var.); मतिमाने Cr (var.); मतिमा Cr (var.); मतिमान° CRCa II, Sama; प्रकारयेत् Śts 40(var.).

A wise man should not openly proclaim loss of money, distress of (his own) mind, bad behaviour in (his own) house, nor fraud and contempt which he suffered.

2921

अर्थपत्तो भूमिपत्तो

वाले वृद्धे तपोऽधिके विदुषि ।

योषिति मूर्खे गुरुषु च

विदुषा नैवोत्तरं देयम् ॥

(आ) SuB 14.11, IS 584, Subh 29.

(b) विद्यावृद्धे SuB.

(c) मूर्खेष्वरिषु च गुरुषु SuB.

(d) वाच्यम् [देयम्] SuB.

Āryā metre.

A wise man should not contradict a wealthy man, a king, a child<sup>1</sup> an old man, an ascetic, a well-read man<sup>2</sup>, a woman, a fool<sup>3</sup> and a highly respected man,

1. or a wise man SuB.

2. or a wise man.

3. or a fool, a pious man SuB.

अर्थप्रदानेन गृह्णीयात् see लुब्धमर्थेन गृह्णीयात्.

2922

अर्थप्रश्नकृतौ लोके

सुलभौ तौ गृहे गृहे ।

दाता चोत्तरदश्चैव

दुर्लभौ पुरुषौ भुवि ॥

(आ) SuB 11.21.

(a) अर्थप्रश्नं कृतौ SuB (MS).

(b) सुभौ SuB (MS) (contra metrum).

(d) दुर्लभौ SuB (MS) (contra metrum).

Need for money and difficult questions are plentiful in every house, but the giver (of the former) and satisfactory answers for the latter are difficult to find in this world. (A. A. R.).

2923

अर्थप्राणविनाशसंशयकरं प्राप्यापदं दुस्तरं  
प्रत्यासन्नमयो न वेत्ति विभवं स्वं जीवितं काङ्क्षति ।  
उत्तीर्णस्तु ततो घनार्थमपरां भूयो विशत्यापदं  
प्राणानां च घनस्य चाधमधियामन्योन्महेतुः पणः ॥

- (अ) Śānt 2.11.  
(आ) Śatakāvali 27.39, SR 376.261, SSB 276.155, IS 585.  
(a) अर्थं प्राण° Śānt (var.); सर्वप्राण° Śānt (var.); नर्वद्रव्य° Śānt (var.); °विनाशन-पण° Śānt (var.).  
(b) प्रत्यासन्नमयं Śānt (var.), SR, SSB; प्रत्यासन्नतया Śānt (var.); स्वजीवितं or संजीवितं or स्वं जीवनं Śānt (var.); काङ्क्षति or काङ्क्षति (°ते) or वाञ्छती Śānt (var.).  
(d) °धियाचान्यो Śānt (var.); अन्वोन्मभावः Śānt (var.), SR, SSB.

Śārdūlavikrīḍita metre.

Having fallen into a series of dangers where wealth and life are in jeopardy, a person, getting frightened ignores wealth to preserve his life. When safe out of that danger he again falls into another for the sake of wealth. In the case of persons of low mental calibre, life and wealth are a pawn to each other. (A. A. R.).

2924

अर्थप्रियतयात्मानम् अप्रियाय ददाति या ।  
कामात्मन्यपि निःस्नेहां कोऽनुरूपतेति मन्यते ॥

- (घा) SRHt 139. 7 (a. Vallabhadeva), VS 3370 (a. Kṣemendra).  
(c) कामात्मन्यपि VS.

Who can consider her as being devoted to love who surrenders herself to an unlovable person for the sake of money and who is devoid of affection for him who is full of love? (A. A. R.).

2925

अर्थमनर्थ भावय नित्यं  
नास्ति ततः सुखलेशः सत्यम् ।  
पुत्रादपि धनभाजां भीतिः  
सर्वद्वेषा विहिता रीतिः ॥

- (अ) Mohamudgara 2 (KSH)<sup>1</sup>.  
(आ) SRK 37.4 (a. Moha.), IS 586.  
(b) सुखलेशः Moha. (var.).  
(d) कथिता [वि°] Moha (var.); भीतिः [री°] Moha (var.).  
1. in NS or JA 12.606 omitted.  
Mātrāsamaka metre.

Consider always that wealth is a source of danger and that there is not a trace of true happiness in it. Rich persons are afraid even of their sons; such is the state of affairs everywhere (in regard to wealth). (A. A. R.).

2926

अर्थयुक्तस्य करणम् अनर्थस्य च वर्जनम् ।  
न्यायतश्च करादानं स्वयं च प्रतिमोक्षणम् ॥

- (अ) KN (KN [TSS] 14. 54, KN [ĀnSS] 14.54, KN [BI] 13. 54).  
(d) वा [च] KN (BI).  
1. इति वृत्तं महीपतेः.

Performance of fruitful deeds, and the rejection of fruitless ones, the just levying of taxes and their remission in bad seasons (are the functions of the king).

2927

अर्थयुक्तिमविज्ञाय यः शुभे कुरुते मतिम् ।  
मित्रे वा यदि वा शत्रौ तस्यापि चक्षिता मतिः ॥

- (अ) MBh (MBh [Bh] 12. 136. 137, MBh [R] 12.138.141, MBh [C] 12.5054-5).  
(आ) IS 589.

- (a) अर्थे यु° or अर्थयुक्तम् MBh (var.); अत्रज्ञाय MBh (var.).  
 (b) प्रीती [शुभे] MBh (var.); मन or मतिः [मतिम्] MBh (var.).  
 (c) मित्रं MBh (var.); (s)मित्रे [शत्रौ] MBh (var.).  
 (d) वा [°पि] MBh (var.); गतिः [मतिः] MBh (var.).

He who, disregarding all considerations of policy, sets his heart upon an affectionate union with either friends or foes, comes to be regarded as a person whose understanding has been unhinged. (P.C. Roy's translation).

2928

अर्थयेदेव मित्राणि सति वासति वा धने ।  
 नानर्थयन् विजानाति मित्राणां सारफल्गुताम् ॥

(अ) MBh (MBh [Bh] 5. 36.41, MBh [R] 5.35. 43, MBh [C] 5.1302).

(आ) IS 590.

(a) अर्थं° or अर्थं° or प्रार्थं°[अर्थं°] MBh(var.).

(b) च [वा first] MBh (var.).

(c) नानर्थयन् or नान्यथा विप्र° or तान्यर्थयन् MBh (var.); प्रजानाति MBh (var.).

Beest, thou poor or beest rich, thou shouldst honour thy friends. Until some service is asked, the sincerity or otherwise of friends cannot be known. (P.C. Roy's translation).

2929

अर्थरक्षापरो भृत्यः कृत्याकृत्यविवेकवित् ।  
 सान्धिविग्रहिकः कार्यो राज्ञा नयविशारदः ॥

(अ) Mānasollāsa 2.2.130.

(आ) SRHt 142.1 (a Mānasollāsa).

(d) कार्यं° [नयं°] Mānas°.

A king should employ such a servant [officer] who is devoted to the preservation of his treasury, discriminates well in what ought and what ought not to be done, is an expert in peace and war and has a clear head in politics. (A. A. R.).

अर्थलोलुपता दुःखम् see मन्दलोलुपता दुःखम्.

2930

अर्थवन्तः प्रशस्यन्ते निन्द्यन्ते तद्विनाकृताः ।  
 आगोमेष्वपि चेदेवम् अद्भुतं किं शरीरिषु ॥

(अ) Sabhā 86.

People possessing wealth are praised and those without it, are insulted. If such is the case, even in sacred texts, what wonder in embodied beings (if they so act)? (A. A. R.).

2931

अर्थवानर्थमर्थिभ्यो न ददात्यत्र को गुणः ।  
 एकैव गतिरर्थस्य दानमन्या विपत्तयः ॥

(इ) SS (OJ) 180.

(a) अर्थचनर्थ° or अर्थचानर्थ° or अर्थचानर्थ° or अर्थचनार्थमार्थिभ्यो SS (OJ) (var.).

What advantage is there in hoarding? There is only one ultimate for monies— either one expends them or they are gone. (Raghu Vīra's translation).

2932

अर्थवानेव लोकेऽस्मिन् पूज्यते मित्रवान्धर्वः ।  
 अर्थहीनस्तु पुरुषो जीवन्नपि मृतोपमः ॥

(आ) SMa 1.42.

Only the man possessing wealth is respected in this world by friends and kinsmen. The man devoid of wealth is as good as dead, though living. (A. A. R.).

2933

अर्थवान् दुष्कुलीनोऽपि लोके पूज्यतमो नरः ।  
शशिनस्तुल्यवंशोऽपि निर्धनः परिसूयते ॥

(अ) SkP, Māheśvarakhaṇḍa, Kaumārikā-  
khaṇḍa 2.10.

(आ) SRHt 202.5 (a, Vyāsa), Vyās 6.

(इ) Vyās (C) 6, Vyās (S) 6.

(a) अर्थवान् न कुलीनोऽपि Vyās (C), Vyās (S).

(b) लोकेन पूज्यते Vyās (C), Vyās (S);  
सम्पूज्यते [पू°] SRHt.

(c) पशिना तु° SRHt.

A man of wealth, though of a low family, is greatly respected. Though a person is of the family similar to that of the moon [of the lunar race], if poor, is disregarded. (A. A. R.).

2934-35

अर्थश्चेत् सयंया रक्ष्य इति कश्चिदुदाहृतम् ।  
तत्पर्यं न हरिश्चन्द्रो- ऽरक्षत् कुशिकनन्दने ॥  
धर्मस्तु रक्षितः सर्वैर् अपि देहव्ययेन च ।  
निविप्रभृतिभूपालैर् दधोच्चिप्रमुखैर्द्विजैः ॥

(अ) SkP, Kāśīkhaṇḍa 46.35-6.

Some authorities have said that wealth should be preserved at all costs : if this is so, how did Hariścandra [king of the Solar race] part with it to Viśvāmitra [the sage] ? *Dharma* was protected by all (great souls) even at the cost of the physical body, by kings such as Śibi [who gave his flesh to feed a hungry hawk] and Brāhmaṇa-s such as Dadhici [who parted with his bones to make the *Vajra*-weapon of Indra]. (A. A. R.).

2936

अर्थसंपन्नमोहाय चतुर्गोपाय चंप हि ।  
तस्मादर्थमनार्थं च योऽर्थो दूरतस्त्यजेत् ॥

(अ) SkP, Prabbhasakhaṇḍa 259. 26, SkP  
Nāgarakhaṇḍa 158, 14, (185.14), and  
32.41, PdP, Uttarakhaṇḍa 201. 41.

(b) विमोहो नरकाय च SkP, Nāgarakh. 158.14,  
PdP, Uttarakh.

(c) अर्थमनर्थं तं SkP, Nāgarakh. 158.14 ; अर्थं  
प्रयत्नेन PdP, Uttarakh., SkP, Nāgarakh.  
32.41.

(d) मोक्षार्थी [अर्थ°] SkP, Nāgarakh. 158.14.

Wealth, Oh gentle one, causes delusions and many a misery ; hence one desiring true welfare should keep far away from wealth which is full of danger. (A. A. R.).

2937

अर्थसंपादनार्थं च पीड्यमानस्य शत्रुभिः ।  
साधुषु व्यपदेशार्थं द्विविधः संश्रयः स्मृतः ॥

(अ) Mn 7.168. Cf. No. 2323.

(c) व्यपदेशश्च MnJh.

Seeking refuge is declared to be of two kinds, ( first ) for the purpose of attaining an advantage when one is harassed by enemies, (secondly) in order to become known among the virtuous (as the protégé of a powerful king). (G. Bühler's translation).

2938

अर्थसिद्धिं परामिच्छन् धर्ममेवादितश्चरेत् ।  
नहि धर्मादपत्यर्थः स्वर्गलोकादिवामृतम् ॥

(अ) MBh (MBh [Bh] 5. 37. 44, MBh [R]  
5.36.48, MBh [C] 5.1381).

(आ) IS 592.

(a) अर्थे मि° MBh (var.); अश्चन् or अश्च्यन्  
[इ°] MBh (var.).

(b) उदितम् or अमितम् [आदितम्] MBh (var.).

He that desires the highest success in all matters connected with worldly profit, should from the very beginning practice virtue, for true profit is never separated from heaven. (P.C. Roy's translation).

2939

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तिः ।  
न स्नानेन न दानेन प्राणायामशतेन वा ॥

(अ) Vivekacūḍāmaṇi 13.

(आ) SRRU 745.

The conviction of the truth is seen to proceed from reasoning upon the salutary counsel of the wise and not by bathing in the sacred waters, nor by gifts, nor by a hundred *prāṇāyāma-s*.<sup>1</sup> (Swami Madhavananda's translation).

1. Control of the vital force.

2940

अर्थस्य पुरुषो दासः स च जातु न कस्यचित् ।  
यदर्जनपरा लोके सर्वेऽपि भुवनत्रये ॥

(आ) SSB 331.12.

Man is the slave of wealth and wealth never of any man ; in all the three worlds people are devoted to the acquisition of wealth. (A. A. R.).

2941

अर्थस्य पुरुषो दासो दासस्त्वर्थो न कस्यचित् ।  
इति सत्यं महाराज बद्धोऽस्म्यर्थेन कौरवैः ॥

(अ) MBh (MBh [Bh] 6. 41. 36, 51, 66, 77 ; MBh [R] 6. 43. 35, 50, 65, 76 ; MBh [C] 6.1568, 1584, 1599, 1610), GhN 4. Cf. न नरस्य नरो दासः.

(आ) TP 377, ŚKDr *ad* महाराज (p. 669) (a. MBh ; Udyogaparvan), IS 593, SRHt 202.3 (a. MBh), SSSN 135. 3 (a. MBh), Sama 2 अ 11.

(b) नाथो दासो हि (°सस्य or °सश्च or °सोस्ति) कस्य° MBh ( var. ) ; अर्थो दासो or दासश्चार्यो न or दासस्याथो or दासोप्यर्थो (°ह्य°) न or दासोर्थो हि न or नाथो दासश्च (°सो हि) or त्वर्थो(अर्थो)दासो न or दासोर्थो न हि or नाथो दासोस्ति(°सो न) or दासस्त्वर्थो न MBh (var.) ; कर्हिचित् MBh (var.).

(c) सत्यं ब्रवीमि राज्ञेद्र MBh (var.) ; मत्वा [सत्यं] MBh (var.) ; महानहो or वाचो राजन् MBh (var.).

(d) बद्धो ह्यर्थेन or बद्धाम्यर्थेन MBh (var.) ; बद्धश्चार्यं च कौ° TP.

A man is the slave of wealth, but wealth is no one's slave. This is very true, O king ! Bound I have been with wealth by the Kauravas ! (P. C. Roy's translation).

2942

अर्थस्य मूलं प्रकृतिर्नयश्च  
धर्मस्य कारुण्यमकंतवं च ।  
कामस्य वित्तं च वपुर्वयश्च  
मोक्षस्य सर्वार्यनिवृत्तिरेव ॥

(अ) Cr 88 (CR 8.119, CPS 327. 27).

(आ) IS 594, Subh 105 *ac/bd*, ASS 8.7 *ac/bd*.

(a) विकृतेर् [प्र°] Cr (var.) ; नियतिर् [प्र°] Cr (var.) ; निहतिः क्षमा च [प्र°] Subh ; निकृतिः (विकारः) क्षमा च ASS ; नयस्य Cr (var.).

(b) मूलं च दया दमश्च [कां° च] Subh ; दानं च दया दमश्च ASS.

(c) मूलं [वि°] Subh ; वपो [वपुर्] Cr (var.) ; यशश्च [वयश्च] CPS ; वपुषो वयश्च ASS (var.).

(d) धर्मस्य [मो°] Cr (var.) ; मूलं परमाः (°मः) क्रियशु (°यास्तु) Subh ; मूलम् [स°] ASS (var.) ; °नीत्यष्टकम् or °निवृत्तिरेव [नि°] ASS,

Indravajrā metre.

Policy and the people are the source of wealth, compassion and rectitude that of *dharma*, wealth, the body, and (youthful) age that of love, and non-attachment to all objects that of absolutism. (A. A. R.).

2943

अर्थस्य संग्रहे चंदां व्यये चैव नियोजयेत् ।  
शौचे धर्मोन्नपक्त्वां च परिणाह्यस्य चेक्षणे ॥

(प्र) Mn 9.11. (Cf. Mn. 9.10, Bṛh 25. 6, Y 1.83, Vi 25.1 sqq.).

(a) अर्थस्य MnJh (printing error).

(b) वा विनियोजयेत् Medhātithi.

(d) पारीणाह्यस्य Nandana (var.); परिणाह्यस्य or as above Medhātithi; पारीणाह्यस्य Govindarāja and Bombay MS (in MnJ); परिणाह्यस्य (°ण°) Nandana and Rāghavānanda.

Let the (husband) employ his (wife) in the collection and expenditure of his wealth, in keeping (everything) clean in (the fulfilment of) religious duties, in the preparation of his food, and in looking after the household utensils.<sup>1</sup> (G. Bühler's translation).

1 By these expedients women will be guarded, since they cannot be guarded by force (Mn 9. 10).

2944

अर्थस्य नदोत्थानं  
नियमपरीपालनं प्रियाज्ञानम् ।  
न्यायनत्यागः पटुता-  
ज्जुद्धेगः स्त्रीष्वविश्वासः ॥

(प्र) Kal 10.3.

(प्र) JS 431.3 (a. K'emendra), SH 1032.

(b) नियमान् परिपालनं धवज्ञानम् JS.

(c) शान्ते JS, SH.

Āryā metre.

Wealth always comes up to a person when he keeps to his agreements, has the know-how of things and leaves off (unprofitable) places, is efficient and is not excited and distrusts women. (A. A. R.).

2945

अर्थस्य साधने सिद्ध उत्कर्षे रक्षणे व्यये ।  
नाशोपभोग आयासस् त्रासश्चिन्ता भ्रमो नृणाम् ॥

(प्र) BhPṇ 11. 23. 17.

The acquirement of wealth, the multiplication of the acquired wealth, its keeping, spending, distribution and enjoyment, create the labour, fear, anxiety and mistake of mankind. (J. M. Sanyal's translation).

2946

अर्थस्यानर्थपूर्णस्य कोऽवसीदतु संग्रहे ।  
तत्संतुष्टं न चेदिष्टं दुष्टं स्यान्नयनोत्सवः ॥

(आ) SMH 12.17.

(c) तत्सन्तुष्टं SMH (var.).

Who may sink in trouble in the acquirement of wealth which is full of danger? Hence, if one is not satisfied with the necessities (fulfilled), he may become the source of joy to the eyes of rogues. (A. A. R.).

2947

अर्थस्योपाजनं कष्टं कष्टमस्य गृहागमः ।  
तस्यागतस्य चन्द्रुन्यो विनियोगः सुखावहः ॥

(प्र) SMH 12.16.

(a) °पञ्जनं SMH.

Troublesome is the acquirement of wealth and difficult is its transport to one's own home. But the disposal of the same when it has come away, (close) relations is a source of happiness. (A. A. R.).



2948

अर्थस्योपार्जनं कृत्वा नैवाभाग्यः समश्नुते ।  
अरण्यं महदासाद्य मूढः सोमलिको यथा ॥

(अ) P (PT 2.112, PTem 2. 101, PP 2.133, Pts 2. 122 and 148, PtsK 2. 131 and 155, PM 2.45). Cf. Ru 114.

(आ) IS 596.

(b) नैव भोगं Pts, PtsK.

(d) सोमलिको PTem.

One dogged by misfortune does not enjoy the wealth which he has acquired, as in the case of the foolish Somilaka who had reached a great forest. (A. A. R.).

2949

अर्थस्योपार्जने दुःखं पालने च क्षये तथा ।  
नाशे दुःखं व्यये दुःखं घ्नन्ति चैवार्थकारणात् ॥

(अ) MBh (MBh [Bh] 3. 2. 42, MBh [R] 3.2.42-3, MBh [C] 3.89-90).

(आ) SuB 8.11, IS 595.

(a) अर्थस्योपादने चैव MBh (var.).

(b) अर्जितानां तु(च)रक्षणे MBh ( var. ) ; अर्जितस्यापि रक्षणे SuB ; (s)थ [च] MBh (var.); रक्षणे [च क्षये] MBh (var.) ; क्ष° त° tr. MBh (var.).

(c) संग्राह्यचैव or सहंति (°ते) च or त्यागश्चैव or संयोगाश्च or संगे चैव [नाशे दुःखं] MBh (var.) ; महद् [व्यये] MBh (var.).

(d) दुःखभाजनं SuB ; चाप्यर्थ° or चाप्यन्या° or चैवास्म° MBh (var.).

Men undergo infinite miseries in the acquisition and retention of wealth. Its expenditure also is fraught with grief. Nay, sometimes, life itself is lost for the sake of wealth. (P.C. Roy's translation).

अर्थहानिं मनस्तापं see No. 2920.

अर्थहानिर्मनस्तापं see No. 2920.

अर्थहीन विहिनस्य see No. 3012

2950

अर्थहीनोऽपि मधुरः शब्दो लोकप्रियंकरः ।  
वीणावेणुमृदङ्गादीन् अत्रोदाहरणानि नः ॥  
(अ) Sabhā 29.

Sounds [words], though devoid of meaning, please the people if they are sweet (to the ears). We have illustrations for them in the lute, flute, the tabor and some others. (A. A. R.).

अर्था see also अर्थान्.

अर्था ब्रूयात्त चात्मसु see No. 2978.

2951

अर्थाश्च दुर्लभांल्लोके वलेशाश्च सुलभांस्तथा ।  
दुःखं चैव कुटुम्बार्थं यः पश्यति स मुच्यते ॥

(अ) MBh (MBh [Bh] 12.277.43, MBh [R] 12.288.43, MBh [C] 12.10654).

(इ) SS (OJ) 480.

(a) विविधांलु MBh (var.).

(b) ल्केशाश्च SS (OJ) ; सुलभास् or विविधांस् MBh (var.) ; °स्त्रीघाः (or घा or °डा) SS (OJ).

(c) मुखं or दुःखश् MBh (var.) ; कुटुम्बार्थं MBh (var.), SS (OJ) ; कुटुम्बार्थं MBh (var.).

(d) वि° [स] MBh (var.).

One who realizes that looking after the family involves the strife for hard monies and easy affliction, gets released. (Raghu Vira's translation in SS [OJ]).

2952

अर्थास्त्यजत पात्रेभ्यः सुतान् प्राप्नुत कामजान् ।  
प्रियं प्रियेभ्यश्चरत राजा हि त्वरते जये ॥

- (अ) MBh (MBh [Bh] 5. 58. 20, MBh [R] 5.58.21. MBh [C] 5.2348).
- (आ) SRHt 165.27(a. MBh), SSSN 147. 27.
- (इ) SS (OJ) 277.
- (a) वादिषु or पाथेषु MBh (var.), SRHt; पोथेषु MBh (var.). SSSN, SS (OJ).
- (b) नुग्माम्नुत कामजं MBh (var.) SRHt, SSSN: नजघ्वं कामजान् नुणान् SS (OJ).
- (c) प्रिवेन्यः कुरत SS (OJ), SRHt. SSSN.
- (d) मृदुहि त्वरते जयी (°यां or °यं or °यि) SS (OJ).

Donate wealth to the deserving. get sons born of love. behave nobly towards friends : such a king hastens to victory. (A. A. R.).

2953

अर्थाः खलु समृद्धा हि वाढं दुःखं विजानताम् ।  
धसमृद्धास्त्वपि सदा मोहयन्त्यविचक्षणान् ॥

- (अ) MBh (MBh [Bh] 12.268.5, MBh [R] 12.275.5, MBh [C] 12.9918).
- (आ) IS 598.
- (a) मन or दु.ल° [मनु] MBh (var.); समृद्धादि or समृद्धो हि or विदुद्धा हि MBh (var.).
- (b) गाढ or गाहं or वादे or गाढ or सदा [वाढं] MBh (var.).
- (c) तेषि [त्वपि] MBh (var.).
- (d) मोहयंत विचक्षणं MBh (var.); अविचक्षणात् MBh (var.).

Wealth in abundance is surely a source of misery to the wise : the same wealth when not abundant always delude the unwise. (A. A. R.).

अर्थाः पत्तिरजोपमा see No. 2954.

अर्थाः पाटलजोपमा see No. 2954.

अर्थाः पारदचक्षुषताः see No. 2954.

अर्थाः पादरजः समा see No. 2954.

2954

अर्थाः पादरजोपमा गिरिनदीवेगोपमं यौवनं  
मानुष्यं जलविन्दुलोलचपलं फेणोपमं जीवनम् ।  
धर्मं यो न करोति निश्चलमतिः स्वर्गाग्नौद्घाटनं  
पश्चात्तापहतो जरापरिणतः शोकाग्निना दह्यते ॥

- (अ) H (HJ 1. 164, HS 1. 146, HM 1.152, HK 1.154, HH 29. 2-5, HB 30.3-6), BhŚ 383 (doubtful), VCsr 28.4, Vet 23.12, Cr 1185 (CRC 6.4, CPS 135.4).
- (आ) SRK 94. 5, IS 599, Subh 172, (Cf. JSAIL 24.22).
- (a) अर्था यादस्वोपमा नुरुत्तदा IS : अर्थ पादरजः समो IS ; पादरजः समा BhŚ. SRK ; पत्तिर° Vet (var.); यादरजोपमा or पाटलजोपमा or पारदचक्षुषताः or पाटलजोपमा VCsr (var.); नदीवेलोपमं IS ; गुरु° or गर° [गिरि°] VCsr (var.).
- (b) आयुष्यं VCsr, SRK ; मानुष्यो VCsr (var.); करिकर्णतालतरलं (कटि° ; °तोल° ; °तलरलं) Vet ; जलवीचिविन्दुचपलं (°विन्दुचञ्चलतरं) VCsr (var.); फेणोपमं HS ; जीवितम् HM, BhŚ, VCsr (but Nd as above), SRK.
- (c) धर्ममालेस्य क° VCsr ; निन्दितमतिः [निश्च°] HM ; निश्चलमनाः VCsr ; स्वर्गाद् गतो° VCsr (var.); स्वर्गाटनं सवंधा VCsr (var.); °लाधारणं Vet (var.).
- (d) पश्चात्तापयुतो HM, VCsr (var.), SRK ; पश्चात्तापहतो BhŚ ; पश्चात्त प्रहरो VCsr (var.); जनः परि° VCsr (var.); परिणतः चाराग्निना VCsr (var.); °परिगतः SRK.

Śīrdūlavikrīḍita metre.

Riches (are) like the dust of the feet. Youth (is) like the impetuosity of a mountain torrent. Manhood (is) fickle (and) unsteady as a drop of water. Life (is) like froth

who ever, with a steady mind, performs not the duties of religion to unbolt the bars of heaven, will, when stricken with repentance and weighed down with old age, be consumed by the fire of grief. (F. Johnson's translation).

अर्थाः यादरचोपमा see No. 2954.

2955

अर्थाः साधारणा एव वियुज्यन्ते स्वभावतः ।  
ममतां त्यजतां तेषु महदुत्पद्यते यशः ॥  
(अ) Sabhā 37.

Riches are indeed the common property of all and they desert (the people) naturally. Yet the idea of possession (mineness) be given up, and then great will be the fame. (A. A. R.).

2956

अर्थाक्लृष्टधियः पदं रचयतः शब्दावधानात्मनः  
संधिच्छेदविधाननिर्गमविधिव्यापारमातन्वतः ।  
मा मां कश्चिदिह प्रहीदिति मुहुः साशङ्कमापश्यत्श  
चौरस्येव कवेर्मयं भवति यत्तद्विद्विषामस्तु वः ॥  
(आ) VS 2576.

Śārdūlavikrīḍita metre.

A poet, like a thief, is afraid as his mind is attracted towards *artha* [ideas or : wealth] of others and sets about *pada-s* [words or : steps] careful of sounds ; he is busy with *sandhi-ccheda* [breaking of coalitions or : making hole in the wall] and the way of escape undetected, and constantly looks about with apprehension that he may not be caught in that activity. May that fear be tormenting your enemies ! (A. A. R.).

2957

अर्थागमो नित्यमरोगिता च  
प्रिया च भार्या प्रियवादिनी च ।

वश्यश्च पुत्रोऽर्थकरी च विद्या

षड् जीवलोकस्य सुखानि राजन् ॥

(अ) MBh (MBh [Bh] *ad* 5. 33. 69 (184\*), MBh [R] 5. 32. 91, MBh [C] 1057), Aṣṭaratna 1 (KSH 7), H (HJ Intr 19, HS Intr 18, HM Intr 19, HK Intr 19, HP Intr 16, HN Intr 15, HH 3.4-5, HC 5.13-4). Cf. आरोग्यमानृण्यम् ; पुत्रो यशस्वर्थकरी च विद्या.

(आ) SR 172.823 (a. MBh), SSB 507. 823, IS 600, Pr 363 (cf. IS *Zus* 3.623), GSL 25, SSap 306, SSH 1. 87, Sama 1 अ 17.

(a) °अरोगिता HP (var.).

(b) प्रियश्च HS, HM ; प्रियवादिना HP (var.).

(d) षडेव MBh (var.) ; जीवलोकेषु HS, HH, Aṣṭa°, Sama ; सुखावहानि MBh (var.) ; हितानि [सु°] HP (var.) ; तात [राजन्] Aṣṭa°, MBh (var.).

Upajāti metre (Indravajrā and Upendra-vajrā).

Accession of wealth, and constantly freedom from disease ; a beloved wife, and a sweet-spoken one ; an obedient son, and useful knowledge, (are) the six felicities in life, oh king ! (F. Johnson's translation).

2958

अर्था गृहे निवर्तन्ते श्मशाने चैव वान्धवाः ।  
सुकृतं दुष्कृतं चापि गच्छन्तमनुगच्छति ॥

(आ) SRHt 49. 2 (a. MBh<sup>1</sup>), SSSN 39. 3 (a, MBh.), IS 601, Subh 86, NT 71, SMa 1.39, Vyās 7, TP 377. Cf. आ श्मशानान्निवर्तन्ते and मृतं शरीरमुत्सृज्य.

(इ) ŚIt (OJ) 10, NŚ (OJ) 3.2, Vyās (C) 7, Vyās (S) 7.

(b) मित्रवन्धवाः SRHt, SSSN, NT, TP, SMa, Ślt̄(OJ), Vyās (C), Vyās (S).

(c) चैव [चापि] SRHt, SSSN, NT, TP, SMa, Vyās (C), Vyās (S).

(d) छायावदनु° Ślt̄ (OJ).

1. Could not be traced in MBh (Bh).

When a person leaves the world [dies] his wealth remains in the house ; the relations leave him at the cemetery ; only (the result of) his good and bad deeds accompany him (to the other world). (A. A. R.).

2959

अर्थातुराणां न सुहृन् न बन्धुः

कामातुराणां न भयं न लज्जा ।

विद्यातुराणां न सुखं न निद्रा

क्षुधातुराणां न वपुर्न तेजः ॥

(अ) Cr 89 (CR 8.65 [in some text *ac/bd*], CvTb 322, CNP II 18, CNI I 148 *ca/bd*, CnT II 21. 7, CnT III 54. 3, CPS 244.67), GP 1.115. 67, VCsr 11. 1, Śto 320.33-4.

(आ) VS 3441, SR 172. 845 (a. VC), SSB 508.845, SRK 225.39 (a. Sphuṭaśloka), SuB 10.4 *dc/ba*, NT 15, TP 377, IS 602 and 3291, Subh 88 *cd/ab* and 170 *ca/bd*, Sama 2 च 6 *ab/cd*, SPR 1403.62, SSg 202 *ab/dc*.

(इ) PrŚ (C) 13, Śatagāthā(T) 46.

(a) द्रव्यातुराणां न गुरुर्न बन्धुः SuB ; गुरुर्न [सु°] SPR ; वृष्णातुराणां Subh 88 ; स्वजनो [न सु°] Cr (var.), Subh 170 ; पिता [सु°] CvTb, VC (var.), SSg ; गुरुर् [सु°] VC (but NQE in VC as above), SuB, Sama, PrŚ (C).

(c) रोगातुराणां Cr (var.) ; चिन्तातुराणां GP, CvTb, CNI I, CNP II, VC (but NQE in VC as above), SuB, Sama, SSg.

(d) न गतिर्न बुद्धिश् SuB ; न रुचिर्न वेला SPR ; न रुचिर्न (°चि न VC [var.]) पक्वम् (तेजः or कालः or शाको VC [var.] ; वला or वेला SRK) VC, Śto, NT, TP, Sama, SRK, PrŚ (C) ; पत्या PrŚ ; लवणं [न व°] GP ; वलं (°ल CNI I) [व°] Cr (var.), GPy, CvTb, CNP II, CNI I, VC, SSg ; वेला SR, SSB ; वपु Cr (var.) ; तेज CvTb.

Upajāti metre (Indravajrā and Upendravajrā).

Those who suffer from riches know neither friend<sup>1</sup> nor kinsman ; those who suffer from love know neither fear nor shame ; those who suffer from knowledge<sup>2</sup> know neither happiness nor sleep ; those who suffer from hunger know neither appetite nor cooked (food).<sup>3</sup> (F. Edgerton's translation of VC).

1. parent—Edgerton (VC).

2. care—Edgerton (VC).

3. relish nor food—Edgerton (VC).

2960

अर्थात् पलायते ज्ञानं मार्जारान्मूषिको यथा ।

वकवत् ज्ञायतामर्थः सिंहवच्च जयेद्विपुम् ॥

(इ) NM (T) 2.7.

(b) The Tibetan text suggests मार्जारगन्धान् मूषिक.

Consider money (as restless) as a swan and conquer your enemy (boldly) like a lion ; knowledge disappears from money as a rat runs away from a cat. (S. Pathak's translation).

अर्थात्वाप्रकटीकृतेऽपि न see No. 2993.

अर्थाथितानि दुःखानि see No. 348.

2961

अर्था दुःखं परित्यक्तुं

दुःखेन चाधिगम्यन्ते

पालिताश्चापि तेऽसुखाः ।

तेषां नाशं न चिन्तयेत् ॥

(अ) MBh (MBh [Bh] 3.2. 43, MBh [R] 3.2. 43-44, MBh [C] 3.90-1). (Cf. MBh[Bh] 12.317. 18). Cf. त्यजन्ते दुःखमर्था हि and बहुर्थोपार्जने क्लेशो.

(आ) IS 693.

(इ) NS (OJ) 3.7.

(a) दुःखाः MBh (var.); °त्यक्ताः MBh (var.).

(b) चैव शत्रवः [चापि ते°] MBh (var.), NS (OJ).

(d) तस्मान्नाशं MBh (var.), NS (OJ); नाशं तेषां MBh (var.).

It is difficult to abandon wealth ; keeping it causes hostility ; acquisition of it takes pains ; therefore one should not grieve if he loses it.

अर्था वुःखाः परित्यक्ताः (°क्त्) see No 2961.

2962

अर्थाद्धर्मश्च कामश्च स्वर्गश्चैव नराधिप ।  
प्राणयात्रा हि लोकस्य विनार्थं न प्रसिध्यति ॥

(अ) MBh (MBh [Bh] 12. 8. 17, MBh [R] 12.8.17, MBh [C] 12.217-8).

(आ) IS 604.

(a) अर्थाध° or अर्थे ष° MBh (var.).

(b) सर्गश् or स्वर्गश् or सुखं or स्वर्गं MBh (var.); चापि [चैव] MBh (var.).

(c) (s)पि or च [हि] MBh (var.).

(d) ह्यर्थं न [(s)र्थं न] MBh (var.).

From wealth spring all religious acts, all pleasures, and heaven itself, oh King ! without wealth, a man cannot find the very means of sustaining his life. (P.C. Roy's translation).

2963

अर्थाद् अष्टस्तीर्थयात्रां तु गच्छेत्  
सत्याद् अष्टो रौरवं वै ब्रजेच्च ।

योगाद् अष्टः सत्यधूर्तिं च गच्छेद्

राज्याद् अष्टो मृगयायां ब्रजेच्च ॥

(अ) GP 1. 109. 54 (Cr 1186).

(b) रौरवं GP (var.).

(c) गच्छेत् GP (var.).

(d) मृगयां वै [मृगयायां] GP (var.).

Śalinī metre (defective in d).

Bereft of wealth one should set out for a pilgrimage ; deviation from the path of truth leads to *raurava*<sup>1</sup> ; deprived of the privilege of *trance*<sup>2</sup> one should bide his time with truth and patience. Ousted of his kingdom, a king should go out on a hunting excursion in the forest. (M. N. Dutt's translation with necessary modifications).

1. hell.

2. occult sight.

अर्थाधर्मश्च कामश्च see No. 2962.

अर्थाधीताश्च यैवेदाः see No. 3068.

अर्थाधीताश्च (°नाश्च) यैवेदास् see No. 3068.

2964

अर्थानिर्धान्तरे बुद्धिर् निश्चितापि न शोभते ।  
घातयन्ति हि कर्षणि दूताः पण्डितमानिनः ॥

(अ) R (R [Bar] 5. 2. 38 and 5.28.38 ; R [B] 5.2.38 and 5.30.38 ; R [Kumbh] 5.2.38 and 5.38.38, R [G] 5. 9. 38 ; R [L] 5.1.38\* and 5. 24. 38). Cf. भूताश्चार्था निपद्यन्ते.

(आ) SRHt 157.2 (a. R), SSSN 121.2. (a. R), Sama 2 अ 43.

All those works, which are generally taken in hand after duly deliberating over their propriety and impropriety, are generally spoiled by those emissaries who are proud of their learning. (T. S. Raghavacharya's translation).

2965

अर्थानर्थो विनिश्चित्य व्यवसायं भजेत ह ।  
गुणतः संग्रहं कुर्याद् दोषतस्तु विसर्जयेत् ॥  
(अ) R (R [Bar] 6.11.32, R [R] 6.17.41, R [B] 6.17.39).

The good and bad aspects of a proposition should be carefully discussed before action is taken thereon. If there is a prospect of any thing good resulting therefrom, action might be taken. Else it should be abandoned. (T.S. Raghavacharya's translation).

2966

अर्था न सन्ति न च मुञ्चति मां दुराशा  
त्यागे रतिं वहति दुर्ललितं मनो मे ।  
याच्ञा च लाघवकरो स्ववधे च पापं  
प्राणाः स्वयं व्रजत किं परिदेवनेन ॥

(अ) BhPr 281 (a. Māgha), PrC 80. Cf. दारिद्र्यानलसंतापः.

(आ) ŚP 407 (a. Māgha), AP 93, VS 3180, SuM 7. 1, SR 67. 50, SSB 334. 51 (Māghakavi), SSg 174, SRK 56.5 (a. ŚP). (Cf. Kav p. 69).

(b) त्यागान्न (or दानान्न or दानाद्धि) सङ्कुचति (or सञ्चलति) [त्या° र° व°] PrC, ŚP, SSB ; दानान्न संकुचति दु° VS, SR, SuM ; दातानसंकुचित [त्या° च ला°] SRK ; दुर्ललितः करो मे PrC (but B in PrC as above) ; दुर्ललितं करोमि SuM (var.) ; दुर्ललिते SSg ; करो मे SuM.

(c) यच्ञात्तिल° SuM (but A in SuM as above) ; हि [च] SRK ; स्वयमेव [स्व° च] SuM (var.).

(d) व्रजतु SRK ; परिदेवितेन PrC ; पविलम्बितेन ŚP ; ह्री विलम्बनेन VS, SR ; प्रविलम्बितेन SSB, SRK ; परिदेवितेन SSg.

Vasantatilakā metre.

Wealth is not, and despair releaseth me not ; my wayward mind hath delight in giving ; and begging (is) degrading ; and in self-murder (is) sin. Oh life, depart of thyself ! Why lamentation ? (L.H. Gray's translation.).

2967

अर्था न स्युर्यदि विजहिमो धर्ममर्थकसाध्यं  
कायव्लेशः कतिकतिविधः साधनीयो न धर्मः ।  
कायः श्रान्तो यदि भवति कस्तावता धर्मलोपश्  
चित्तं दत्त्वा सकृदिव शिवे चिन्तितं साधयामः ॥

(अ) Śantiv 35.

Mandākrāntā metre.

If wealth is absent we may leave off those *dharmas* which can be done with money alone. How many kinds of *dharmas* may not be accomplished with physical labour alone ? Is there loss of *dharmas* if the body gets tired thereby ? Putting our trust [thoughts] on Lord Śiva for once we fulfil our activities thought out (carefully). (A. A. R.).

2968

अर्थानामधिकानां

राजा चोरेण वा नाशः ।

अग्ने खल्वतिमुक्ते

घमनं वा स्याद्विरेको वा ॥

(अ) Vaidi 38.

Āryā-upagīti metre.

If there is excess of wealth it is lost either to the king or thieves. If excess of food is taken, there will be a vomit or a purge. (A. A. R.).

2969

अर्थानामननुष्ठाता कामचारी विकल्पनः ।  
अपि सर्वा महीं लब्ध्वा क्षिप्रमेव चिन्शयति ॥

(अ) MBh (MBh[Bh] 12.93.7, MBh [R] 12.92.7, MBh [C] 12.3469).

(आ) SRHt 84.1 (a. MBh), SSSN 72. 1. Variant of No. 2972.

If one does not utilise wealth properly but expends it thoughtlessly and brags about it, it soon comes to an end and one suffers even though one obtains the whole earth. (A. A. R.).

2970

अर्थनामार्जनं कार्यं वर्धनं रक्षणं तथा ।  
भक्ष्यमाणो निरादायः सुमेरुरपि हीयते ॥

(आ) ŚP 13.93, SH 1131, SR 167. 41 (a. Vyāsa), SSB 501-641 (a. Vyāsa). (Variant of No. 2972).

(c) हि सत्तं [नि°] SH ; निरादायं SSB.

(d) सुमेरु परिहीयते SH.

Wealth should be earned and increased and also protected ; if one enjoys wealth without further income, it comes to an end, even though it is the golden mountain Sumeru. (A. A. R.).

2971

अर्थनामार्जने दुःखम् अर्जितानां च रक्षणे ।  
नाशे दुःखं व्यये दुःखं धिगर्थः कष्टसंश्रयाः ॥

(अ) MBh 13 ; App. 15 ; 1. 3971-2, (cf. 3.2.43), P (PP 1. 123, Pts 1. 163 and 2. 118, PtsK 1. 179 and 2.126), Cr 1187, cf. No. 2948.

(आ) VS 3353, SRHt 203. 1 (a. MBh), SSSN 136.1, SPR 1233. 63, IS 605, Subh 134, SMa 2.54, NT 38, TP 378.

(इ) SS (OJ) 467.

(a) आर्जने IS.

(b) आर्जि° SRHt, SMa, IS ; अर्जितस्य च पालने SSSN,

(c) आये [ना°] Pts 1.163, PtsK, Cr, SSSN, SMa ; व्यये महद्दुःखं IS ; क्षये [व्य°] SS (OJ).

(cd) नाशे दुःखं च धिगर्थं नरेण काण्ट° IS.

(d) धिगर्थी दुःखभाजनम् MBh ; धिगर्थन्दुःखः भाजनान् VS ; किमर्थं दुःखभाजनम् NT, TP ; अर्थं दुःखभाजनम् IS ; दुःखसंश्रयाः Cr ; धिगर्थं दुःखभाजनम् SRHt, SSSN ; °र्थान् दुःखवर्द्धनान् SS (OJ) ; °र्थान् दुःखसंश्रयान् SMa.

Money causes pain in getting ; / in the keeping, pain and fretting ; / pain in loss and pain in spending ; damn the trouble never ending ! (A.W. Ryder's translation).

2972

अर्थनामार्जनं कार्यं वर्धनं रक्षणं तथा ।  
भक्ष्यमाणो निरादायः क्षीयते हिमवानपि ॥

(आ) VS 2815, SRHt 113.6 (a. MBh), SSSN 134.5 (a. MBh), SR 167.641 (a. Vyāsa), SSB 501. 641 (a. Vyāsa). (Variant of No. 2970).

(a) °मर्जनं VS, SR, SSB ; कार्यम् SRHt (see b).

(b) आर्जितानां च रक्षणम् SRHt, SSSN.

(c) भुज्यमानो निरादायः SRHt, SSSN, निरादानः (°रः) VS ; निरादायं SSB.

(d) सुमेरुरपि हीयते SR, SSB ; हि महानपि SSSN.

One should acquire wealth, as also increase and protect it. If one consumes it without profit, it (soon) gets exhausted, even though it is (of the size of) the Himālayas. (A. A. R.).

2973

अर्थनामीशिषे त्वं वयमपि च गिरामीशमहे यावद्वित्यं  
शूरस् त्वं वाग्मिदर्पज्वरशमनविघावक्षयं पाटवं नः ।  
सेवन्ते त्वां धनान्धा मतिमलहतये मामपि श्रोतुकामा  
मध्यप्यास्था न ते चेत् त्वयि मम सुतरामेष राजन्  
गतोऽस्मि ॥

- (अ) BhŚ 166.
- (आ) VS 3474, SR 81.48 (a. VS), SSB 355. 51, Śatakāvali 103, Subh 311, IS 606.
- (a) आर्थानाम् BhŚ (var.); ईशसे or इश्वरम् BhŚ (var.); अतुल [अपि च] BhŚ (var.); गिरामीश्वरा BhŚ (var.); °दिच्छं BhŚ (var.), VS; °दर्थं or °दिधीः BhŚ (var.).
- (b) त्वं शूरो or शूर त्वं or सूरस्त्वं BhŚ (var.); वादिदर्प° BhŚ (var.), VS, SR, SSB; वाधिदर्प° IS; वाङ्मयसर्प° or वाददर्प° BhŚ (var.); °ज्वरदमन° BhŚ (var.), VS; °व्युपशमन° or °ज्वरमतुल° or °ज्वरमदन° or °ज्वरमथन° BhŚ (var.); °न्युपशमन IS; (s)क्षवं or (s)क्षया or (s)क्षयः BhŚ (var.); (s)क्षतं VS; पाटवं ते or पाटवान्नः BhŚ (var.).
- (c) मदांघा BhŚ (var.), SR, SSB; घनाढ्या or घनार्थाः BhŚ (var.); अतिविमलघियो or मतिमलगतये or गतमलमतयो or मतिमलगतयो or सुविमलरतयो (°मतयो) BhŚ (var.); मामिह or मां प्रति or (s)मानपि [मामिह] BhŚ (var.); श्रोतुकामं BhŚ (var.).
- (d) मय्य(or मान° or माना or माम)प्यास्थान-  
मेतत् or मय्यास्थानं न ते चेत् BhŚ (var.); मय्यास्था न चेत्यपि मम नितरामेव रा° or मय्यास्थानं ते IS; मय्यस्त्यास्था BhŚ (var.), VS; मय्यप्याशा BhŚ (var.); न चेत् तत्(ते) VS, SR, SSB, BhŚ (var.); न तत्त्वे or न ते च BhŚ (var.); नि(न)तराम् BhŚ (var.); नैष or एव or तास्ति [एष] BhŚ (var.); राजन्गतोस्मिन् (°त्) or राजन्गतोसि or राजानतोस्मि or राजन्गतासीत् or राजन्... आगतोस्मि or चितापि राजन् or राजन्ननास्था or राजन्गताः स्मः BhŚ (var.).
- Sragdharā metre.

You are a king of opulence; / I am a master / of infinite words. / You are warrior; / I hold a skill in eloquence / which

subdues the fever of pride. / Men blinded by riches serve you; / but they desire to hear me / that their minds may be pure. / Since you have no regard for me, / the less I have for you, oh King—I am gone. (B.S. Miller's translation).

2974

अर्थानामीश्वरो यः स्याद् इन्द्रियाणामनीश्वरः ।  
इन्द्रियाणामनैश्वर्याद् ऐश्वर्याद् अश्रयते हि सः ॥

(अ) MBh (MBh [Bh] 5.34. 61, MBh [R] 5.33.62, MBh [C] 5.1157).

(आ) SRHt 72.6 (a. MBh), SSSN 59.3 (a. MBh), IS 607.

(d) अश्रयतीह न संशयः MBh (var.); अश्रयतीह MBh (var.).

He who is the master of riches but not of his senses, certainly loseth his riches in consequence of his want of mastery over his senses. (P.C. Roy's translation).

2975

अर्थानाहरतोऽनर्थाः समायान्ति प्रमादिनः ।  
अप्रमत्तस्ततो मार्गं नित्यमेवास्तु वित्तवान् ॥

(आ) SMH 12.13.

(c) मार्गं SMH (var.).

When wealth is taken from one place to another, danger comes to him who is careless. Let the man of wealth, therefore, be ever careful on the way. (A. A. R.).

2976\*

अर्थानुलापान् व्रजसुन्दरीणाम्  
अकृत्रिमाणां च सरस्वतीनाम् ।

आद्राशयेन श्रवणाञ्जलेन

संभावयन्तं तरुणं गृणीमः ॥

(अ) Kṛṣṇakarṇāmṛta 3.73.



Upajāti metre (Indravajrā and Upendravajrā).

I hail that youth<sup>1</sup> who with His ears listens and with His gracious mind grants the significant prayers of the guileless cowherdresses. (M. K. Acharya's translation).

1. Kṛṣṇa.

2977

अर्थान् केचिदुपासते कृपणवत् केचित् त्वलंकुर्वते

वेश्यावत् खलु धातुवादिन इवोद्धन्ति केचिद् रसान् ।

अर्थालंकृतिसद्रसद्रवमुचां वाचां प्रशस्तिस्पृशां

कर्तारः कवयो भवन्ति कतिचित् पुण्यैरगण्यैरिह ॥

(आ) ŚP 168 (a. Rāghavacaitanya), SH 285 (a. Śrī-Rāghavacaitanya), SR 33. 51 (a. ŚP), SSB 54.41 (a. Rāghavacaitanya), SRK 40. 12 (a. Viśvaguṇādarśa [but not found in Viśva°]), Pad 118. 84 (a. Rāghavacaitanya), IS 7688.

Śardūlavikrīḍita metre.

Some (poets) care for meanings as misers do for wealth, others decorate them (with figures of speech) as harlots do their persons. Still others make them full of *rasa-s*, as alchemists do with mercury. As a result of great merits done previously, some become poets by utilising speech full of good sense, figures and fine sentiments and which result in (great) fame. (A. A. R.).

2978

अर्थान् ब्रूयान् न चास्तु गुणान् ब्रूयान् न चात्मनः ।  
आदद्यान् न च साधुभ्यो नासत्पुरुषमाश्रयेत् ॥

(अ) MBh ( MBh [Bh] 12.71.6, MBh [R] 12. 70. 6, MBh [C] 12. 2706).

(आ) IS 587.

(इ) SS(OJ) 191.

(a) अर्थान् MBh (var.), SS (OJ) ; अस्मान् or चारेषु [चा°] MBh (var.).

(b) गुणात्मानः [न चा°] MBh (var.).

(ab) अर्थानर्थान्ब्रूयान्नाचासगुणान्ब्रू°...चात्यन. MBh (var.).

(c) आदद्यान् or आदित्यान् or आदधीन् MBh (var.) ; आदद्याच्च न MBh (var.) ; SS (OJ).

(d) आश्रये MBh (var.).

Do not patronize the wicked ; do not recount your own virtues ; accept not gifts from good men of little means ; do not take refuge with the vile. (Raghu Vira's translation in SS [OJ]).

2979

अर्था भाग्योदये जन्तुं विशन्ति शतशः स्वयम् ।

दिग्भ्योऽभ्युपेत्य सर्वाभ्यः सायं तरुमिवाण्डजाः ॥

(अ) RT (RT [S] 7.504, RT [C] 7.505, RT [VVR] 7.504I).

(a) अर्थाभाग्यो° RT (C).

(c) सर्वाभ्यः RT (C).

Riches come to a person hundred-fold by themselves when his fortune rises, just as the birds gathering from all directions (come) to the tree when the evening (sinks). (M.A. Stein's translation).

2980

अर्थाभावे तु यज्ज्ञानं प्रत्यक्षमिव दृश्यते ।

गन्धर्वनगराकारं स्वप्नं तदुपलक्षयेत् ॥

(आ) ŚP 4403.

Knowledge without (the support of) wealth it is clearly seen (to be useless). It is a castle in the air, a thing that is seen in a dream. (A. A. R.).

2981

अर्थाभावे मृदुता

काठिन्यं भवति चार्थवाहुल्ये ।

नैकत्रार्थमृदुत्वे

प्रायः श्लोके च लोके च ॥

(आ) SkV 1517.

Āryā metre.

There is softness where is no meaning [or : wealth] and hardness where there is such. Meaning [or : wealth] and softness never dwell together in a verse or in the world. (D.H.H. Ingalls's translation).

अर्था यादस्वोपमा गुरुनवा see No. 2954.

2982

अर्थार्थिना प्रिया एव श्रीहर्षोदीरिता गिरः ।  
सारस्वते तु सौभाग्ये प्रसिद्धा तद्विरुद्धता ॥

(आ) SMH 2.19.

The words of Śrī-Harṣa are pleasing to those who desire wealth. When rich in literary wealth, it is well known, is opposed to worldly wealth. (A. A. R.).

2983\*

अर्थार्थिनी देवपूजा- स्पन्तोपश्रुतितत्परा ।  
सदा गणकगेहं सा प्रष्टुं याति ग्रहस्थितिम् ॥  
(आ) Deś 3.44.

Anxious for wealth and devoted to worship of gods, (interpretation of) dreams and fortune-telling, she<sup>1</sup> goes every day to the house of an astrologer to consult him about the position of stars.<sup>2</sup>

1. a prostitute.
2. PO 25.11.

2984

अर्थार्थी जीवलोकोऽयं ज्वलन्तमुपसर्पति ।  
क्षीणक्षीरां निराजीव्यां वत्सस्त्यजति मातरम् ॥

(आ) KN (KN [TSS] 5. 62, KN [ĀnSS] 5. 62, KN [BI] 5. 63), SkP, Nāgarakhanda 155.48. Cf. No. 2985 and तावत्प्रीतिर्भवेत्लोके.

(आ) SRHt 202. 4 (a. Kāmandakī), SSSN 135. 4 (a. Kāmandaka), IS 609.

(a) सर्वलोकोऽयं SkP.

(c) निरालम्बां SRHt, SSSN ; जनितारमपि त्यक्त्वा SkP.

(d) निःस्वः संयाति दूरतः SkP.

If some one<sup>1</sup> needs money, he will (even) crawl to the red-hot fire ; even a calf forsakes the mother, if she does not give milk and cannot give sustenance to the young (calf).<sup>2</sup>

1. in the world of beings.
2. M N. Dutt translates this verse as follows : This world of living beings, ever struggling to obtain a means for maintenance, betakes to him who is in the full blaze of his prosperity. Even a calf forsakes its dam when her location becomes scarce and she cannot give it adequate sustenance.

2985

अर्थार्थी जीवलोकोऽयं श्मशानमपि सेवते ।  
जनितारमपि त्यक्त्वा निःस्वं गच्छति दूरतः ॥

(आ) P (Pts 1.9, PtsK 1. 9), SkP, Nāgarakhanda 155.48. Cf. No. 2984.

(आ) ŚP 336 (a. Viṣṇuśarman), SR 64.1 (a. P), SSB 330. 1 (a. Viṣṇuśarman), SPR 1212,5, SMa 2.51, IS 608.

(a) अर्थार्थि IS.

(b) श्मशानमपसेवते SkP.

(c) त्यक्त्वा जनितारं स्वं Pts ; जनेता° SPR.

(d) निःस्वः संयाति दू° SkP ; गच्छन्ति IS.

If some one<sup>1</sup> needs money, he will even visit burial places, leave his (own) father if he becomes poor ; and will wander far away [in order to gain his livelihood].

1. in the world of beings.

अर्थार्थी भजने लोको see No. 9760.

2986

अर्थार्थी यानि कष्टानि मूर्खोऽयं सहते जनः ।  
शतांशेनापि मोक्षार्थी तानि चेत् मोक्षमाप्नुयात् ॥

(अ) P (Pts 2.119, PtsK 2.127).

(आ) IS 610.

(a) यानि P (var.).

(b) मूर्खायं कुरुते जनः PtsK.

(d) यानि P (var.).

If a hundredth part of the troubles that foolish people undergo to get wealth, were utilised to obtain absolution, they would surely get liberation (from all ills). (A. A. R.).

2987

अर्थार्थी यानि कष्टानि सहते कृपणो जनः ।  
तान्येव यदि धर्मार्थी न भूयः क्लेशभाजनम् ॥

(अ) Cr 90 (CR 6.27, CPS 148.38), GP 1. 113. 35.

(आ) VS 3491.

(a) अन्नर्थी GP ; कानि [या°] Cr (var.); ष्टकानि Cr (var.) (scribe's error) ; दुःखानि [क°] GP, VS ; (T in CRT adds सुधार्थः and अर्थार्थी together).

(b) करोति [स°] GP.

(d) न पुनः क्लेशभाग्भावेत् Cr (var.); न भूयो जन्मभाग्भावेत् Cr (var.), VS ; न om. CRBh I.

If all the troubles that a miser undergoes desiring wealth were used to further righteousness, he would not be the object of any more pain. (A. A. R.).

अर्थार्थी सर्वलोकोऽयं see No. 2985.

2988

अर्थालाभेऽपि महति स्वाध्यायं न समुत्सृजेत् ।  
कुलान्यकुलतां यान्ति स्वाध्यायस्य विवर्जनात् ॥

(अ) Viṣṇudharmottara 2.89.90.

Even at the acquisition of great wealth one should not give up the study of the scriptures ; families disintegrate [lose their importance] by giving up *svādhyāya* [study of the scriptures]. (A. A. R.).

अर्थास्त्यजत पात्रे see No. 2952.

2989

अर्थाहरणकौशल्यं किं स्तुमः शास्त्रवादिनाम् ।  
अव्ययेभ्योऽपि ये चार्थान् निःकर्षन्ति सहस्रशः ॥

(आ) SR 38.14, SSB 291.14, SRK 33.17 (a. Sphuṭaśloka), IS 7689.

(d) सहस्रशस् IS.

How shall we praise the cleaverness of those proficient in the *śāstra-s* in *arthograhana* [in making money or : in extracting the meaning of words] ? For they draw out *artha* [money or : meaning] in thousands from the *avyaya-s* [misers or : indeclinables]. (A. A. R.).

2990

अर्था हसन्त्युचितदानविहीनचित्तं  
भूमिर्नरं च मम भूमिरिति ब्रुवाणम् ।  
जारा हसन्ति तनयानुपलालयन्तं  
मृत्युर्हसत्यवनिपं रणरङ्गभीरुम् ॥

(अ) BhŚ 382 (doubtful).

(आ) SR 176.956 (a. BhŚ), SSB 513.956, SRK 226. 54 ( a. Sphuṭaśloka ), SL f 31 a.

- (a) °विहीनलुब्धं SR, SSB, SRK.  
 (b) भूय्यो हसन्ति म° SR, SSB, SRK.  
 Vasantatilakā metre.

Riches laugh at the person whose mind is averse to spending them in worthy causes. The earth laughs at him who claims it for himself (by giving him a grave). The paramour laughs at him who fondles the children born of his wife. Death ridicules the king who is afraid of the battlefield. (A. A. R.).

2991

- अर्थिको व्याधितो मूर्खः प्रवासी परसेवकः ।  
 जीवन्तोऽपि मृताः पञ्च पञ्चते दुःखभागिनः ॥  
 (अ) Cr 91 (CS 2.38, CK146). Cf. जीवन्तोऽपि मृताः पञ्च.  
 (आ) IS 7454.  
 (a) अर्थितो (°थि°; °नो) Cr (var.); व्याधिसु मूर्खस्य Cr (var.); मूर्खे (मृ°) Cr (var.).  
 (b) प्रवशि Cr (var.); परस्यवकः Cr (var.); परसेवक (°विक) Cr (var.).  
 (c) जीवितो (°वी°; °व°; °नो; °न्ति) Cr (var.); च [ऽपि] Cr (var.); मृतः (°तं; °जः) Cr (var.); सत्यं [पञ्च] IS.  
 (d) पञ्च ते Cr (var.); दुःखभजन (°गिन) or दखभागिनी (°नां) Cr (var.).

The supplicant, the invalid, the illiterate, and one living in foreign lands and those serving others, are the five persons said to be living dead, for these five are destined to misery. (B.C. Dutt's translation).

अर्थिताः प्रथमतस्त्वयि see No. 3077.

2992

- अर्थिता विभवस्त्यागः स्वातन्त्र्यमुचितज्ञता ।  
 इति पञ्चगुणोपतेम् आश्रयेदाश्रयं नरः ॥  
 (आ) JS 408.57.

A person should lean on him for support who has the following five qualities, who is ever a seeker (after truth), is wealthy and munificent and has independence and a sense of propriety. (A. A. R.).

अर्थितो व्याधितो see No. 2991.

2993\*

अर्थित्वे अकटीकृतेऽपि न फलप्राप्तिः प्रभोः प्रत्युत  
 द्रुह्यन् दाशरथिर्विरुद्धचरितो युक्तस्तया कन्यया ।  
 उत्कर्षं च परस्य मानयशसोर्विस्त्रंसनं चात्मनः  
 स्त्रीरत्नं च जगत्पतिर्दशमुखो द्रुप्तः कथं मृष्यते ॥

- (अ) Mahāvīra. 2.9.  
 (आ) Kpr 7. 277, KāP 244. 17-245. 2, Amd 162.419.  
 (a) अर्थत्वाप्र° Amd (var.).  
 (d) देवः [द्रुप्तः] Kpr, KāP, Amd; मृष्यति Amd.

Śārdūlavikrīḍita metre.

Oh Lord, even on exhibiting beggarliness, the desired object has not been obtained; on the contrary, to her has been joined the son of Daśaratha, your enemy, who hates you. How can you, the ten-faced Lord of the world, bear this, and the excess of an enemy's pride and fame and the derogation of your own and this the gem of women! (G. Jha's translation in Kpr.).

2994

- अर्थिनस्त्वरितदानेन तृप्तिर्भवति यादृशी ।  
 बहुदानं विलम्बेन न तादृक् तृप्तिकारकम् ॥  
 (आ) Bahudarśana 49. 124, IS 7455.  
 (a) Hyper metric.

That satisfaction which a suppliant gets by the payment of the donation with promptitude, that satisfaction he can never

experience with a large donation made after delay. (A. A. R.).

2995

अर्थिनां कृपणा दृष्टिस् त्वन्मुखे पतिता सकृत् ।  
तदवस्था पुनर्देव नान्यस्य मुखमीक्षते ॥

(अ) KaD 1.77, P (PD 310.151).

(आ) ŚP 275 (a. Daṇḍin), SRHt 169. 5 ( a. Daṇḍin), SSSN 90.5, Pad 113. 32 (a. Daṇḍin), RJ 1434 (a. Daṇḍin), SR 103. 53 ( a ŚP ), SSB 393. 60 ( a. Daṇḍin), Can ad 4.9 (p. 39), IS 610.

(a) कृपणा or पतितां [कृ°] IS.

(b) तन्मुखे IS.

(c) तदवस्थां or हृदयस्था IS ; देवि IS.

(d) तान्यस्य मुखमीक्षते or नान्यस्यास्यं समीक्षते IS.

Once the sad eye of suppliants hath fallen on thy face, oh king, it taketh there its abode, and gazeth not at the face of any other. (A.B. Keith's translation in *A History of Sanskrit Literature*, p.377).

अर्थिनां पतितां दृष्टिस् see No. 2995.

2996

अर्थिनां मित्रवर्गस्य विद्विषां च पराङ्मुखः ।  
यो न याति पिता तेन पुत्री माता च वीरसूः ॥

(अ) Mārka.-p. 22.44.

(आ) IS 614.

He who turns not his back on suppliants, friends, and enemies, in him his father has a (real) son, and in (him) his mother has given birth to a hero. (F.E. Pargiter's translation).

अर्थिनां याचमानानां see No. 2997.

2997

अर्थिनामुपपन्नानां पूर्वं चाप्युपकारिणाम् ।  
आशां संश्रुत्य यो हन्ति स लोके पुरुषाद्यम् ॥

(अ) R (R [Bar] 4. 29. 38, R [B] 4. 30. 71, R [ Kumbh ] 4. 30. 71, R [G] 4. 30. 10-1, R [L] 4.23.28).

(आ) PV 363, SSap 268, IS 612.

(a) अर्थिनां याचमानानां R (var.).

(b) वाप्यु° R (var.).

(c) आशां यो हन्ति सुग्रीव R (var.); संश्राव्य R (var.); हन्यात् R (var.).

He is the dreg of humanity who fails to render a promised help to one who had previously done him good and who seeks his help in adverse circumstances. (T. S. Raghavacharya's translation).

2998

अर्थिनि क्वयति क्वयति

पठति च पठति स्तवोन्मुखे स्तोति ।

पश्चाद्यामीत्युक्ते

मौनी दृष्टि निमीलयति ॥

(अ) BhPr 111.

(आ) SR 72.41, SSB 342.41, SRK 63.22 (a. Sphuṭaśloka), IS 7690.

(b) पठति [पठति second] IS (printing error); स्तवोद्यतं SRK ; स्तवोद्यते SR, SSB.

(d) कृपणः प्रणतोऽञ्जलिं कुरुते SR, SSB, SRK, IS.

Āryā metre.

When a suitor makes a poem, he<sup>1</sup> too will do the same ; when he recites it, he<sup>1</sup> too will recite ; when he is going to praise, he<sup>1</sup> too will praise. Then after all that when he says "I go", he<sup>1</sup> then keeps silent and closes his eyes. (J. Shastri's translation).

1. the king.

2999

अर्थिने न वृणवद्धनमात्रं

किं तु जीवनमपि प्रतिपाद्यम् ।

एवमाह कुशवज्जलदापी

द्रव्यदानविधिरुक्तिविवर्धः ॥

3002

(अ) Naiṣ 5.86.

(आ) SR 69.21, SSB 337.23 (a. Naiṣ.).

(c) °दायी Naiṣ (var.), SR.

(d) दव्य° Naiṣ.

Svāgatā metre.

Not only one's wealth, but even one's life should be given away like a straw to a suppliant; this is the meaning of the cleverly worded rule about the making of gifts, when it enjoins the giving of water together with *kuśa*-blades. (K.K. Handiqui's translation).

3000

अथिनो जठरज्वाला- दग्धा वाक् कंचिदञ्चति ।  
तां चाशमयतो वित्तं किन्नमित्तं न विद्महे ॥

(आ) SMH 12.23.

(c) तां च समयतो SMH (var.).

Speech spurred by hunger [burnt by the fire in the stomach] goes to some one, the donor. We do not know what the purpose is of the wealth which does not put it down. (A. A. R.).

अथिनो व्याधितो see No. 2991.

3001°

अथिप्रत्ययिलक्षरप्य् अपराङ्मुखचेतसम् ।  
त्वां पराङ्मुखातां निन्युः केवलं परयोधितः ॥

(आ) SR 102.50, SSB 393.57.

Hundreds of thousands of suppliants and enemies could not make you to turn your face away (by your munificence and courage in war); but others' wives made you turn your face (in furtherance of virtuous conduct). (A. A. R.).

अथिमुक्तावशिष्टं यत् श्वेतोर्ऽथिरहितं भुक्त्वा

तदक्षनीयान् महाशयः ।  
निजमांसाशनोऽभवत् ॥

(अ) Caruc. 7.

(आ) Nīsam 1.8.

A noble-minded person should take food after a guest [suppliant] has partaken of it. King Śveta, having dined, excluding a guest, had to eat his own flesh (as a consequence). (A. A. R.).

3003

अथिभ्यः कनकस्य दीपकपिशा विश्राणिता राशयो  
चादे वादिविषाणिनां प्रतिहृताः शास्त्रोक्तिगर्वा गिरः ।  
उत्खातप्रतिरोपितनृपतिभिः शारैरिव क्रीडितं  
कर्तव्यं कृतमथिता यदि विघ्नेस्तत्रापि सज्जा वयम् ॥

(आ) JS 455.69 (a. Vikramāditya).

(b) °गर्मा JS (var.).

Śārdūlavikrīḍita metre.

Heaps of gold, reddish brown like the flame of a lamp, have been given away to suppliants; the arrogant words of highly learned scholars due to the study of *śāstra-s* have been refuted in debates; uprooting and enthroning of princes have been done as if sporting with chess-men; thus have I accomplished the purpose of my life; if fate wishes to take me away (to the next world), prepared and ready am I for that too. (A. A. R.).

3004

अथिभ्यश्च द्विषद्भुचइव वैमुख्यं यस्य नास्त्यसौ ।  
महोदारः सदा शान्तः कृतज्ञः कोऽपि दुर्लभः ॥

(आ) SSB 353.1.

Rare is a person who is not averse to suppliants and enemies alike, who is magnanimous and always calm and grateful to those who have rendered help. (A. A. R.).

अर्थिभ्यो हि विवृद्धेभ्यः see No. 3018.

3005\*

अर्थिभ्योऽर्थावर्णनफलभरव्याजेन कुब्जायितः

सत्यस्मिन्नतिदानभाजि कथमप्यास्तां स कल्पद्रुमः ।

आस्ते निर्व्ययरत्नसंपदुदयोदग्रः कथं याचक-

श्रेणीवर्जनदुयंशोनिविडितश्रीडस्तु रत्नाचलः ॥

(अ) Naiṣ 12.67.

(आ) Skm (Skm[B] 1457, Skm [POS] 3. 18. 2) (a. Śrīharṣa), VS 2517 (a. Naiṣ.), SR 107.183, SSB 400.199.

(ab) कुब्जायितो । देव त्वय्यतिदानभाजि VS.

Śārdūlavikrīḍita metre.

Let the (all-giving) *kalpa*-tree manage somehow to live, bending under the pretext of the weight of fruit accumulating owing to the lack of suppliants, since this king is there, profuse in his charities. But how will the jewel-mountain,<sup>1</sup> higherested with the uprise of its unspent wealth of jewels, manage to live, utterly disgraced by the scandal of its desertion by suppliants? (K.K. Handiqui's translation).

1. *ratnācala*.

3006

अर्थी करोति वैच्यं

लब्धार्थो गर्वमपरितोषं च ।

नष्टधनश्च सशोकः

सुखमास्ते निःस्पृहः पुरुषः ॥

(आ) ŚP 319, SR 75. 12 (a. ŚP), SSB 347. 12, SRK 54. 12 (a. Kalpataru), SH 1057, SRS 4.62, IS 614.

(b) च om. SRK (*contra metrum*).

(c) नष्टधनोऽस्ति SRS ; स शोकं ŚP, SR, SSB.

Āryā metre.

A suppliant shows meekness, the successful one is proud and dissatisfied

[ever wanting more]. The man who has lost his wealth is full of sorrow ; the man without desires remains happy. (A. A. R.).

अर्थी दाता गुणप्राही see क्षमी दाता गुणप्राही.

3007

अर्थी येनार्थकृत्येन

सन्नजत्यविचारयन् ।

तमर्थमर्थशास्त्रज्ञाः

प्राहुरर्थ्याश्च लक्ष्मण ॥

(अ) R (R[Bar]3.41. 32, R [B] 3. 43. 34, R [Kumbh] 3.43.33).

(b) सवृत्य विचचारयन् R (var.) ; सुत्र° or सन्न° R (var.).

(d) तु [च] R (var.) ; सुलक्ष्मण or कथंचन [च ल°] R (var.).

The object which persons desirous of acquiring wealth follow without any discretion in their actions, is the true definition of wealth given by the political economists. (M.N. Dutt's translation).

3008

अर्थी लाघवमुच्छ्रितो निपतनं कामातुरो लाञ्छनं

लुब्धोऽकीर्तिमसंगरः परिभवं दुष्टोऽन्यदोषे रतिम् ।

निःस्वो वञ्चनमुन्मना विकलतां शोकाकुलः संशयं

दुर्वागप्रियतां दुरोदरवशः प्राप्नोति कष्टं मुहुः ॥

(अ) Navaratna 2 (KSH 1).

(आ) SuM Appendix IV 4, SH 1396 *ac/bd*, SR 179.1031 (a. Nava°) (*ac/bd*) SSB 517. 1031 *ac/bd*, SRK 235. 54 (a. Sphuṭaśloka) *ac/bd*.

(इ) Ceylonese Navaratnaya 4.

(a) लाघवद् Nava° (Ceyl.) ; उन्नतो [उच्छ्रितो] Nava° (var.) ; उच्छ्रितो Nava° (Ceyl.) ; लाञ्छनं Nava° (Ceyl.).

(b) असंमतः or असञ्जनः [असंगरः] Nava° (var.) ; असङ्करः Nava° (Ceyl.), असारवान् SuM,

- (c) दोषाकुलः SR, SSB, SRK.  
 (d) दुर्वाङ्ग Nava° (Ceyl.); कृच्छ्रं or कृच्छ्रं  
 Nava° (Ceyl.); काष्टं Nava° (Ceyl.);  
 महत् [मुहुः] SuM.  
 Śārdūlavikrīḍita metre.

A suppliant is slighted, the arrogant heads to a fall, the passionate reap a bad name, the miser gets notoriety, one false to his promises gets insult, a wicked person delights in the faults of others, the penniless cheats, the anxious are dispirited, the sorrowful one full of misgivings, the harsh in speech are disliked, and a gambler is in full embarrassment frequently. (A. A. R.).

अर्थे धर्मश्च कामश्च see No. 2962.

3009

अर्थेन कि कृपणहस्तगतेन तेन  
 रूपेण कि गुणपराक्रमवर्जितेन ।  
 मित्त्रेण कि व्यसनकालपराङ्मुखेन  
 ज्ञानेन कि बहुशठाधिकमत्सरेण ॥

(अ) Cr 92 (CR 2.12, CPS 39. 37), GP 1.  
 109. 6 *ad/bc*.

(आ) SuM 5. 18, IS 616 *ad/bc*, Subh 35  
*ad/bc*, NBh 145 *ad/bc* and 14 *ab/dc*.

(इ) PrŚ (C) 12, NM (T) 6.9.

(a) कृपणहस्तमुपागतेन SuM, NBh 145, Subh ;  
 पुसा [ते°] GP.

(b) गुणपराक्रमवर्जितेन [°कालमनागतेन Subh] Cr  
 (var.), Subh ; गुणसमूहविवर्जितेन NBh 145.

(c) स्नेहेन [मि°] NBh 145.

(d) शास्त्रेण [ज्ञा°] SuM, NBh 145, Subh ;  
 बहुशठकुलसङ्कुलेन (°ठाचरणश्रितेन Subh)  
 GP, Subh ; बहुजनैः कृतमत्सरेण NBh 14 ;  
 बहुसमादिकमत्सरेण (°हृगदि°) Cr (var.) ;  
 जनविरोधकहेतुकेन SuM ; चलधिया भृशमादृतेन  
 NBh 145.

Vasāntatilakā metre.

Of what good is the gold which is in the greedy grip of a miser ? What does mere personal beauty avail a person whose mind is not adorned with ennobling attributes ? What is the good of one's having a friend who forsakes one in days of adversity ? Of what worth is the knowledge which is wedded to a low cunning nature. (M.N. Dutt's translation).

अर्थेन च (तु) विहीनस्य see No. 3012.

3010

अर्थेन परिहीणं तु नरमस्पृश्यतां गतम् ।  
 त्यजन्ति बान्धवाः सर्वे मृतं सत्त्वमिवासवः ॥

(अ) P(PT 2.57). Cf. Ru 103.

When a person is without wealth he becomes (as if he were) an untouchable ; all kinsmen abandon him just as the vital breath abandons a dying animal. (A. A. R.).

अर्थेन परिहीनस्य see No. 3012.

अर्थेन बलवान् see धनेन बलवान्.

3011

अर्थेन रक्षितमिवं  
 राज्यं पुनरर्थमर्पयति ।

अर्थकपरो नृपतिः

परिहरति पुनः क्षणाद्भयम् ॥

(आ) SMH 7.14.

Āryā-upagātī metre.

A kingdom is protected by (the help of) wealth and a well-protected kingdom brings in good revenue. A king solely devoted to collecting revenue loses both in a moment. (A. A. R.).

अर्थेन वियुक्तस्य see No. 3012.

अर्थेन हि वियुक्तस्य see No. 3012.



3012

अर्थेन हि विहीनस्य पुरुषस्याल्पमेघसः ।  
व्युच्छिद्यन्ते क्रियाः सर्वा श्रीष्मे कुसरितो यथा ॥

(अ) MBh (MBh[Bh] 12.8.18, MBh[R] 12.8.18, MBh [C] 11.218-9), R (R [Bar.] 6. 70. 32, R [B] 6. 83. 32, R [Kumbh] 6.83.33, R [G] 6. 62. 30, R [L] 6.61. 30), P (PT 2. 53, PS 2. 30, PN 1. 27, PP 2. 71, PM 2. 30, PRE 2. 32, Pts 2. 85, PtsK 2. 52, [cf. Ru 103]), Cr 93 (Cv 6. 10, CR 4.13, CPS 92.26), H (HJ 1. 133, HS 1. 117, HM 1. 123, HP 1.94, HN 1. 95, HK 1.126, HH 25. 22-3, HC 35. 1-2. (Cf. JSAIL 24. 27, 30.79 and 31.8, Crn 60.).

(आ) SR 65. 7 (a. P), SSB 332. 8, IS 617, Sama 1 अ 35.

(इ) Old Syriac 2.29, Old Arabic 3.121.

(a) अर्थेहीन विहीनस्य Cr (var.); नरस्यार्थं विहीनस्य (बिहि°) Cr (var.); अर्थेनापि MBh (var.); अर्थेनेह MBh (R), च [हि] Pts, PtsK; छ [हि] MBh (C); तु [हि] PP, HK, HS (var.), SR, SSB, Sama; विद्युक्तस्य MBh (var.), R [R], R [G]; विमुक्तस्य R (B); परिहीनस्य HS, HH.

(b) दुःखितस्या° Cr (var.); दुःतस्यस्या° Cr (var.); पुरुषस्यूल्वचेतसः PS (var.); स्ल्पचेतसः MBh (var.); स्ल्पतेजसः MBh (var.), R (R), R (G); स्ल्पनेतसः R (B); स्ल्पमेघसः HK.

(c) विच्छिद्यन्ते Cr, P, MBh (var.); व्यच्छिद्यन्ते (प्रच्छि° R[G]) R; उच्छिद्यन्ते MBh (var.), Cr (var.), PP, Pts, PtsK; नश्यन्ति प्रक्रि° Cr (var.) (but in CvA प्रक्रि° यासः वा); विच्छिद्यते CPS; क्रियाः सर्वा विनश्यन्ति H, SR, Sama, SSB; क्रिया Cr (var.); स्त्रियः [क्रि°] Cr (var.).

(d) ग्रीष्मा कुसरि यथा PP (var.); कंसरितो Cr (var.); तु सरि° [कु°] Cr (var.); पुसरितां [कु°] (sic!) Cr (var.).

The acts of a man of small wit and deprived of wealth dry up like small streams in the summer season.

3013

अर्थेन हीनः पुरुषस् त्यज्यते मित्रबान्धवैः ।  
त्यक्तलोकक्रियाहारः परासुरिव निष्प्रभः ॥

(अ) P (PT 2. 58). Cf. Ru 103. Also cf. JAOS 38.239.

A person devoid of wealth is abandoned by friends and relations. Neglected by the people and without work and food he is devoid of lustre like a corpse. (A. A. R.).

3014

अर्थेनापि हि किं तेन यस्यानर्थं तु संगतिः ।  
को हि नाम शिखाजातं पद्मगस्य सर्णि हरेत् ॥

(अ) GP 1.110.6 (Cr 1189).

Covet not the riches of the mighty who would meet such efforts with condign punishment. Who on earth will stretch out his hand to rob a cobra of the jewel which shines on its hood? (M. N. Dutt's translation).

अर्थेनाल्पीयसा ह्येते see No. 7973.

3015

अर्थेनोपाज्यते धर्मो धर्मैणार्थं उपाज्यते ।  
अन्योन्याश्रयणं ह्येतद् उभयोत्पत्तिसाधनम् ॥

(अ) Sabhā 78.

Dharma is acquired by the proper use of wealth; by righteous conduct one acquires wealth. These two are thus complementary; one helping to produce the other. (A. A. R.).

3016

अर्थेन्द्रियार्थाभिध्यानं सर्वापिपङ्क्तवो नृणाम् ।  
 अंशितो ज्ञानविज्ञानाद् येनाविशति मुख्यताम् ॥  
 (अ) BhPn 4.22.33

Brooding over wealth and objects of sensual pleasures screens all other objects of life. He who considers them important is hurled down from knowledge and wisdom. (A. A. R.).

3017

अर्थे प्रत्युपलब्धे च परदोषे च कीर्तिते ।  
 आत्मानं साधु कर्तव्यं शीलवृत्तमभीप्सितम् ॥  
 (अ) Cr 1189 (CNSap 37).

When wealth has been recovered and when others' defects have been pointed out, one must right one's own conduct if one wishes to be good in life. (A. A. R.).

अर्थेभ्योऽथ विवृद्धेभ्यः see No. 3018.

अर्थेभ्योऽपि हि वृद्धेभ्यः see No. 3018.

अर्थेभ्यो हि प्रवृत्तेभ्यः see No. 3018.

3018

अर्थेभ्यो हि विवृत्तेभ्यः संभूतेभ्यस्ततस्ततः ।  
 क्रियाः सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः ॥

(अ) MBh (MBh [Bh] 12. 8. 16, MBh [R] 12. 8. 16, MBh [C] 12. 216-7), R (R [Bar] 6. 70. 31, R [B] 6. 83. 31, R [Kumbh] 6.83.32, R [G] 6. 62. 29, R [L] 6. 61.29), P (PT Anh I 57, Pts 1.6, PtsK 1. 6), SkP, Nāgarakhaṇḍa 155.45.

(आ) IS 618, Cf. No. 3012.

(a) अर्थेभ्यो or आर्थेभ्यो or अर्थेभ्योऽपि MBh (var.); Pts ; अर्थेभ्योऽथ IS ; प्रवृत्तेभ्यः (°द्धेभ्यः) MBh (var.); हि वृद्धेभ्यः Pts.

(b) संभूतेभ्यस् or संभृत्येभ्यस् MBh (var.) ; संवृत्तेः R (var.) ; संवृत्तेभ्यस् Pts ; संवृत्तेभ्यो (संभृ<sup>०</sup>) यतस् PT, PtsK.

(c) प्र<sup>०</sup> क्रि<sup>०</sup> स<sup>०</sup> tr. P, SkP ; प्रियाः [क्रि<sup>०</sup>] MBh (var.).

(d) केसरेभ्यो यथा मधु PT ; पर्वतेभ्यो यथापगाः SkP ; समुद्धेभ्य [पर्व<sup>०</sup>] MBh (var.).

All kinds of meritorious acts flow from the possession of great wealth, like streams flow from<sup>1</sup> a mountain. (P. C. Roy's translation).

1. "streams flow from" omitted in P. C. Roy's translation

अर्थे युक्तिमविज्ञाय see No. 2927.

3019

अर्थेषु काममुपलभ्य मनोरथो मे  
 स्त्रीणां धनेष्वनुचितं प्रणयं करोति ।  
 माने च कार्यकरणे च विलम्बमानो  
 धिग् भोः कुलं च पुरुषस्य दरिद्रतां च ॥

(अ) Cār 3.18.

Vasantatilakā metre.

My desire that found its pleasure in my wealth, now pays unseemly, court to women's treasures, loitering behind both pride and duty. What's family pride if a man is a pauper ? (A. C. Woolner's translation).

3020

अर्थेष्टवल्भ्येष्वकृतप्रयत्नं  
 कृतादरं नित्यमुपायवत्सु ।  
 जितेन्द्रियं नानुत्पन्ति रोगास्  
 तत्कालयुक्तं यदि नास्ति दैवम् ॥

(अ) Aṣṭāṅga-saṁgraha-sūtra 5. 43.

(आ) JS 400.116 (a- Vāgbhaṭa)

(c) नानु...पन्ति JS (one akṣara missing).

(d) चास्ति JS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Diseases [troubles] do not torment a person who does not attempt impossible undertakings and is full of zeal in practicable things, and has his senses under proper control, provided fate also is suitable for the occasion. (A. A. R.).

अर्थे सिद्धिं परामिच्छन् see No. 2938.

3021

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।  
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥

(अ) BhP 4.29. 73.

Even though a person may not have wealth, the troubles of worldly life are not absent in him; for he may be brooding over sensual pleasures and may come to grief as in a (bad) dream. (A. A. R.).

3022\*

अर्थे रनेर्कंजननीममुष्याश्  
चित्तं च दत्त्वा चिरकालचित्त्यम् ।  
संतोषयेयं सहसैव भ्रमे  
न चेत् कथं स्याद् इह नः प्रवेशः ॥

(आ) AA 89.2-5,

Upajāti metre (Indravajrā and Upendravajrā).

Oh dear, we have to please her mother immediately with various things after deliberating over it for a long time; otherwise, how can we get entrance here? (A. A. R.).

3023

अर्थेरथा निबध्यन्ते गर्जेरिव महागजाः ।  
न ह्यनर्थवता शक्यं वाणिज्यं कर्तुमीहया ॥

(अ) P (PP 1.3). Cf. No. 1036; MBh (R) 12. 138. 104 (IS 620); येषां स्याद् विपुलं चित्तम्.

(c) अनर्थवतां PP (var.).

Wild elephants are caught by tame; / with capital is the same; / in business, beggars have no scope / whose stock-in-trade is empty hope. (A. W. Ryder's translation).

3024

अर्थेविहीनः पुरुषो जीवन्नपि मृतोपमः ।  
धर्मार्थेविद्यार्जनतो मतिर्यस्य निवर्तते ॥

(अ) PdP in PWW 418.

A person devoid of wealth is dead, though living, in as much as his mind turns away from [is not attracted towards] the acquirement of *dharmā*, wealth and learning. (A. A. R.).

3025

अर्थो गिरामपिहितः पिहितश्च कश्चित्  
सौभाग्यमेति मरहद्ववधूकुचापः ।  
नान्ध्रीपयोधर इवातितरां प्रकाशो  
नो गुर्जरीस्तन इवातितरां निगूढः ॥

(आ) SR 31.31, SSB 50.30.

(a) \*मपि हितः [°मपिहितः] SSB (printing error).

Vasantatilakā metre,

The meaning of words (of a poet), which is partly concealed and partly not concealed, brings about great joy, like the bosom of the damsel of the Marahattā-[Mahārāṣṭra-] country. It should not be too exposed like that of Andhra-gīrls nor too well concealed as that of damsels of Gujārāt. (A. A. R.).

3026\*

अर्थोत्कण्ठावकुण्ठप्रमुषितविनयैर्लुठ्यतां नाकिशुण्ठैः

प्रत्नो रत्नोच्चयः किं त्वत्तिविषमवशां तामनुध्याय खिद्ये ।  
सिन्धो मन्थाद्रिमन्थात् तरलतरवृहद्भ्रूसंघातघात-  
प्रक्षयन्मूलवेलागिरिगणपतनोद्दामधामन्धमीका ॥

(अ) Kavik 1.74.

Sragdharā metre.

Let the tugs of heaven, crazy for riches, / rob you of your peerless gems without mercy ; / but I cannot bear to think, O ocean, your state / when exposed to the uproar of falling mountains / from all sides, being uprooted by the force / of your swollen waves churned up by Mandara. (K. Krishnamoorthy's translation).

3027

अर्थो नराणां पतिरङ्गनानां

वर्षा नदीनामृतुराट् तरूणाम् ।

स्वधर्मचारी नृपतिः प्रजानां

गतं गतं यौवनमानयन्ति ॥

(आ) SSg 126, SR 173.868, SSB 509.868.

Upajāti metre (Indravajrā and Upendravajrā).

Fresh youthfulness is brought back again and again to men by the incoming of wealth ; to women by the careful attentions of the husband ; to the rivers by the rains ; to the trees by spring ; and to the people by the righteous conduct of the king. (A. A. R.).

3028\*

अर्थो न संभृतः कश्चिन् न विद्या काचिर्वाजिता ।  
न तपः संचितं किंचिद् गतं च सकलं वयः ॥

(अ) KāD 2.161. Cf. पथमे नाजिता विद्या.

(आ) SkV 1512, Ujjvaladatta on Uṇādisūtra 4.88, SRRU 909, IS 621.

(c) न यशः संभृतं Ujjva°.

(d) चतुरं [स°] Ujjva°.

I have made no money, / gained no knowledge, / and won no merit. / And now my time is up. (D. H. H. Ingalls's translation).

3029

अर्थो नाम जनानां

जीवितमखिलक्रियाकलापश्च ।

तमपि हरन्त्यतिधूर्ताः

छगलगला गायना लोके ॥

(अ) Kal 7.1. Cf. तमसि वराकश्चोरो.

(आ) ŚP 4046, AP 19. (Cf. ZDMG 27. 629 and A. B. Keith, *A History of Sanskrit Literature*, p. 240), SSB 255. 27 (a. Kṣemendra).

(b) जीवितमखिलः AP, Keith ; °कालपस्य Kal.

(c) तं संहरन्ति धूर्ताश् (°त्ति) SR, SSB ; तं च [तमपि] ŚP, AP, Keith ; °धूर्ताश् ŚP, AP, Keith.

(d) छलक्षणगला Kal.

Āryā metre.

Gold is the life and all the business of life for men, yet in this world our singers with their goat-like bleats are clever enough to steal it away. (A. B. Keith's translation in *A History of Sanskrit Literature*, p. 240).

3030

अर्थोपचयविज्ञानम्

अस्ति यस्य स पण्डितः ।

सरः सजिलसंपूर्णम्

आश्रयन्ति विहङ्गमाः ॥

(आ) SRHt 203.7 (a. MBh), SSSN 135.5.

He is said to be wise who has the know-how to make money. Birds flock to that lake which is full of water. (A. A. R.).

3031

अर्थोपार्जनदक्षश्च क्षान्तिशीलः सदा भवेत् ।  
न तत्र परकार्याणि विद्वानापि विशेषयेत् ॥  
(अ) Cr 2110 (CNPh 150 [partly illegible]).  
(b) क्षन्ति CNPh.

He should be clever in making money and conducting secret negotiations ; he should be full of patience and forgiveness too ; though knowing (the things) he should not divulge the affairs of others.

3032

अर्थोऽप्यर्थेन चेत् साध्यः का वार्ता धर्मकामयोः ।  
अर्थः सर्वजगन्मूलम् अनर्थोऽर्थविपर्ययः ॥  
(अ) Sabhā 87.

If wealth can be increased by (investing) wealth, what difficulty is there in the furtherance of *dharma* and *kāma* ? Wealth is the foundation of the entire world : danger is the absence of wealth. (A. A. R.).

3033

अर्थो विनैवार्थनयोपसीदन्  
नाल्पोऽपि धीरैरवधीरणीयः ।  
मान्येन मन्ये विधिना वित्तोर्गः  
स प्रीतिदायो बहु मन्तुमर्हः ॥

(अ) Naiṣ 14.87.  
(आ) SR 69,24, SSB 338.29.

Indravajrā metre.

The wise should not despise a thing, though slight, which comes without one's asking. Offered by an honourable Fate, methinks, such a gift of love is worthy of high esteem. (K.K. Handiqui's translation).

3034\*

अर्थोष्मा पितृलालनं विटघटामेलः प्रियमन्यता  
तारुण्यं नगरे स्थितिस्तरलता धीः कामशास्त्रं प्रति ।

संगीतं रजनी विधुमं धुमदः स्पर्धा सपत्नैस्तथा  
वेश्यानामनुरक्तवित्तहरणे कुर्वन्ति साहायकम् ॥  
(अ) Jalhaṇa's Mugdhopadeśa 43.

Śārdūlavikrīḍita metre.

The warmth of wealth, fondling by parents, association with sensualists, considering oneself popular, youth, residence in a city, fickleness, attraction to books on erotics, dance and music, night, full moon, intoxication by drink, competition with rivals—these render help in depriving a person of his wealth when attached to a prostitute. (A. A. R.).

3035\*

अर्थोऽस्ति चेन्न पवशुद्धिरथास्ति सापि  
नो रीतिरस्ति यदि सा घटना कुतस्तथा ।  
साप्यस्ति चेन्न नववक्त्रगतिस्तवेतद्  
व्यर्थं विना रसमहो गहनं कवित्वम् ॥

(अ) Śrīkaṇṭha 2.30.

(आ) VS 176, SR 40. 53 (a. VS), SSB 294.  
53 (a. Paṇḍita-Manḥka).

Vasantatilakā metre.

If the ideas in a literary work are good, it may be lacking in correctness of language, and if this too is present, it may lack good style—what happens then to its being well-knit ? Of this also is present it has not new turns of expression and finally the whole work is worthless without appropriate sentiments. Alas ! poesy is an impenetrable forest ! (A. A. R.).

3036\*

अर्थो हि कन्या परकीय एव  
तामद्य संप्रेष्य परिग्रहीतुः ।  
जातो ममायं विशदः प्रकामं  
प्रत्यपितन्यास इवान्तरात्मा ॥

(अ) Śāk 4.21 (in some texts 4. 22 to 4.26).  
(Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 61).

(आ) Alm 55, SSap 501 (a only), SR 362. 14 (a. Śāk.), SSB 250.14 (a. Kālidāsa), SRK 289.7 (a. Kālidāsa).

(b) तामेव Śāk (var.); परिग्रहीतुं Śāk (var.).

(c) जातोऽस्मि सद्यो विशदान्तरात्मा Śāk (var.), SRK; ममयं Śāk (var.).

(d) चिरस्य निक्षेपिवापयित्वा (निक्षेमिवापयित्वा SRK) Śāk (var.), SRK.

Indravajrā metre.

A daughter is a loan—a precious jewel / lent to a parent till her husband claims her. / And now that to her rightful lord and master / I have delivered her, my burdened soul / is lightened, and I seem to breathe more freely. (Sir Monier Monier-Williams's translation).

3037\*

अर्थो हि नष्टकार्यार्थेर् अयत्नेनाधिगम्यते ।  
उत्साहो बलवानार्थं नास्त्युत्साहात् परं बलम् ॥

(अ) R (R [Bar] 4. Appendix I. 2.1. 33-4, R [B] 4. 1. 121, R [Kumbh] 4. 1. 120, R [R] 4. 1. 122).

(a) विनष्ट° R (var.).

(b) नायत्नेन R (var.); अयत्नैर्नाधि° or यत्नेनापि न ग° R (var.).

(d) मुखम् [बलम्] R (var.).

Those who have suffered a loss in their undertakings can regain their objective without much trouble ; for enthusiasm is a powerful force, revered Sir, there is no greater strength than perseverance. (A. A. R.).

3038

अथोचित्यवता सूक्तिर् अलंकारेण शोभते ।  
पीनस्तनस्थितेनेव हारेण हरिणेक्षणा ॥

(अ) Auc 15.

A poem becomes bright with a figure of speech which has a propriety of meaning, just as a fawn-eyed lady looks beautiful with a necklace hanging on her well-developed bosom. (Sūryakānta's translation).

3039\*

अर्धं कलङ्करहिता करुणैव शंभोर्  
अर्धं गुणास्तदितरे सकलाः समेताः ।  
इत्यम्ब संप्रति किल स्फुरितं रहस्यं  
संपश्यतो मम भवन्मयमेशमर्धम् ॥

(अ) Ānas 93.

Vasantatilakā metre.

One half of the body of Lord Śiva is pure compassion (for the distressed) and the other half is made up of all other qualities—this secret, oh mother (of the universe), has dawned upon me when I see you constituting one half of the lord. (A. A. R.).

3040\*

अर्धं जितं त्रिपुरमम्ब तव स्मितं चेद्  
अर्धान्तरेण च तथा भवितव्यमेव ।  
तच्चिन्तये जननि कारणसूक्ष्मरूप-  
स्थूलात्मकत्रिपुरशान्तिकृते स्मितं ते ॥

(अ) Ānas 80.

Vasantatilakā metre.

If half the smile of yours, Divine mother, has conquered Tripura [the lord of the three cities], there should remain the other half ; hence, I think, mother, your smile is intended to bring peace to the

three cities [bodies] of the worshipper, the gross, the subtle and the causal ones. (A. A. R.).

3041\*

अर्धं दन्तच्छदस्य स्फुरति जपवशादर्धमप्युत्प्रकोपाद्

एकः पाणिः प्रणत्तुं शिरसि कृतपदः क्षेप्तुमन्यस्तमेव ।

एकं ध्यानाग्निमीलित्यपरमधिकसद्वीक्षते नेत्रमित्यं  
तुल्यानिच्छाविधित्सा तनुरवधु स वो यस्य संध्याविधाने ॥

(आ) Skm (Skm [B] 136, Skm [POS] 1, 28.1).

Sragdharā metre.

Half the lip (of Śiva) throbs in the muttering of prayers and the other half (of Pārvati) throbs too due to rising anger (in the worship of Saṁdhyā, her rival); one hand is raised to the head in obeisance, and the other to fling that away; one eye is closed in meditation and the other looks on without blossoming (pleasure)—may the body of the Lord which does not brook an equal at the time of the worship of evening twilight [Saṁdhyā] protect you all. (A. A. R.).

3042\*

अर्धं दानवर्वरिणा गिरिजयाप्यर्धं शिवस्याहृत

देवेत्थ जगतीतले पुरहराभावे समुन्मीलति ।

गङ्गा सागरमम्बरं शशिकला नागाधिपः क्षमातलं

सर्वज्ञत्वमधीश्वरत्वमगमत् त्वां मां तु सिक्षाटनम् ॥

(अ) BhPr 241.

(आ) ŚP 1259 (a. Śaṅkara). (Cf. *Indische Studien* XV; p. 392 and ZDMG 27. 90), SR 111. 249 (a. ŚP), SSB 405. 267 (a. Śaṅkarakavi), Kuv ad 30. 51 (p. 96).

(a) हरस्याहृतं [शि°] ŚP, *Indische Studien*, SR, SSB.

(b) भुवनत्रये स्मरहराभावे [ज° पु°] SR, SSB; स्मरहराभावे [पु°] Kuv.

(c) शेषश्च पृथ्वीतलं [ना° क्षमा°] ŚP, SR, SSB.

(d) श्रिता [°टनम्] ŚP.

Śārdulavikrīḍita metre.

Half of Śiva taken by the Foe of the Dānavas,<sup>1</sup> half, moreover, by the Mountain's Daughter,<sup>2</sup> is thus manifest, fire, or earth's surface in the absence of the Taker of cities; the Gaṅges came to the ocean, a digit of the moon to the sky, the Lord of serpents<sup>3</sup> to the face of the world, omniscience (and) sovereignty to thee, but to me wandering beggary. (L.H. Gray's translation).

1. Śiva.

2. Gauri or Pārvati.

3. Vāsuki.

3043\*

अर्धं नीत्वा निशायाः सरभससुरतायाससंश्लेषयोगः

प्रोद्भूतासह्यतृष्णो मधुमवनिरतो हर्म्यपृष्ठे विविक्षते ।

संभोगक्लान्तकान्ताशिथिलभुजलतावर्जितं कर्करीतो

ज्योत्स्नामिस्त्राच्छधारं न पिबति सलिलं शारदं मन्द-  
भायः ॥

(अ) BhŚ 143.

(आ) ŚP 3908 (a. Bhartṛhari), VS 1824, SR 345.46 (a. Bhartṛhari), SG 594 (a. Bhartṛhari), SSB 221.53, IS 622, Śatakāvalī 68, SLP 5.33 (a. Bhartṛhari).

(a) अर्धः or अर्धे [अ°] BhŚ (var.); सुप्तो BhŚ (var.); सुप्ता BhŚ (var.), ŚP; सुप्त्वा (°प्तं) [नि°] BhŚ (var.); निशायां (°या) BhŚ (var.); सरभस° or °ताया° or °तावास° [°तायास°] BhŚ (var.); °सर्व-श्लयांगा or सन्नश्लयांग or °संगश्लयांगः or °खिन्नश्लयांगः or °सन्नश्लयांग or सन्नश्लयांगी (°धि) or °सविश्लयांगां BhŚ (var.); (°सन्न)श्लयाङ्गः ŚP, VS, SR, SSB.

(b) श्लेषत्प्रोद्भूतमद्यो or प्रोद्भूतासह्यतृष्णा° (°ष्णुर्; °ष्णं) or प्रोद्भूतासह्यतृष्णो or

प्रोद्भूतासंहरवर्षे or प्रोद्धातान्नहृतृप्ते or प्राग्भूतासन्नवृष्णा BhŚ (var.) ; °विरतो ŚP, VS, SR, SSB ; °विरतो or °सरतो [°नि°] वृष्णा BhŚ (var.) ; विवेके BhŚ (var.) ; प्रबुद्धः [वि°] SR, SSB.

(c) सं(स)र्म° [सं°] BhŚ (var.) ; °वर्जितां or °तर्जितं (°तां) or वर्जितुं or °विल्लितं BhŚ (var.) ; °विवुद्धः ŚP, VS ; शर्कराभं कः करोति BhŚ (var.) ; कर्करीतं (°रांते) or कर्करांभो (शर्क°) or कर्कटीतो or कंकरांतो कुर्कुरीतं or कुर्वरीतं or शर्वरीशो or कर्करीशो or कर्करीम्यो BhŚ (var.) ; गर्गरीतो ŚP.

(d) याज्योत्सना or ज्योत्सनो° BhŚ (var.) ; °मिन्नासुधारं or मिन्नांघकार or °मिन्नाष्टधारं or °मिन्त्वाच्छधारं or °मिन्नासदारं or °मिन्नात्सदारं or °मिन्नाघारासं or °मिन्नाच्छधारं or मिन्नांघुधारं or °च्छायाभिरामं or °मिन्नात्तसारं or °च्छायात्तसारं BhŚ (var.) ; पिबति न (च) BhŚ (var.) ; शलिलं or स विर्लिल BhŚ (var.) ; मंदपुण्यः BhŚ (var.) ; SR, SSB ; °पुण्याः BhŚ (var.).

Sragdharā metre.

Having passed half the night in exhausting embraces / of passionate sport, / now, on an isolated porch, his insatiable thirst indulges / in intoxicating draughts, / poured from a water jug by the languid creeper-arm / of his love-wearied mistress. / He is a cursed man who never drinks this autumnal water, / a crystal flow shattered by moonlight. (B. S. Miller's translation).

3044\*

अर्धं प्रेमनिवद्धमर्धमपरं लज्जाश्रितं मानसं  
एवं नेत्रसरोरुहं प्रियमुखे चान्यद् गवाक्षेऽपितम् ।  
पर्यङ्क्ते पदमेकमेव धरणौ पृष्ठे च कृत्वापरं  
स्यात्तुं गन्तुमपि प्रभातसमये शक्नोति नैवावला ॥  
(आ) Vidy 985.

Śardūlavikrīḍita metre.

The young lady could neither stay, nor go away (from the lover) at dawn, tossed as she was with her mind half filled with love and half filled with shyness ; thus one of her lotus-eyes was directed towards the lover's face, the other at the window (which announced the dawn) ; and one foot was resting on the sofa, the other resting on the floor. (A. A. R.).

3045

अर्धं भार्या मनुष्यस्य भार्या श्रेष्ठतमः सखा ।  
भार्या मूलं त्रिवर्गस्य भार्या मित्रं मरिष्यतः ॥  
(अ) MBh (MBh [Bh] 1. 68. 40, MBh [R] 1. 74. 40, MBh [C] 1. 3028), Cr 85 (CR 1. 31, CPS 15. 43). Cf. भार्यावन्तः क्रियावन्तः.  
(आ) IS 623.  
(a) शरीरस्य [म°] MBh (var.), Cr.  
(b) भार्याभीष्टमता (°तमा) सुखम् Cr ; श्रेष्ठतमा MBh (var.).  
(c) कुलं सर्वं [त्रि°] Cr (var.).  
(d) यस्य भार्या स बंधुमान् (चोत्तमः) MBh (var.) ; भार्यामैत्री न (°मैत्रेण or मैत्र्येण) नश्यति Cr ; तस्माद् भार्या परा गतिः Cr (var.) ; मूलं [मित्रं] MBh (var.) ; मुमुर्षतः or तु संततेः or तरिष्यतः or यः सभार्यः MBh (var.).

The wife is a man's half ; the wife is the first of friends ; the wife is the root of religion, profit and desire ; the wife is the root of salvation. (P. C. Roy's translation).

अर्धं भार्या शरीरस्य see No. 3045.

3046

अर्धं सज्जनसंपर्काद् अविद्याया विनश्यति ।  
चतुर्भागस्तु शास्त्रार्थेषु चतुर्भागां स्वयत्नतः ॥



(अ) Yogavāsīṣṭha 6.12.37.

(आ) SSap 452.

'One half of *avidyā* is destroyed by the association with good people and one fourth by the meanings of the sacred texts ; the remaining one fourth is eradicated by one's own efforts. (A. A. R.).

अर्धं सुप्ता (°प्तो or °प्त्वा) निशायाः see No. [ 3043.

3047\*

अर्धं स्त्रियस्त्रिभुवने सचराचरेऽस्मिन्  
अर्धं पुमांस इति दर्शयितुं भवत्या ।  
स्त्रीपुंसलक्षणमिदं वपुरावृतं यत्  
तेनासि देवि विदिता त्रिजगच्छरीरा ॥

(अ) Ānas 100.

Vasantatilakā metre.

In the three worlds of movables and immovables one half are female and the other male—O goddess, to point out this truth you have taken up your form having the characteristics of the male and the female. Hence it is that you are known to possess a body constituting the three worlds. (A. A. R.).

अर्धः नीत्वा [सुप्तो] निशायाः see No. 3043.

3048\*\*

अर्धचन्द्रं च चक्रं च शकटं मकरं तथा ।  
कमलं श्रेणिकां गुल्मं व्यूहानेवं प्रकल्पयेत् ॥

(आ) ŚP 1923.

Military arrays should be arranged to take the shape of the crescent moon, wheel, carriage, whale, lotus, row or bush. (A. A. R.).

3049\*

अर्धचन्द्रवदाकारं स्त्रीनामार्थं च व्यक्षरम् ।  
नकारादि रिकारान्तं यो जानाति स पण्डितः ॥

(आ) SR 185.21, SSB 529. 21 (puzzle).

(b) स्त्रीनामाय SR.

He who knows the word which denotes a thing shaped like the crescent moon, which has the meaning of the female, consisting of three *akṣara-s*, beginning with 'na' and ending with 'ri', is wise. [Solution : *nagari*]. (A. A. R.).

3050\*

अर्धचन्द्रसमायुक्तं पुंनाम चतुरक्षरम् ।  
ककारादि लकारान्तम् इह जानाति पण्डितः ॥  
(आ) SR 185.28, SSB 530.28 (puzzle).

He who knows the word which denotes an object shaped like the crescent moon, the name of a male, of four *akṣara-s*, beginning with 'ka' and ending with 'la' is wise. [Solution : *karavāla*]. (A. A. R.).

3051\*\*

अर्धचन्द्राकृतिर्यस्मिन् खड्गे स्वाभाविकी भवेत् ।  
अपि दोषसहस्राणि हन्ति चन्द्रस्तमो यथा ॥  
(आ) ŚP 4653 (a. Loharatnākara).

That sword which has a natural streak resembling the crescent moon, offsets thousands of other faults as the moon destroys the darkness. (A. A. R.).

3052\*\*

अर्धपञ्चमहस्तं तु श्रेष्ठं चापं प्रकीर्तितम् ।  
तद्विज्ञेयं धनुर्विष्यं शंकरेण घृतं पुरा ॥  
(आ) ŚP 1745.

That bow which is five and a half cubits in length is said to be the best of its kind : it is to be known as divine bow, held by Śiva in days of yore. (A. A. R.).

middling one, and if it lacks a further span it is definitely inferior (in quality). (A. A. R.).

3064\*

अर्धाङ्गनापुंशुषः पुरारेर्  
सूक्तिः अयं नौरिव वस्तनोत् ।  
प्रेमातिभारादपरं यवर्धं  
ममञ्ज शृङ्गाररसाम्बुराशौ ॥

(आ) JS 19.18 (a. Vairaudha or Vairāḍa<sup>1</sup>).

1. In some MSs.

Upajāti metre (Indravajrā and Upendravajrā).

May the form [body] of Lord Śiva [the enemy of Tripura] whose body is half female and half male, bring prosperity to you, like a ship, one half of which is immersed in the sea of love by the great weight of affection. (A. A. R.).

3065\*

अर्धाङ्गनाहितपौर्वकीर्तिवनितादोव्यत्सितांशुप्रभं  
कलासीकृतविवकरीन्द्रशिरसि न्यस्तस्वपादाम्बुजम् ।  
विश्वव्याप्यनिनाशि शंकरपदं यायात्त्वदीयं यशो  
न स्यादस्य यदि क्षितीश भवतो वानादिकेभ्यो जनिः ॥

(आ) SR 136.51, SSB 449.51.

Śārdūlavikrīḍita metre.

Your fame, Oh king, bright like the moon sporting with the damsel of the eastern quarter of the renown of previous achievements, having placed its lily-like feet on the elephant of the quarters resembling the Kailāsa-mountain, may reach the indestructible all-pervading feet of Lord Śiva, if it were not for the fact that there may arise a new birth by your munificence and other qualities. (A. A. R.).

3066\*

अर्धाङ्गुलपरीणाह- जिह्वाप्रायासभीरवः ।  
सर्वाङ्गुलशेखरजननम् अबुधाः कर्म कुर्वन्ते ॥

(आ) JS 411.1 (a. Halāyudha), SSB 363.13.  
(c) सर्वाङ्गीणं परिव्लेशं SSB.  
(d) सहन्ते मूढबुद्धयः SSB.

Foolish people, afraid of exercising their tongues to the extent of half a finger (not getting themselves educated) undergo physical labour, producing pain all over the body. (A. A. R.).

3067\*

अर्धाचिता सत्वरमुत्थितायाः  
पदे पदे दुर्निमित्ते गलन्ती ।  
कस्याश्चिदासीद् रशना तवानीम्  
अङ्गुष्ठमूलापितसूत्रशेषा ॥

(आ) Kum 7. 61, Ragh 7. 10. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 110 and I. 4 ; p. 104).

(आ) SR 126.36, SSB 435.5 (a. Kālidāsa).

(a) अर्धाञ्चिता Ragh (var.), SR, SSB ; अर्धाचिता Ragh (var.).

(b) दुर्निमित्ते Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The half-strung girdle of some other lady who had ridden up hastily, the jewels of which had been dropping down at every ill-measured step, had (only) the string fastened to [placed on] the root of the big toe left of it, at that time. (R. D. Karmarkar's translation).

अर्धाद्योजनशता° see सदशाद्योजनशता°.

3068

अर्धाधीताश्च यैर्वेदास् तथा शूद्राभोजनाः ।  
ते द्विजाः किं करिष्यन्ति निर्विषा इव पन्नगाः ॥

(आ) Cr 86 (CV 9.8, CPS 273.3).

(आ) IS 625, Sama 1 अ 87.

- (a) अर्थाधीताश्च CV, CPS, Sama ; अर्थाधीनाश्च  
Cr (var.) ; ये [यैर्]-Cr (var.), Sama.  
(b) °भोजनः Cr (var.) ; °भोजिनः Sama.  
(c) द्विजा Cr (var.).  
(d) षन्नागाः Cr (var.).

Those Brāhmaṇa-s who have studied the Vedas for wealth, and who have become fat by feasting on the food presented by the Śūdra-s, will effect nothing, like the serpent which is not venomous. (K. Raghunathji's translation).

अर्धाधीनो जनशतात् see No. 1147.

3069\*

अर्धासिने समधिरोप्य सुरद्विपस्य  
शक्रोऽपि यद्युधि शचीं कवचीकरोति ।  
धीरस्य तस्य सहते दशकन्धरस्य  
कः साहसैकरसिकः करवालधाराम् ॥

(आ) JS 320.13.

(d) कस्साह° JS.

Vasantatilakā metre.

Which rash man can withstand the edge of the sword of the brave ten-necked demon [Rāvaṇa] in fighting with whom even Indra seating his consort Śacī by his side on the divine elephant [Airāvata] covers her up with an armour ? (A. A. R.).

3070\*

अर्धेन जलदश्यामम् अर्धेनातपपिङ्गलम् ।  
अर्धनारीश्वराकारं न को मन्येत वासरम् ॥

(आ) JS 219.5 (a. Sarvadāsa).

Who will not consider the day as similar to Lord Śiva whose form is half female, when it is half screened by clouds and half reddish brown by sunlight ? (A. A. R.).

अर्धे नीत्वा (सुप्तो) निशायाः see No. 3043.

3071\*

अर्धोक्ते भयमागतोऽसि किमिदं कण्ठश्च किं गद्गदश्च  
चाटोरस्य न च क्षणोऽयमनुपक्षिप्येयमास्तां कथा ।  
ब्रूहि प्रस्तुतमस्तु संप्रति महत् कर्णे सखीनां मुखेस्  
तृप्तिनिर्भरमेभिरक्षरपदैः प्रागेव मे संभृता ॥  
(आ) JS 202. 26, Skm (Skm [B] 688, Skm  
[POS] 2. 43. 3) (a. Abhinanda). (Cf.  
Kav p. 20).  
(a) भयमागतोपि Skm (var.).  
(c) प्रस्तुतवस्तु Skm (var.) ; सुखं [मुखैर्] Skm.  
Śardūlavikrīḍita metre.

How is it that you are frightened when but half spoken ? Why is your throat hoarse ? This is not the moment for flattering words, shelve the irrelevant accounts. Tell me what is of moment now ; these things have whispered into my ear by her friends before which gave me immense satisfaction even at the outset. (A. A. R.).

3072\*

अर्धोद्गतेन कदली  
मृदुताम्रतलेन गर्भकोषेण ।  
पिबति निदाघज्वरिता  
घनधारां करपुटेनैव ॥  
(आ) SkV 258 (a. Yogeśvara).  
Āryā metre.

The banana-tree, perched by summer, / with its cluster of fruit / half-grown, soft and pink, / drinks as if with cupped hands the heavy rains. (D. H. H. Ingalls's translation).

3073\*

अर्धोन्मीलितलोचनस्य पिबतः पर्याप्तमेकं स्तनं  
सद्यः प्रस्तुतदुग्धविग्धमपरं हस्तेन संमार्जतः ।  
मात्रा चाङ्गुलिलालितस्य वदने स्मेरायमाने मुहुर्  
विष्णोः क्षीरकणोरुधामधवला वन्तद्युतिः पातु वः ॥

- (अ) Kṛṣṇakarnāmrta 2.62 (in some editions 2.63).
- (आ) ŚP 115 (a. Bilvamaṅgala), VS 37, PG 130 (a. Maṅgala) SR 24.153 (a. ŚP), SSB 39.70 (a. Bilvamaṅgala), PV 14 (a. Vilvamaṅgala), Sama 1 अ 50.
- (a) किञ्चित्कुञ्चितलोचनस्य [अ० मी०] Kṛ°, VS ; पर्यायपीतं (°पीतस्तनं) Kṛ°.
- (b) °प्रस्तुत° PG (var.) ; °बिन्दु° [°दिग्ध°] Kṛ° ; VS.
- (c) मात्रैकाङ्गु° Kṛ°, VS ; माता PG (var.) ; च्चिबुके [वदने] ŚP, VS, SR, PV, Sama ; चुबुके Kṛ°, SSB ; °यमणे मुखे ŚP, SR, PV ; स्मेराननस्याननाच् Kṛ°, VS ; मुखे [मु°] SSB, Sama.
- (d) छीरेः or यैरे [वि°] Kṛ°, VS ; क्षीरकणाम्बुघा° ŚP, SR, SSB, PV, Sama ; क्षीरकणावलीव पतिता द° VS ; क्षीरकणान्विता निप° Kṛ° ; नन्द° [दन्त°] PG (var.) ; नः [वः] PG (var.).

Śārdūlavikrīḍita metre.

May the lustre of the teeth of Lord Viṣṇu (as baby Kṛṣṇa), all the whiter by the drops of mother's milk, grant protection to you all !—when the lord was sucking milk to his heart's content from one breast of the mother with eyes half closed (in ecstasy) and stroking with his palm the other breast which too had begun to ooze milk and who was all smiles when the mother began to fondle his face with her fingers. (A. A. R.).

3074\*

अर्पयति प्रतिदिवसं

प्रियस्य पथि लोचने धाला ।

निक्षिपति कमलमालाः

कोमलमिव कर्तुमध्वानम् ॥

(आ) SH 2002, SR 359. 80, SSB 244. 1, RJ 1041.

Āryā-udgīti metre.

The young wife directs her glances every day on the road by which the beloved lover should return, as if to strew the path with wreaths of lilies to make the road smooth (for him to tread). (A. A. R.).

3075

अर्पयन्त्ययिने प्राणान् न प्रणाममरातये ।  
न नास्तीत्युत्तरं जातु सुहृदे सुमनोजनाः ॥  
(आ) SSB 353.2.

Good-hearted people offer their very lives for helping the suppliants, but never bow down to an enemy ; nor do they utter 'nay' to a friend (in need). (A. A. R.).

3076\*

अर्पितं रसितवत्यपि नाम-

प्राहमन्ययुवतेर्दयितेन ।

उज्झति स्म मदमप्यपिबन्ती

वीक्ष्य मद्यमितरा तु ममाव ॥

(अ) Śiś 10.27.

(आ) SR 315.30, SSB 170.30 (a. Māgha).

Svāgatā metre.

Though she tasted the wine offered, the young lady did not get pleasurably excited as her lover pronounced the name of her co-wife (unwittingly) ; the other damsel was pleasantly excited [got intoxicated] though she did not drink the wine but only saw (the wine and the discomfiture of the rival). (A. A. R.).

3077\*

अर्पिताः प्रथमतस्त्वयि गावो

गोपशावक इति प्रणयेन ।

दीयते पुनरिदं घनहीनैर्  
वेतनं गरुडकेतन चेतः ॥

(आ) Skm (Skm [B] 2140, Skm [POS] 5.28.5) (a. Vallāṇa), cf. Kav p. 100.

(c) रथ्या [व्यर्थ] Skm (var.).

(आ) RJ 75 (a. Vamśimīśra).

(a) अर्थिता: RJ (var.).

Śardulavikrīḍita metre.

Svāgatā metre.

Is the wealth of excellent poetry of a great poet to be expounded before people who have been ill-educated and whose pleasure is centered in the world of recent cheap literature ? Which sensible man will uselessly introduce excellent musk in an assembly of villagers who are captivated by the smell of mud ? (A. A. R.).

*Gāvaḥ* [cows or : words] were first offered to you, oh Lord Viṣṇu, for the affection you have as a cowherd-boy ; its grazing fee is offered by people devoid of wealth in the form of the mind [devotion to you]. (A. A. R.).

अर्वाक्शिरास्तमस्यन्धे see No. 3304.

3080\*

3078\*

अर्वागभ्येत्य गर्वादिव सरिद्वरा सेयमित्यद्दिधीर्षाः  
कालिन्दीं कोपवेगाकलितहलहठोत्क्षेपिणः क्षेमहेतुः ।  
तालाङ्गस्याशु दालारसविवशहृदः स्रंसदंसोत्तरीयं  
तिर्यग्व्यस्ताड्द्रि भूयः सुबलनमथ लघूत्थानमाधावनं तत् ॥

अर्वाञ्चत्पञ्चशाखः स्फुरद्वुपरिजटामण्डलः संश्रितानां  
नित्यापर्णोऽपि तापत्रितयमपनयन् स्थाणुरव्यादपूर्वः ।  
यः प्रोन्मीलत्कपर्दः शिरसि विरचिताबालबन्धे द्युसिन्धोः  
पाथोभिलंबधसेकः फलति फलशतं वाञ्छितं भक्तिभाजाम् ।

(आ) PV 862 (a. Hariharabhaṭṭa).

(c) °विवस° PV ; सर्मदं° PV.

(d) तिर्यग्व्यस्तङ्घ्रि PV ; लघूत्थान° PV.

(आ) Skm (Skm [B] 17, Skm [POS] 1.4.2) (a. Jahnu).

(c) कपर्दः Skm (var.).

Sragdharā metre.

Sragdharā metre.

May the novel *sthāṇu* [Lord Śiva or : tree-trunk], with the *pañca-bāḥa* [the blessing hand or : five branches] turned downwards and with shining *jatamaṇḍala* [matted hair or : fibrous roots] up above and who, though ever *aparṇa* [associated with Pārvatī or : leafless] removes the torments of worldly life [or : sun's heat] of those who resort to him, and who has the *kaparda* [matted hair or : small coins] tied firmly on his head and which, being watered by the streams of the divine Gaṅgā bears hundreds of desired fruit to the devotees, grant protection to you all. (A. A. R.).

Desiring to throw up the Yamunā in an angry mood with his ploughshare raised and approaching it proudly saying, 'this is that mean river', Balarāma who was under the influence of intoxicating drink rushed towards it, stumbling as his upper garment got loose and fell crosswise at his feet and extricating himself he ran towards it. May this be a source of welfare to you all ! (A. A. R.).

3079\*

अर्वाचीनवचः प्रपञ्चसुखिनां दुःशिक्षितानां पुरो  
गम्भीरं कविपुङ्गवस्य किमहो सर्वस्वमुद्धाटयते ।  
व्यर्थं कर्दमगन्धगौरवहृतभ्रामीणगोष्ठीमुक्षे  
कोऽयं नाम सचेतनोऽस्ति य इह प्रस्तौति कस्तूरिकाम् ॥

3081

अलं करोति यः श्लोकं शुक एव न मध्यमः ।  
अलं करोति यः श्लोकं शुक एव न मध्यमः ।

(आ) SR 38.8, SSR 291. 8, SRK 32. 8 (a. Sphuṭaśloka).

He who (consciously) decorates his verse is indeed a parrot and not a middling (in merits). But he who disregards a verse (of merit) is no better than a dog. (A. A. R.).

3082

अलंकरोति हि जरा राजामात्यभिषग्यतीन् ।  
विदम्बयति पण्यस्त्री- मल्लगायनसेवकान् ॥

(अ) KR 7.152.7.

(आ) SRHt 238.22 (a. MBh), SSSN 199.17, SuM 9. 32, SR 95.1, SSB 381.3, IS 628, Subh 93 and 288.

(a) अ...क° (°ल°) om. SRHt (MS) ; अल-करोति SR (printing error).

(b) नृपविप्रचिकित्सकान् SRHt, SSSN; °भिषग्वरान् Subh 288.

(c) विदम्बयति पण्यस्त्री° Subh 93 ; वेशस्त्री° (°श्या° SSSN) SRHt, SSSN.

(d) मल्लचारणनर्तकान् SRHt, SSSN ; मन्त्र° [मल्ल°] Subh, IS ; °गायक° SuM (var.).

For kings, ministers, physicians and ascetics<sup>1</sup> old age is an adornment, (but) disgraces prostitutes, professional wrestlers, public singers (or) servants.<sup>2</sup>

1. kings, wise and physicians (SRHt).

2. prostitutes, professional wrestlers, musicians (or) dancers (SRHt).

3083\*

अलंकर्तुं कर्णौ भृशमनुभवन्त्या नवरुजं  
ससीत्कारं तिर्यंग्वलितवदनाया मृगदृशः ।  
करान्जव्यापारानतिसुकृतसारान् रसयतो  
जनुः सर्वश्लाघ्यं जयति ललितोत्सं भवतः ॥

(अ) BhV (BhV [POS] 2. 52, BhV [C] 2. 52, BhV [H] 24).

(आ) Rasagangā 507. 9-12.

(a) नवरुजां BhV (C).

(b) ससीत्कारं BhV (C).

(d) सर्वं श्ल° BhV (C).

Śikhariṇī metre.

O beautiful ear-ring, victorious is your all praiseworthy birth, since you taste (the pleasure of) the movements, which are the fruit of your good actions, of the lotus-like hands of the deer-eyed one who, to adorn her ears, incessantly experiences fresh pain and turns her face aside with a hissing sound. (H.D. Sharma's translation).

3084\*

अलंकारः शङ्खाकरनरकपालं परिजनो

विशीर्णाङ्गो मृङ्गी वसु च वृष एको बहुवयाः ।

अवस्थेयं स्थाणोरपि भवति सर्वमिरगुरोर्

विद्यौ वक्रे मूर्ध्नि स्थितवति वयं के पुनरमी ॥

(आ) SH 866 (a. Kṣemendra) ; 62\*, SkV 1344, JS 414. 12, SRHt 57.6 (a. AR), SSSN 46.4 (a. Ruyyaka), JSub 263.4, SR 93. 94 (a. Kpr.), SSB 378.103 (a. Kpr.), Kpr 9. 369, KāP 295. 2-5, KH 272. 10-4, AR 198. 3-6, ARJ 183. 3-6, ASS 10. 5, Kāvyañ 13. 16-9, Amd 221.588 and 315.911.

(a) परिकरो Amd 315. 911 (but अ in Amd as above), ASS ; °कपालः परिकरः SkV.

(b) प्रशीर्णाङ्गो Amd 315. 911 (var.), SkV ; गतवयाः Amd 221.588 (but व of Amd as above), Amd 315.911, ASS.

(c) यन्नाम° [सर्वाम°] SH, Amd 221.588 (var.) and 315. 911 (var.), SkV, ASS.

(d) प्रभवति [स्थि°] AR.

Śikhariṇī metre.

Śiva has for his ornament the suspicious human skull, for his attendant Bhrṅgī, with his body split up ; and for

his wealth a single old ox—when such is the condition of Śiva, the revered of all the Gods, when he has the curved moon [or : untoward Fate] on his forehead, then what are we ? (G. Jhā's translation).

3085\*

अलंकारप्रियो विष्णुर् जलधाराप्रियः शिवः ।  
नमस्कारप्रियो भानुर् ब्राह्मणो भोजनप्रियः ॥

(आ) SH 1483, Sama 2 न 1 and Sama 1 अ 118.

(b) अग्निषेक प्रि° SH.

(c) भानु SH.

Lord Viṣṇu is fond of decoration (for his idols in temples) and Śiva of a stream of water (as *abhiṣeka* on his images); the Sun-god likes prostration before him (as *sūryanamaskāra*) whereas the Brāhmaṇa is fond of sweets. (A. A. R.).

3086

अलंकारभूतो रीति- मन्तः सिद्धा रसोन्नतौ ।  
लक्षणैर्लक्षितात्मानः कृतिनो ननु केचन ॥

(आ) SSB 52.1 (a. Saṁgraha).

Some [people or : poets] are indeed blessed as they have *alāṅkāra-s* [decorations or : figures of speech], are *rītimantah* [with good manners or : with fine literary style], are connoisseurs of *rasa* [fine dishes or : poetic sentiments] and are full of *lakṣaṇā-s* [fine features or : having secondary senses in their works which are pleasing]. (A. A. R.).

3087-89

अलंकारो हि नारीणां क्षमा तु पुरुषस्य वा ।  
दुष्करं तच्च वः क्षान्तं त्रिदशेषु विशेषतः ॥  
यादृशी वः क्षमा पुत्र्यः सर्वासामविशेषतः ।  
क्षमा दानं क्षमा यज्ञः क्षमा सत्यं च पुत्रिकाः ॥  
क्षमा यशः क्षमा धर्मः क्षमायां विष्ठितं जगत् ।

(अ) R (R [Bar] 1.32.7-9, R [R] 1. 33. 7-9, R [B] 1.33.7-9, R [Kumbh] 1.33.7-8, 9, R[G] 1.35.31 *ab*, 34, R[L] 1.30.31 *ab*, 33).

(a) अहंकारो R (var.); हि om. R (var.) (*submetric*); क्षमा पुत्र्यः or क्षमायुक्त° [हि ना°] R (var.).

(b) स्त्रियो वा (हि) or क्षमं तु [क्ष° तु] R (var.); च [तु] R (var.).

(c) तच्च वै (or यत्) or तत्र व or तस्य यत् or तद्धि वः [तच्च वः] R (var.).

(e) सर्वा or पुत्र्यः [पु°] R (var.).

(f) समता च [सर्वा°] R (var.).

(fg) यज्ञः and सत्यं tr. R (var.).

(g) सत्यं or यज्ञ [यज्ञः] R (var.).

(h) यज्ञश् (°ज्ञा°)[स°] R (var.); तु or हि [च] R (var.); पुत्रिकाः R (var.).

(j) क्षमाया R (var.); (s)विष्ठितं (नि°) or हि स्थितं or विष्ठितो R (var.).

Alike to men and women forbearance is an ornament. And difficult it is for one to exercise that forbearance, especially in respect of the celestials.

And may every descendant of mine possess forbearance like unto yours ! Forbearance is charity ; forbearance is truth ; forbearance, oh daughters, is sacrifice.

Forbearance is fame ; forbearance is virtue,—yea, the universe is established in forbearance. (M.N. Dutt's translation).

3090

अलंकृतः काञ्चनकोटिमूर्त्यर्  
महार्हर्त्नैर्गजवाजिवाहैः ।  
निमेषमात्रं लभते न जीवं  
कालेन काले शिखया गूहीतः ॥

(अ) Dar 2.65.

Upajāti metre (Upendravajrā and Indravajrā).

If a person is caught by the hair by the god of death at the appointed time (of death) one cannot get life even for a moment with all the decoration consisting of crores of gold pieces, priceless gems and accompanied by elephants, horses and chariots. (A. A. R.).

3091

अलंक्रियन्ते शिखिनः केकया मवरक्तया ।  
वाचा विपश्चित्तोऽत्यर्थं माधुर्यगुणयुक्तया ॥

(अ) KN(KN [TSS] 3.27, KN[ĀnSS] 3.27, KN [BI] 3.27).

(आ) IS 629.

The *kekā*-cry full of lust adorns the peacock ; speech full of charm adorns the wise.

3092

अलंक्रिया शक्तिसमन्वितानां  
तपोघनानां बलशक्तिरग्न्या ।

व्यापादवावानलवारिधारा

प्रत्येह च क्षान्तिरनर्थशान्तिः ॥

(आ) JS 445.3.

Upajāti metre (Upendravajrā and Indravajrā).

Forbearance is the ornament of sages who are full of power of penance and is the best kind of strength to possess, which is the stream of water to put out the forest fire of dangers and which calms down all calamities. (A. A. R.).

3093\*

अलं त्रिविधवार्तया किमिति सावंभौमक्षिया  
विद्वरतरवर्तनी भवतु मोक्षलक्ष्मीरपि ।

कलिन्दगिरिनन्दिनीतटनिकुञ्जपुञ्जोवरे

मनो हरति केवलं नवतमालनीलं महः ॥

(आ) PG 102 (a. Haridāsa).

(a) किमिह or किमपि [किमिति] PG (var.).

Pṛthvī metre.

Enough of the talk of heaven, of what use is the power of an emperor, let even the beatitude of *mokṣa* be kept far away. The lustrous form, dark like a fresh *tamala* [palmyra] in the bowers on the banks of the river Yamunā alone captivates my heart. (A. A. R.).

3094\*

अलं नलं रोद्धुमसी किलाभवन्  
गुणा विवेकप्रमुखा न चापलम् ।  
स्मरः स रत्यामनिरुद्धमेव यत्  
सृजत्ययं सर्गनिसर्ग ईदृशः ॥

(अ) Naiṣ 1.54.

(a) रोद्धुमिदं Naiṣ (var.).

(b) °प्रमवा Naiṣ (var.).

(c) स्म [स] Naiṣ (var.).

Vaiṣastha metre.

The power of discrimination, nor the other virtues could restrain Nala's disquiet ; for where there is love, Cupid produces this disquiet that is never restrained ; such is the natural law of the universe. (K.K. Handiqui's translation).

3095

अलं परिग्रहेणेह दोषवान् हि परिग्रहः ।  
कृमिर्हि कोशकारस्तु बध्यते स्वपरिग्रहात् ॥

(अ) MBh (MBh [Bh] 12.316. 29 ; MBh [R] 12.329.29 ; MBh [C] 12.12450).

(आ) SRHt 260.7 (a. Viṣṇupurāṇa).

(इ) SS (OJ) 481.

(a) °णेति MBh (var.) ; °णैव SS (OJ).



- (b) दोषता MBh (var.); परग्रहः MBh (var.);  
सपरिग्रहः SS (OJ).  
(c) क्रिमिहि ( °मी° ) MBh (Bh), SS (OJ);  
कृमिभि MBh (var.); कोशकारो ( °शा°; °च° )  
हि SS (OJ); शोककारस् or कोषकारस् or  
कोशकारं MBh (var.); स्म or स [ तु ]  
MBh (var.).  
(d) वृष्यते MBh (var.); व° or ब° or स° [ स्त्र° ]  
MBh (var.).

Enough of surrounding oneself with accumulations. They are dangerous. The silk-worm making the cocoon is imprisoned thereby. (Raghu Vira's translation).

3096

- अलं वा बहु यो ब्रूते हितवाक्यावमानिनः ।  
स तस्मात्लभते दोषं कपेः सूचीमुखो यथा ॥  
(अ) KSS 10.60.205 (in KSS [NSP] 10.60.  
204).  
(भा) IS 647.  
(a) अल्पं IS (changed by O. Böhtlingk);  
व° यो tr. KSS (NSP).

Whoever says much to a person who despises good advice, incurs thereby misfortune, as *sucimukha* from the ape. (C. H. Tawney's translation).

3097\*

- अलं वा बहुवादेन यत्र यत्रानुरज्यसे ।  
तत्र तत्रैव ते दुःख- दावपावकपङ्क्तयः ॥  
(आ) SMH 12 64.

Enough of talking at length : wherever the mind is attached, there are the rows of the flames of the forest conflagration in the form of unhappiness. (A. A. R.).

3098\*

- अलं विलङ्घ्य प्रियविज्ञ याच्छां  
कृत्वापि वास्यं विविधं विधेये ।  
यशःपथादाश्वतापदोत्थात्  
खलु स्वलित्वास्तखलोक्तिखेलात् ॥  
(अ) Naiṣ 3.84.  
(a) प्रिय विज्ञ Mallinātha *ad* Naiṣ.  
Upajāti metre ( Upendravajrā and  
Indravajrā ).

Oh wise and dear one, reject not my prayer, nor put diverse obstacles in the path of what is to be done. Deviate not from the path of fame that arises from the honourable position of being true to one's word — the path free from the sport of calumny. (K.K. Handiqui's translation).

3099

- अलं विलम्ब्य त्वरितुं हि वेला  
कार्ये किल स्थैर्यसहे विचारः ।  
गुरुपदेशं प्रतिभेव तीक्ष्णा  
प्रतीक्षते जातु न कालमार्तिः ॥  
(अ) Naiṣ 3.91.  
(d) कालमार्तिः Naiṣ (var.).  
Upajāti metre ( Upendravajrā and  
Indravajrā ).

No use of delaying, it is time to hurry up ; for there is scope for deliberation only in a matter that admits of delay ; suffering never waits for time, just as a keen intellect waits not for a teacher's instruction. (K.K. Handiqui's translation).

3100\*

- अलं विवादेन यथा श्रुतं त्वया  
तयाविधस्तावदशेषमस्तु सः ।  
ममात्र भावैकरसं मनः स्थितं  
न कामवृत्तिर्वचनीयमीक्षते ॥

- (अ) Kum 5.82. (Cf. A. Scharpé's *Kāli-dāsa-Lexicon*; I. 3; p. 79).  
 (आ) Sar 4. 148 and 5. 441.  
 (a) श्रुतस्त्वया Kum (var.), Sar 5.441 (var.).  
 (b) वः [सः] Kum (var.).  
 (c) °रहस्थितं मनो Kum (var.); स्थिरं Kum (var.).  
 (d) वचनीयदक्षिणी (°नीयमिष्यते) Kum (var.).

Vamśastha metre.

Enough of (this) wrangling ; let him be, for the matter of that, completely as you have heard him (to be). My mind possessed of the only sentiment of love, has been (firmly) set on him ; conduct prompted by love does not care for censure. (R.D. Karmarkar's translation).

अलं स्थातुं श्मशानेऽस्मिन् see No. 3101.

3101-2

- अलं स्थित्वा श्मशानेऽस्मिन् गृध्रगोमायुसंकुले ।  
 फङ्कालवहले घोरे सर्वप्राणिभयंकरे ॥  
 न पुनर्जीवितः कश्चित् कालधर्ममुपागतः ।  
 प्रियो वा यदि वा द्वेष्यः प्राणिनां गतिरीदृशो ॥
- (अ) MBh (MBh [Bh] 12. 149, 8-9, MBh [R] 12.153.12-13, MBh [C] 12.5685-6).  
 (आ) Kpr 4 93-4, KāP 321.4-7, Amd 110.261 (cf. MBh [Bh] 12.849. 8 *ab* + 9 *ab*).  
 (a) स्थातुं [स्थि°] MBh (var.); हि [ऽस्मिन्] MBh (var.); श्मशाने or प्रसादे Amd.  
 (c) °वहले MBh (var.); रौद्रे [घो°] MBh (var.).  
 (d) सर्वप्राण° MBh(var.); भयंकरं MBh (var.).  
 (e) न मर्त्यो जीवते (°विते) क° MBh (var.); न चेह जी° Kpr, KāP, Amd; जीविताः (°वते or °विते) MBh (var.).  
 (f) कालहेतुम् MBh (var.).  
 (g) प्रेष्यः [द्वे°] MBh (var.).

You need not stay any longer in this horrible crematorium crowded with vultures and jackals, abounding in skeletons and full of terror to all that live ; nor has anybody subjugated by death revived here, whether hated or beloved, such is the end of all that live. (G. Jhā's translation).

3103\*

अलं हिमानीपरिदीर्णगात्रः

समापितः फाल्गुनसंगमेन ।

अत्यन्तमाकाङ्क्षितकृष्णवर्त्मा

शीष्मो महात्माजनि माघतुल्यः ॥

- (आ) Rasagaṅgā 525.14-5, SR 346.12, SSB 222. 15, SRK 143.2 (a. Sphuṭaśloka).  
 (c) °काङ्क्षित° SSB (printing error).

Upajāti metre (Upendravajrā and Indravajrā).

The great distress to the body by the fall of the snow when the need for a fire was greatly desired, came to an end by the arrival of the hot month of Phālguna, which was fierce in its great heat and similar to Māgha. [The great Bhīṣma who greatly desired the path of Lord Kṛṣṇa came to be like Māgha when he encountered Arjuna (in battle)]. (A. A. R.).

3104\*

अलकतमः परिपीतं

सुस्मितसुषमापुरस्कृतं मधुरम् ।

को न सुवानिधिसहजं

सुसुखि सुखं हन्त संमनुताम् ॥

- (आ) SSB 78.45 (a. Saṅgrāha).

Āryā metre.

Who will not consider your face, oh sweet-faced one, as akin [a brother] to the treasure of nectar [the moon], which is surrounded by the tresses of darkness and

sweet by the presence of splendour in the form of an endearing smile ? (A. A. R.).

3105

अलकाश्च खलाश्चैव मूर्ध्नि भीश्जनैर्घृताः ।  
उपर्युपरि सत्कारे- ऽप्याचिष्कुर्वन्ति वक्रताम् ॥

(आ) SSK 4.1, SR 54.11, SSB 314.12.

(b) मूर्धभिः सुज° SR, SSB.

(c) संस्कारे SR, SSB.

Tresses and wicked men when elevated by timid people disclose their crookedness, though well treated again and again. (A. A. R.).

3106

अलकेषु चूर्णभासः  
स्वेदलवामान् कपोलफलकेषु ।  
नवधनकौतुकिनीनां  
वारिकणान् पश्यति कृतार्थः ॥

(आ) SkV 245, Kav 123.

Āryā metre.

Happy is he who sees the rain-drops fall/ on women yearning for fresh clouds :/ like powder on their hair,/like sweat upon cheeks. (D.H.H. Ingalls's translation).

3107

अलक्तको यथा रक्तो नरः कामी तथैव च ।  
हृतसारस्तथा सोऽपि पादमूले निपात्यते ॥

(आ) SkP, Nāgarakhaṇḍa 158. 64. (Cf. No. 3108, GVS 441-8).

Red lac and young men in love are thrown at the feet when their essence has been squeezed out. (A. A. R.).

3108

अलक्तको यथा रक्तो निष्पीड्य पुरुषस् तथा ।  
अबलाभिर्वलाद् रक्तः पादमूले निपात्यते ॥

(आ) P (Pts 1. 145, PtsK 1. 161, PM 1. 65), VCsr VI 14. (Cf. No. 3107). Cf. also समुद्रबीचीव चलस्वभावाः and GVS 441-8.

(आ) SR 348.17 (a. P), SSB 227.17, IS 626.

(a) रक्त IS.

(b) निपीड्य VCsr (var.); निपीड्यः PtsK.

(d) पदमूलो VCsr (var.); निपद्यते or प्रणीयते [नि°] VCsr (var.).

A man who is in love [or : red] is squeezed out by women like red lac, and then violently thrown to the ground. (F. Edgerton's translation).

3109\*

अलक्षितकुचाभोगं भ्रमन्ती नृत्यभूमिषु ।  
स्मरेणापि सरोजाक्षी न लक्ष्योक्रियते शरैः ॥

(आ) Pad 65. 38 (a. Bhānukara), SG 174 (a. Bhānukara), SR 335.48, SSB 221. 1, PV 540 (a. Gaṇapati), SuSS 113.

(c) सारै° PV.

(d) लक्षो° SG.

The lotus-eyed damsel is not made the target of his arrows by the god of love, when she dances on the stage unmindful of the expansion of her bosom. (A. A. R.).

3110\*

अलक्षितगतागतैः कुलवधूकटाक्षैरिव  
क्षणानुनयशीतलैः प्रणयकेलिकोपैरिव ।

सुवृत्तमसृणोन्नतैर्भृगुवृशासुरोजैरिव  
त्वदीयतुरगैरिदं धरणिचक्रमाक्रम्यते ॥

(आ) PV 128, Pad 19.22 (PdT 82, SSS 123, SR 124. 7, SSB 432. 4, RJ 171, AIK 143.15 ; 144. 2.

(b) क्षणानुनय° PV(var.); प्रणयकेति° PV(var.).

(d) °तुरगोत्तमैर् AIK ; °माकम्पते AIK.

Pṛthvī metre,

These regions of the earth are invaded by your cavalry which do not mind the traffic as the glances of a virtuous woman, which easily become calm and cool like anger in a lover's tiff, and which are well shaped, smooth and lofty like the breasts of deer-eyed damsels. (A. A. R.).

3111

अलक्ष्मीराविशत्येनं शयानमलसं नरम् ।  
निःसंशयं फलं लब्ध्वा दक्षो भूतिमुपाश्नुते ॥

(अ) MBh (MBh [Bh] 3. 33. 39, MBh [R] 3. 32. 42, MBh [C] 3.1243).

(आ) IS 627.

(a) नाशयति or लंघयति [आवि°] MBh (var.).

(d) एवं [दक्षो] MBh (var.); बुद्धिम् or पूतिम् or भूमिम् [भूतिम्] MBh (var.).

The person that is idle and lieth at his length, is overcome by adversity; while he that is active and skilful is sure to reap success and enjoy prosperity. (P.C. Roy's translation).

3112\*

अलघुता जठरस्य कुचौ गता  
चरणचञ्चलता नयने गता ।  
सखि त्रिलोक्य मे तनुचेष्टितं  
विनिमयप्रगतं नवधौवनम् ॥

(आ) SuM App. II. 2.

Drutavilambita metre.

Stoutness of the belly is now transferred to the bosom, and the quickness of the feet to my glances; friend, look at the activity of my limbs where fresh youthfulness has come by transference. (A. A. R.).

3113\*

अलघूपलपङ्क्तिशालिनीः  
परितो रुद्धनिरन्तराम्बराः ।

अधिरुद्धनितम्बभूमयो

न विमुञ्चन्ति चिराय मेखलाः ॥

(अ) Śiś 16.76.

Viyoginī metre.

The ladies of the enemy kings did not abandon their girdles set with rows of fine stones (like the slopes of a mountain full of big stones) which ever checked the garments from falling on all sides [which checked the movements of clouds] and which were firmly established on their hips. (A. A. R.).

3114\*

अलङ्कारं तत्तद्वृक्ष्य यद्यदुच्चैर्महीभूताम् ।  
प्रियतां ज्यायसीं मा गान् महतां केन तुङ्गता ॥

(अ) Kir 11.60.

(आ) SRHt 177.67 (a. Bhāravi), SR 79.10 (a. Kir.), SSB 353.10 (a. Bhāravi).

(b) यदेवोच्चैर् Kir (var.).

Those things pertaining to the mountains which are very high (such as the peaks) are to be seen with eyes raised and not crossed. Why should not the loftiness of the mighty be an object of great regard? (A. A. R.).

3115

अलङ्कार्यं सर्वेषामिह खलु फलं कर्मजनितं  
चिपत् कर्मप्रेष्या व्यथयति न जातासि हृदयम् ।  
यदज्ञाः कुर्वन्ति प्रसभमुपहासं धनमदाद्  
इदं त्वन्तर्गाढं परमपरितापं जनयति ॥

(आ) Skm (Skm [B] 2223, Skm [POS] 5. 45. 3) (a. Dharmākara), AB 516, cf. Kav p. 47.

(b) °प्रेष्या Skm (var.); जातापि Skm (var.), AB.

(d) इषं [इद्] Skm (POS); प्रथम° [परम°] Skm (var.).

Śikharinī metre.

Inviolable is the result born of one's own action to every one ; and know ye not that calamity brought on by *karma* pains the heart ? Ignorant people do ridiculous things impetuously out of the intoxication of wealth, but the poison entering the heart produces immense pain. (A. A. R.).

अलङ्घ्यत्वाज्जनैरन्यैः see प्रसादरम्यमोजस्वि.

3116

अलब्धं चैव लिप्सेत लब्धं रक्षेत् प्रयत्नतः ।  
रक्षितं वर्धयेच्चैव वृद्धं पात्रेषु निक्षिपेत् ॥

- (अ) Mn 7. 99, P (PT 1. 2, PRE 1. 2, PM 1 6), H (HJ 2.8, HS 2.7, HM 2.8, HP 2.8, HN 2.8, HK 2.8, HH 41.1-2, HC 54. 1-2). (Cf. Mn 7. 100-1, Y 1.316, Vas 16. 16, PSDh 1. 1 : 472. 11, Vir. Vyav 131.20.1, RR 7. 15-16, KN 11. 55, 13.57 ; 1.18. Cf. Nos. 3118-3119.
- (आ) PSDh 1. 1 ; 472. 11, VRR 131. 20-1, RRK 7.15-6, SR 163.468 (a. H), SSB 495.468, IS 630, Sama 1 अ 45. Cf. JSAIL 33.

- (a) अलब्धमर्थं PT, PRE.
- (b) अलब्धव्योऽपि परिक्षितु HP (var.); रक्षेच्च यत्नतः Medhātithi, Rāghavānanda, PSDh, VRR ; रक्षेत यत्नतः Govindarāja ; रक्षेदवेक्षया (°यात्) PT, PRE, H (with some exceptions marked below), SR, SSB, Sama ; रक्षेदवेक्षया (°यात्) Nandana, HN, HH, HC (var) ; च परिपालयेत् HP (var.).
- (c) वर्धयेन्नित्यं PRE, HP ; वर्धयेत् सम्यक् (°ग्) H, SR, SSB, Sama ; °वर्धयेच्चैनं PT.
- (d) तीर्थे विनिक्षेपेत् [पा° नि°] HS (var.) ; तीर्थेषु [पा°] H, SR, SSB, Sama ; नि.क्षिपेत्

(नक्षि°) HH, HS (var.), Mn (var.), PSDh, VRR.

He should strive to obtain what has not been obtained ; what he has obtained he should guard with special care ; what has been guarded he should also increase ; what has been increased he should intrust to worthy persons.

3117

अलब्धदुग्धादिरसो रसावहं  
तदुद्भवो निम्बरसं कृमिर्यथा ।  
अदृष्टजनेन्द्रवचोरसायनस्  
तथा कुतश्च मनुते रसायनम् ॥

(अ) AS 149.

(a) °दुःखादिरसो AS (var.).

(d) रसायणं AS (var.).

Vaiśāstha metre.

Not having seen the excellence of the doctrines of the best of Jaina-s, a person considers certain worthless tenets as elixir of life, just as a worm, not having experienced the taste of excellent milk and such things considers the juice of *nimba*<sup>1</sup> in which it is born, as sweet elixir. (A. A. R.).

1. a bitter fruit.

अलब्धमर्थं लिप्सेत see No 3116.

3118

अलब्धमिच्छेद्दृष्टेन लब्धं रक्षेदवेक्षया ।  
रक्षितं वर्धयेद् वृद्ध्या वृद्धं पात्रेषु निक्षिपेत् ॥

(अ) Mn 7.101. (Cf. Vās 16.6, K. 9.2). Cf. Nos. 3116, 3119.

(आ) IS 631. Cf. JSAIL 33.

(d) पात्रे निवेदयेत् Kaśmīrian Comentary ; दानेन निक्षिपेत् some Medhātithi's commentaries and *vulgata* ; तीर्थेषु निक्षिपेत् Mn (var.), IS.

He should strive to obtain by force what has not been obtained ; what he has obtained he should guard with attention ; what is guarded he should augment by adding to it ; what has been increased he should intrust to worthy persons.

3119

अलब्धमीहेद्धर्मणं लब्धं यत्नेन पालयेत् ।  
पालितं वर्धयेन्नीत्या वृद्धं पात्रेषु निक्षिपेत् ॥

(अ) Y 1.316 (in some editions 1. 317), PS 1.2.

(आ) Kṛtyakalpataru, Rājadharmakhaṇḍa 148.3-4, IS 632. Cf. Nos. 3116, 3118. Cf. JSAIL 33.

(a) धर्मणं लब्धुमीहेत् Y (ChSS) (wrong ; should be धर्मणाऽलब्धुमीहेत् ; so also Kṛtyakalpataru).

(c) नित्यं Y (var.), PS.

(d) वृद्धिं PS (var.).

He should attempt to obtain by lawful means what has not been obtained ; what he has obtained he should protect diligently ; what he has obtained he should increase by moral ways ; what has been increased he should intrust to worthy persons.

3120

अलब्धलिप्सा न्यायेन लब्धस्य च विवर्धनम् ।  
परिवृद्धस्य विधिवत् पात्रे संप्रतिपादनम् ॥

(अ) KN (KN [TSS] 14. 57, KN [ĀnSS] 14. 57, KN [BI] 13.57)<sup>1</sup>.

(b) परिवर्द्धनं KN (BI).

1. इति वृत्तं महीपतेः.

Desire for acquiring what remains unacquired and facilitating the advancement of what is acquired, and the proper consignment of a thriving object to the care of a

deserving person (are the functions of the king). (M.N. Dutt's translation).

3121-22

अलब्धचेतनो लुब्धो मानी चाप्यवमानितः ।  
क्रुद्धश्च कोपितोऽकस्मात् तथा भीतश्च भीषितः ॥

यथाभिलषितैः कामैर् भिन्द्यादेतांश्चतुर्विधान् ।  
परपक्षे स्वपक्षे च यथावत् प्रशमं नयेत् ॥

(अ) KN (KN [TSS] 18.25-26, KN [ĀnSS] 18.25-26, KN [BI] 17.23-4).

(a) अलब्धस्वपणो KN (BI).

(b) चाथावमानितः KN (BI).

(c) यस्मान् [ऽक°] KN (BI).

(d) तथातीतोऽवभाषितः KN (BI) ; भीतश्च KN (ĀnSS).

The greedy who have been deprived of their dues, the honourable persons who have been dishonoured, the irritable persons who have been angered, and those who have been extremely abused.

These are the four kinds of alienable parties, who should be won over, each by the fulfilment of his particular desire. But to establish peace in his own party as well as in the party of the foe—is a better policy. (M.N. Dutt's translation).

अलब्धस्वपणो लुब्धो see No. 3121.

3123\*

अलब्धान्तः प्रवेशस्य तारमाक्रन्दतो बहिः ।  
प्रभो करुणया कर्णे क्रियन्तां कृपणोक्तयः ॥

(आ) VS 3501 (a. Arcitadeva)<sup>1</sup>.

1. Better Architadeva.

My lord [god or : king], let the cry of distress of mine be kindly listened to—I who have not secured admittance [into thy heart or : into the palace] and who loudly call out from without, (A. A. R.).

अलब्धापि धनं राज्ञः see No. 3125.

3124

अलब्धे रागिणो लोका अहो लब्धे विरागिणः ।  
हेमन्ते तापमीहन्ते हन्त प्रीष्मे हिमं पुनः ॥

(आ) Subh 110, IS 633.

(c) ईहन्त Subh.

Human beings desire what they do not have ; on the other hand they do not want what they have ; in winter they long for hot days and in summer they long for snow.

3125

अलब्धापि धनं राज्ञः संश्रिता यान्ति संपदम् ।  
महाह्रदसमीपस्थं पश्य नीलं वनस्पतिम् ॥

(आ) ŚP 1450, SH 1132, IS 634, SR 87.16  
(a. ŚP), SSB 366.18.

(a) अलब्धापि IS ; राजः ŚP.

(b) संपदाम् ŚP ; संश्रयाम्वाति SH.

(c) महाद्रुमसं° ŚP, SH ; महाक्र स° IS.

(d) पस्य IS ; वस्पति IS.

Even if persons do not get riches from a king they become wealthy due to association with him. Look at the mighty tree which is ever green due to proximity with a great reservoir (though it is not watered directly by it). (A. A. R.).

3126

अलब्ध्वा यदि वा लब्ध्वा नानुशोचन्ति पण्डिताः ।  
आनन्तर्यं चारभते न प्राणानां घनायते ।

(अ) MBh (MBh [Bh] 5.131.15, MBh [R] 5.132.17, MBh [C] 5.4510).

(आ) IS 635.

(o) लब्ध्वा वा (न लब्ध्वा) यदि बालब्ध्वा MBh (var.).

(b) न तु [नानु°] MBh (var.) ; शोचति पण्डितः MBh (var.).

(c) कातर्यमंतरे किं तत् MBh (var.) ; चारभते (त्वा°) or चालभते or च लभते [चा°] MBh (var.).

(d) प्राणानां (न प्रा°) निघनायते ( न° ) MBh (var.) ; न प्राणपरिरक्षणं MBh (var.).

Whatever he gaineth his object or not, he that is possessed of sense never indulgeth in grief. On the other hand, such a person accomplisheth what should be next done, without caring for even his life. (P.C. Roy's translation).

3127\*

अलभन्त नभःक्षेत्रे तारास्तरलकान्तयः ।  
त्विषं तुषारवीजानां नूतनाङ्कुरशालिनाम् ॥

(अ) Vikram 16.8.

(आ) VS 1828.

In the field of firmament, twinkling stars attained the lustre of the seeds of snow with new sprouts. (S. Ch. Banerji's translation).

3128

अलभ्यं लप्स्यमानेन तत्त्वं जिज्ञासुना चिरम् ।  
जिगीषुणा ह्रियं त्यक्त्वा कार्यं कोलाहलो महान् ॥

(अ) Kalivi 5.

(a) अभ्यास्यं [अ°] Kalivi (var.) ; लज्जमानेन Kalivi (var.).

If a person desires to obtain something which is very difficult to secure and desires to know some important information and desires to win (in an undertaking) should leave off all shyness and make a great deal of noise for long. (A. A. R.).

3129

अलभ्यं लघुकामस्य जनस्य गतिरीदृशी ।  
अलब्धेषु मनस्तापः संचितार्थो विनश्यति ॥

(आ) Kt (Kt 70, KtR 70), SR 156.161 (a. Kt), SSB 485.165, Sskr 32, IS 636, SRK 233.37 (a. Kalpataru).

(a) अलभ्येपु Kt, SR, SSB, SRK.

The fate of a person who aspires for something impossible to obtain comes to this : he is pained at not getting the impossible and loses what has already been acquired. (A A R.).

3130

अलभ्यलाभाय च लब्धवृद्धये  
यथार्हतीर्थप्रतिपादनाय च ।  
यशस्विनं वेदविदं विपश्चित्तं  
बहुश्रुतं ब्राह्मणमेव वासय ॥

(आ) SRHt 98 5 (a. MBh), SSSN 98.5.

(d) सत्यम् [वासय] SSSN (*contra metrum*).  
Vaiśastha metre.

To get something difficult to obtain, to increase that which has already been secured, to distribute the same to deserving persons ; be closely allied with a Brāhmaṇa who is well learned, wise, and knows the scriptures and who is withal of good repute. (A. A. R.).

अलभ्यशोकाभिमयेयमांकृतिर् see No. 1224.

3131

अलभतिचपलत्वात् स्वप्नमायोपमत्वात्  
परिणतिविरसत्वात् संगमेनाङ्गनायाः ।  
इति यदि शतकृत्वस् तत्त्वमालोचयामस्  
तदपि न हरिणाक्षीं विस्मरत्यन्तरात्मा ॥

(आ) Bilhaṇakāvya 58, BhŚ 839 (doubtful), Śānt 2.5.

(आ) SkV 477, (a. Dharmakīrti), Kav 225, (a. Dharmakīrti), Prasanna 120 a (a. Dharmakīrti), ŚP 566, SR 252.44 (a. ŚP), SSB 59.50 (a. Bilhaṇa), SK

- 7.3, Kpr 7.191, KaP 200.7-10, Amd 154.391, AA ad 21 (p. 56), ŚbB 3 82, IS 637.

(a) मनमति° [अलमति°] Śānt (var.).

(b) सङ्गमेन प्रियायाः BhŚ, Amd, Kpr (var.), SkV, Kav ; संगमनांगनायाः Śānt (var.) ; मङ्गमङ्गलयाः Śānt (var.).

(c) वयमिति [इ° य०] AA ; शतकृत्वा or शतवारं Śānt (var.) ; आलोकयामि Bilh°, Śānt (var.) ; आलोकयामि BhŚ ; आलोकयामन् SkV ; आलोचयन्तस् Prasanna.

(d) हरिणाक्षी Śānt (var.), Kav (var.) ; विस्मरत्व° Śrīkṛṣṇa°

Mālinī metre.

‘ Have done with this attachment to women, an attachment which is unsteady, and resembles a dreaming illusion, and quite unpleasant in its effects’, though this truth I do often ponder over, yet my inner soul forgets not the fawn-eyed one<sup>119</sup>. (G. Jhā’s translation in Kpr.).

1. Quoted in Kpr. as an example of frequent repetition of particles (त्वात्) which are not pleasant to the ear.
2. Also translated by J. Brough in *Poems from the Sanskrit* No. 45 and D. H. H. Ingalls in SkV.

3132\*

अलमथवा बहुवादैर्  
विरचय लोकानुरागनिर्वन्धम् ।  
तत्रैकत्र समग्रं  
तन्निहितं यत्र जातु सनिहितम् ॥

(आ) SMH 3.43.

Āryā-gīti metre.

Or enough of speaking much : cultivate assiduously the affection of the people at large ; therein, in one place is stationed everything (desirable) which are not available (elsewhere). (A. A. R.).



3133\*

अलमन्ध भुजायष्टि- भ्रान्त्या भ्रातर्जडस्य ते ।  
दंशाय दंशूकोऽयं दंशमुद्रां न मुञ्चति ॥  
(आ) JS 128.48.

Enough, blind man, of the delusion !  
that what you hold is the end of your  
walking-stick It is a leech for a bite (to  
let off blood) and will not leave off from  
the bite. (A. A. R.).

3134

अलमन्यथा गृहीत्वा  
न खलु मनस्विनि मया प्रयुक्तमिदम् ।  
प्रायः समानविद्याः  
परस्परयशःपुरोभागाः ॥

(प्र) Māl 1.20 (Cf. A. Scharpé's Kālidasa-  
Lexicon I. 2 ; p. 20).  
Āryā metre.

Cease to put an invidious construction  
on my conduct. Indeed, this was not  
brought about me, O sagacious one, it is  
ordinarily the case that people who pursue  
the same science are jealous of one another's  
fame. (C.H. Tawney's translation).

3135

अलमन्यैरुपालम्भैः कीर्तितैश्च व्यतिक्रमैः ।  
पेशलं चानुरूपं च कर्तव्यं हितमात्मनः ॥

(प्र) MBh (MBh [Bh] 12.174.20, MBh [R]  
12.181.20 and 12.322, 20, MBh [C]  
12.6764 and 12.12157).

(आ) IS 638.

(a) अल्पम् or अस्तम् [अलम्] MBh (var.) ;  
उपालब्धैः MBh (var.).

(b) कीर्तितश्च MBh (var.) ; (s) व्यतिक्रमैः or  
(s) व्यनुक्रमैः MBh (var.).

(c) पायप्लिं चानुरूपं च MBh (var.) ; पेशलश्  
MBh (var.) ; चानुकूलं or चानुरूपश्  
MBh (var.).

(d) कर्तव्यं हि महात्मनः MBh (var.).

There is no need of speaking ill of  
others ; nor of reciting the instances in  
which others have tripped. On the other  
hand, one should always do what is delight-  
ful, agreeable, and beneficial to one's own  
self. (P.C. Roy's translation).

3136

अलमप्रियाण्युदित्वा  
रुचिरार्थाः किमिह न स्थिता वाचः ।  
अमृतमिति वचसि सत्यपि  
विषमिति हि किमुच्यते वारि ॥

(आ) JS 406.32 (a. Vallabhadeva).

(b) निष्टि [स्थिता] JS (var.).

(c) अमृतमपि° JS (var.).

Āryā metre.

Enough of speaking unpleasant  
words. Are there not words with sweet  
meanings ? Why use the word *viṣam* [water  
or : poison] in the sense of water when such  
a word as *amṛtam* [water or : nectar] is  
there ? (A. A. R.).

3137\*

अलमभिमुखं बद्धैर्भोगैरलं अभिमिर्दशोर्  
अलमविरलैर्गोर्जोर्दगारैरलं विषवृष्टिभिः ।  
किमिह भुजगाः कोपावेगैरमोभिरमुत्रितैर्  
ननु भगवतस्ताड्यस्यैते वयं स्तुतिपाठकाः ॥

(आ) Skm (Skm [B] 1764, Skm [POS] 4.35.  
4) (a. Vaidya-Gadādhara).

Hariṇī metre.

Enough, oh serpents, of raising your  
hoods in front of us and enough of rolling

your eyes (in anger). Enough too of your incessant hissings and showering of poison. What is the use of exhibiting these spurts of anger? Are we not the reciters of the hymns of praise [bards] on the lord Garuḍa [the mortal enemy of serpents]? (A. A. R.).

3138\*

अलमलमघुणस्य तस्य नाम्ना

पुनरपि संव कथा गतः स कालः ।

कथय कथय वा तथापि वृत्ति

प्रतिवचनं द्विषतोऽपि माननीयम् ॥

(भा) ŚP 3513 (a. Vāsudeva), AP 84, VS 1418 (a. Vāsudeva), JS 165. 3, PG 228 (a. Aṅgada), SR 292. 2 (a. ŚP), SSB 132. 4 (a. Vāsudeva), SG 41 (a. Vāsudeva), cf. Kav p. 41.

(d) द्विषतोऽपि PG (var.).

Puṣpitāgrā metre.

Enough of mentioning his name, the hard hearted (lover); it is all the same old story (of silly excuses, important engagements). Or dear messenger, tell me, tell me; for the reply even of enemies must be honoured (by being listened to)! (A. A. R.).

3139\*

अलमलमतिमात्रं साहसेनामुना ते

त्वरितमपि विमुञ्च त्वं लतापाशमेनम् ।

चलितमपि निरोद्धुं जीवितं जीवितेशे

क्षणमिह मम कण्ठे बाहुपायां निधेहि ॥

(अ) Ratnāvalī 3.17.

(भा) Amd 83.181, Sar 5.58.

(c) इव [अपि] Amd, Sar; जीवितेश Amd (var.).

Mālinī metre.

Really enough, enough of thy inconsiderate deed! Abandon thou quickly this creeper cord<sup>1</sup>! O thou who art master of

my life, for a moment throw the noose in the form of thy arms here on my neck to extinguish my shaken life! (Bak Kun Bae's translation).

1. arms around the neck.

3140\*

अलमलमतिवृद्ध्या स्थीयतां तस्य पश्यस्य

अकरण करभोरोर्भज्यते मध्यमेतत् ।

इति गुरुजघनाज्ञाचोदिता रोमराजिः

स्तनयुगमसिताक्ष्या वषतुमारोहतीव ॥

(आ) VS 1556, SuMuñ 130.18-21.

Mālinī metre.

“Oh enough of expansion, stop, see, merciless one, the waist of the young lady of charming legs will break”—thus urged by the orders of the heavy hips, the line of hair (in the belly) of the black-eyed damsel seems to be mounting upward to speak to the pair of her (expanding) breasts! (A. A. R.).

3141\*

अलमलमनुगम्य प्रस्थितं प्राणनाथं

प्रथमविरहशोके न प्रतीकार एषः ।

सपदि रमणयात्रा श्रेय इत्यारटन्त्या

चरणपतनपूर्वं सा निरुद्धेव काञ्च्या ॥

(आ) VS 1046 (a. Māgha; not found in Śiś); cf. Kav p. 70.

Mālinī metre.

Enough of accompanying the husband [the lord of life] when he has started to go; this is not the remedy, for the pain of the first separation. The travel of the lover at this time is for welfare”—saying these words, as it were, she was prevented (from further progress) by the girdle falling at her feet.<sup>1</sup> (A. A. R.).

1. The girdle got loose due to sudden emaciation and entangled her feet from moving further.

3142\*

अलमलमियमेव प्राणिनां पातकानां

निरसनविषये या कृष्ण कृष्णेति वाणी ।

यदि भवति मुकुन्दे भक्तिरानन्दसान्द्रा

विलुठति चरणाब्जे मोक्षसाम्राज्यलक्ष्मीः ॥

(आ) PG 12 (a. Sarvajña).

Mālinī metre.

Desist from uttering the word Kṛṣṇa, Kṛṣṇa (Oh ! I am polluted) in keeping the distance from the people who are fallen.<sup>1</sup> If these words are uttered on the Lord Kṛṣṇa with the devotion of intense joy, the wealth of the empire of liberation will be rolling at your lotus-feet. (A. A. R.).

1. outcasts.

3143\*

अलमात्मीयं विदितं

विदितं धनिकस्य याचकोऽवहितः ।

चन्द्रं ब्रवीति चटकं

चटकं चन्द्रं च लोभलोलमना ॥

(आ) SMH 6.28.

(b) ऽरहितः SMH (var.).

Āryā-gīti metre.

It is enough to know one's self : even a beggar can know [please] a rich person. He says that the moon is the *caṭaka*-bird and vice-versa to please the donor, as his mind is agitated by greed. (A. A. R.).

3144\*

अलमादिधराहेण

वदुदासं परं स्तुमः ।

जगदुद्धरता येन

न वक्षीकृतमाननम् ॥

(आ) Skm [Skm [B] 2379, Skm [POS] 5. 76. 4) (a. Umāpatidhara).

Enough of (praising) the First Boar [Lord Viṣṇu] : we, on the other hand, praise Vaṭudāsa [ a king of that name or :

Viṣṇu as Vāmana], for in raising the earth [from the waters or : in doing good to the world] he there has his face contorted (but helped smilingly). (A. A. R.).

3145

अलमुक्तेन तृणैर्वा

मनस्विना प्राणधारणा कार्या ।

नासंस्कृतश्च पुरुषः

प्राकृतसत्त्वः प्रणयितव्यः ॥

(अ) Dvi App. 8.

Āryā metre.

It is better that a man of self-respect should maintain himself with water or grass, than to bow to one who is uncultured and very common in nature. (A. A. R.).

अलम्बुधा कुहूश्चैव see No. 5764.

अलम्बुधा दक्षिणे स्याद् see 5766.

3146-47

अललितगतिरुच्चैः स्थूलवक्राङ्गुलीकं

वहति चरण युग्मं कन्धरां ह्रस्वपीनाम् ।

कपिलकचकलापा क्रूरचेष्टातिपीना

द्विरदमदविगन्धिः स्वाङ्गकेऽनङ्गके च ॥

द्विगुणकटुकषायप्रायभृग् वीतलज्जा

लुलदतिविपूलोष्ठी दुःखसाध्या प्रयोगे ।

बहिरपि बहुरोमात्यन्तमन्तविशालं

वहति जघनरन्ध्रं हस्तिनी गद्गदोक्तिः ॥

(अ) Ratirahasya 1. 18-9 (cf. Nos. 8654-6 and सुगतिरनतिदीर्घा).

(d) °गन्धी Ratir° (var.).

(f) लल° Ratir° (var.).

(g) तनुलोमा° Ratir° (var.).

Mālinī metre.

The elephant-woman<sup>1</sup> does not move daintily. She has stout feet with curling

toes, a short, plump neck and red-brown hair. She is apt to be spiteful, is rather corpulent, and her whole body, and more especially her queyent, have the odour of elephant-“tears”.

She likes hot and astringent food, and eats it by second helpings, she has no modesty, her lips are big and pouting; in intercourse she is inordinately difficult to satisfy. Her quent is downy on the outside and very wide within and she speaks with a stutter. (A. Comfort's translation).

1. हस्तिनी.

अलशस्य see अलसस्य.

3148

अलसं मुखरं स्तब्धं क्रूरं व्यसनिनं शठम् ।  
असंतुष्टमभवत्तं च त्यजेद् भृत्यं नराधिपः ॥

(अ) Cr 94 (Cv 4. 15, CS 1. 74, CR 5.17, CNF 68 *ab*, CNPh 33, CNPN 16, CNG 123, CNSap 40, CnT II 6. 10, CnT III 4. 17, CnT V 72, CnT VIII 23, CPS 115.19), Śto 321.28. Cf. Crn 218.

(आ) ŚP 1329, SRHt 132. 2 ( a. MBh ), SSSN 107.2, IS 639, Subh 192.

(a) सालसं[अ°] ŚP; आलस्य (°स्य) Cr (var.); निष्ठुर व्यर्थं Śto; मुषर Cr (var.); मूखरं (°ल) Cr (var.); दुर्मुखं [मु°] SRHt, SSSN; स्तब्ध IS.

(ab) स्त° कू° tr. Cr (var.), ŚP.

(b) कुरं (°ल) Cr (var.); तेव्यं [कू°] Cr (var) (see a); विकृतिनिस्महम् Cr (var.); वास तथा CNPh; वेसनिस Cr (var.); व्यवसिनं Cr (var.); सठम् IS; शटे Cr (var.).

(c) अशक्तं [अभक्तं] IS, हतप्रं [अ°] Śto.

(d) हृदं अत्यन्नराधिपः Cr (var.); त्यजे CNPh, Śto (var.), Cr (var.); दुष्टं महीपतिः Śto; भृत्ये Cr (var.); नराधिप(°पं) Cr (var.).

But all idlers and bare-faced dependants, and such as are mischievous, sulky, or addicted to gaming and craftiness, and those that are discontented and disloyal, are to be shunned by masters of men. (B.C. Dutt's translation).

3149\*

अलसं वपुषि इत्थं दुकूले  
चपलं चेतसि घूसरं कपोले ।  
चकितं नयने स्तने विलोले  
तव नामश्रवणं तनूदरीणाम् ॥

(आ) Pad 17.8 (a. Bhānukara).

Aupacchandāsika metre.

The utterance of (listening to) your name, oh goddess, is similar to that of a delicate bodied [pregnant] lady, for you are gentle in movements, loose in dress, fleeting [inconstant] in mind, and pale [white] in the face, timid in glances and expansive at the bosom. (A. A. R.).

3150-51

अलसं विक्रमश्रान्तं विहृतोपायचेष्टितम् ।  
क्षयव्ययप्रवासंश्च श्रमेण विपरिद्रुतम् ॥

भीरुं मूर्खं स्त्रियं बालं धार्मिकं दुर्जनं पशुम् ।  
मन्त्रीप्रधानं कल्याण- बुद्धिं सान्त्वेन साधयेत् ॥

(अ) KN (KN [TSS] 18. 45-6, KN [AnSS] 18. 45-6, KN [BI] 17.43-4).

(a) विक्रमे शान्त KN (BI).

(c) क्षयव्ययप्रसारंस्तु KN (BI).

(d) सन्नप्तं परिविद्रुतम् KN (BI).

(e) भीतं KN (BI).

Those who are idle, those who have lost all power, those who have exhausted their efforts in an undertaking, those who are suffering from extensive destruction and loss, those who are routed,

and cowards, fools, women, boys, pious men, and wicked and brute-like persons, as also those of a friendly nature and of a peaceful turn of mind—these should be won over by conciliatory measures. (M.N. Dutt's translation).

अलसचलितैः प्रमाद्वार् see No. 3157.

3152\*

अलसभुजलताभिर्नावृते नागरीभिर्  
भवनदमनकानां नातिथिर्वा बभूव ।  
त्वदरिनगरमध्ये संचरंश्चैत्रजन्मा  
जरदजगरपीतः क्षीयते गन्धवाहः ॥

(आ) Pad 28.68 (a. Bhānukara), SR 131.11, SSB 443.11.

Mālinī metre.

The spring breeze blowing in your enemy's capital (which has been ransacked by your majesty's forces) is not welcomed by the charming women of the city with open arms, nor is it a welcome guest to the (tired) servants of the house-holds : it is only wasted by being inhaled by old pythons (who are in possession of the wooded city). (A. A. R.).

3153\*

अलसमधुरा स्निग्धा दृष्टिर्घनत्वमुपागता  
किसलयरुचिर्निस्ताम्बूलस्वभावधरोधरः ।  
त्रिवलिबलया लेखोन्नेया घटन्त इवंकतः  
प्रकृतिसुभगा गर्भेणासौ किमप्युपपादिता ॥

(आ) Skm (Skm [B] 524, Skm [POS] 2, 10, 4) (a. Karṇāṭadeva).

Hariṇī metre,

Eyes glossy and sweet by gentleness have become heavy, the lips, of the colour of tendrils, now possess the natural hue without the aid of the betelroll, and the three folds on the belly which are now to be inferred by slender lines are all quite appropriate; thus in this state of her pregnancy she is naturally charming. (A. A. R.).

3154\*

अलसमुकुलिताक्षं वक्त्रमालोच्य तस्या  
मयि विलुलितचित्ते मूकभावं प्रपन्ने ।  
श्रवणकुवलयान्तश्चारिणा षट्पदेन  
क्षणमनुगतनादं गीतमन्तः स्मरामि ॥

(आ) Skm (Skm [B] 1061, Skm [POS] 2, 118. 1) (a. Laksmaṇasena[deva]).

(d) स्मरामि Skm (POS).

Mālinī metre.

On seeing the face of the beloved where disappointment at my leaving was indicated by the eyes being closed gently, and which resulted in my being silently depressed—a bee moving in the interior of the lily on her ear was humming for a moment in consonance with the general air of depression—this I recall to my mind. (A. A. R.).

3155\*

अलसयति गात्रमधिकं  
अमयति चेतस्तनोति संतापम् ।  
मोहं च मुहुः कुरुते  
विषमविषं वीक्षितं तस्याः ॥

(आ) SkV 496, Kav 244, VS 1262 (a. Bhaṭṭa-Karṇāṭaka), ŚP 3302, Sabhyā-lanikaraṇa of Bhaṭṭa-Govindajit (MS BORI 417 of 1884-87) 29 b. (Cf. Āryāsaptaśatī of Govardhana [KM 1] 54).

- (a) भ्रमयति शरीरमधिकं ŚP, Sabhya°.  
 (b) चेतः करोति ŚP.  
 (c) मृदुश्च [च मु°] ŚP, Sabhya°.  
 (d) विषमिव विषमं तु वीक्षणं तस्याः ŚP, Sabhya°;  
 विषविषमं Kav, VS; विषविमं SkV (var.);  
 तन्व्याः [तस्याः] VS.

Āryā metre (in ŚP Āryā-gīti metre).

It brings paralysis and dizziness of mind, / it rouses fever, and at the last / it even drives out consciousness :— / her glance holds mortal poison. (D. H. H. Ingalls's translation)

अलसलुलितः प्रेमा° see No. 3157.

अलसलवलितं प्रमा° see No. 3157.

3156\*

अलसलुलितमुग्धान्यध्वसंपातखेदाद्

अशिशिलपरिरम्भैर्दत्तसंवाहनानि ।

परिमृदितमृणालीडुर्बलान्यङ्गकानि

त्वमुरसि मम कृत्वा यत् निद्रामवाप्ता ॥

(अ) Uttara 1.24.

(आ) Amd 78 166.

(a) अलसललि° Uttara (var.); °सञ्चतखेदाद्  
 Uttara (var.); °सङ्कृत° Amd (var.);  
 °संप्राप्त° Amd (var.).

(c) मृदुमृदि° [परिमृदि°] Amd ; °दुबलान्य°  
 Uttara (R) (printing error).

Mālinī metre.

(This is) where you<sup>1</sup> fell asleep laying on my bosom your slim limbs powerless like crushed stalks of lotus, languid, bruised and thus charming [or : and palsied] through the fatigue caused by the journey—limbs to which shampooing were done by close embraces. (S. Roy's translation).

1. Sitā.

अलसवलितमुग्धस्निग्ध° see स्तिमितविकासिता°

3157\*

अलसवलितैः प्रेमाद्रिंमृदुमुकुलीकृतैः

क्षणमभिमुखंलज्जालोलनिमेषपराङ्मुखैः

हृदयनिहितं भावाकृतं वमद्भ्रुरिवेक्षणैः

कथय सुकृती कोऽयं मुग्धे त्वयाद्य विलोक्यते ॥

(अ) Amar (Amar [D] 4, Amar [RK] 4, Amar [S] 5, Amar [K] 4, Amar [NSP] 4, Amar [POS] 5)<sup>1</sup>.

(आ) ŚP 3416 (a. Amaru), VS 1098, SkV 508, (a. Śrī-Harṣa), Skm (Skm[B] 658, Skm [POS] 2.37.3) (a. Amaru), JS 138. 4 (a. Amaru), SR 286. 13 (a. Amaru), SSB 120.13 (a. Amaru), RJ 1038, SuSS 510 (a. Amaru), IS 640, JSub 222.2, Amd 153. 389, KH 163. 19-22.

(a) अलसलुलितः Amar (D) (var.); अलसचलितैः Amd; अलसलवलितैः Amd (var.); स्नेहाद्रिः. (स्नेहाहाद्रि°) Amd (D) (var.); निमेषपराङ्मुखैः [मृदु°] SkV (from b).

(b) क्षणमभिमुखं SkV (but S in SkV as above) मुदुमुकुलीकृतैः[निमे°] SkV (from a).

(c) हृदयनिहितं SkV (var.).

(d) कोऽसौ [कोऽयं] SkV (but S in SkV as above); त्वयाद्य निरीक्ष्यते Amd (D) (var.).

1. Western (Arj 4), Southern (Vema 5), Rāvi 4, Rāma 4, Br MM 4, BORI I 4, BORI II 4.

Hariṇī metre.

Tell, oh charming one, who is the happy one at whom you are looking today with eyes that turn languidly, overflowing with love—with eyes which time and again close themselves, which for a moment turn to him directly and then flicker to and fro in bashfulness, then move away for a moment and betray involuntarily the feeling

of love that has nested in your heart.  
(Ch. R. Devadhar's translation).

अलसवलितैः स्नेहाद्रैः see No. 3157.

3158\*

अलसविलसन्मुग्धस्निग्धस्मितं ब्रजसुन्दरीम्  
अदनकदनस्विन्नं धन्यं महद्वदनाम्बुजम् ।

तरुणमरुणज्योत्स्नाकात्स्न्यस्मितसन्पिताधरं  
जयति विजयश्रेणीमेणीदृशां मदनमहः ॥

(अ) Kṛṣṇakarmṇāmṛta 3. 56.

Harinī metre.

Triumphs verily the Radiance incarnate, bedecked with sweet dallying smiles, sweating through excessive love-sports with the beautiful damsels of Vraja, bearing a youthful, enchanting lotus-face, and cherry lips sweet with smiles like moonlight ; and infusing into its deer-eyed companions the triumphs of ecstasy. (M. K. Acharya's translation).

3159\*

अलसविलसितानामुल्लसद्भ्रूलतानां

मसृणमुकुलितानां प्रान्तविस्तारितानाम् ।  
प्रतिनयननिपाते किञ्चिदाकुञ्चितानां  
विविधमहमभूवं पात्रमालोकितानाम् ॥

(अ) (Mālatī [Kāśī edition] 1.28).

(आ) SR 279.58.

(a) स्तिमितविकसिताना° Mālatī (var.).

Mālinī metre.

Before those orbs that now like opening buds, / Beneath the creeper of the tremulous brows. / Expansive bloomed, and now retiring shrunk, / But half averted from the answering gaze, / Then dropped the veiling lashes o'er their brightness / I felt their influence. (H. H. Wilson's translation).

3160

अलसस्य कुतो विद्या अविद्यस्य कुतो धनम् ।  
अधनस्य कुतो मित्रम् अमित्रस्य कुतः सुखम् ॥

(अ) Cr 1191 (CNW 35, CNP II 12, CNI I 70, CNT IV 9, CNM 9, CNMN 9, CnT I 23, CnT II 11.3, CnT III 7. 78, CnT V 41, CnT VII 4; cf. CNP I 10).

(आ) SuB 14. 5, SPR 1391. 30 (a. Dharmakalpadruma 23. 26), SSNL 24, SR 160. 320 (a. C), SSB 490.327, IS 641, VP 9.55.

(इ) PrŚ (C) 74.

(a) आलसस्य CNM ; अलसस्य CNW (MS) ; आलस्येन CNI I ; आलस्ये च CNP II ; विद्या(त्) CNI I ; शिल्पम् PrŚ (C)(see b).

(b) अधनस्य कुतोऽभयम् CNW ; निविद्यस्य SSB ; द्युलुब्धस्य and अधनस्य कुतो ध° CNI I ; अशिल्पस्य PrŚ C)(see a).

(c) निविद्यस्य SSB ; कुतो बलम् CNP II, SPR ; मित्र CNI I ; मित्रः CNM ; बन्धुर् [पि°] SSNL.

(d) बलम्[सु°] CNI I, CNM, SuB ; अवन्धोश्च [अमि°] SSNL ; कुतो बलम् SSNL.

How can an indolent man (achieve) wisdom ?<sup>1</sup> How can an ignorant man<sup>2</sup> (gather) wealth ?<sup>2</sup> How can a poor man (secure) friends ? How can a man without friends (be) happy ?

1 "artistic skill" and "a man without artistic skill" PrŚ (C).

2. In CNW "feel secure".

3161

अलसस्याल्पदोषस्य निविद्यस्याकृतात्मनः ।  
प्रदानकाले भवति मातापि हि पराङ्मुखी ॥

(अ) KN (KN [TSS] 5.57, KN [ĀnSS] 5. 57, KN [BI] 5. 56).

(a) (s)ल्पतोषस्य KN ( BI ), KN ( AnSS )  
(var.).

Even the mother of one idle, unambitious, illiterate and worthless, turns her face away from him<sup>1</sup> when she has to give him something by way of assistance. (M.N. Dutt's translation).

1. i. e. holds in contempt an idle, unambitious, illiterate and/or worthless.

3162

अलसानपि नूनं रक्षेन् न कृतघ्नान् कदाचन ।  
द्विषतोऽपि गुणाः काम्याः सुहृदोऽपि न दुर्गुणाः ॥

(आ) SSB 476.288.

One may give protection to the indolent, but never to the ungrateful. The virtues of even enemies should be welcomed, but not so the vices of friends. (A. A. R.).

3163\*

अलसारुणलोचनारविन्दां  
परिभोगोचितघूसरंकेचेलाम् ।  
शिथिलाकुलवेणिबन्धरम्याम्  
अवलामन्तिकशायिनीं दिदुक्षे ॥

(आ) AA 31.12-5.

Aupacchandasika metre.

I wish to see, sleeping by my side, a damsel whose lotus-eyes are ruddy and gentle, dressed in a single garment of dusky-white colour which is suitable for enjoyment and who is charming with the tresses let loose from the bondage of the knot. (A. A. R.).

3164\*

अलसैर्मंदेन सुदृशः शरीरकैः  
स्वगृहान् प्रति प्रतिययुः शनैः शनैः ।  
अलघुप्रसारितविलोचनाञ्जलि-  
द्रुतपीतमाधवरसौघनिभरैः ॥

(आ) Śis 13.48.

Mañjubhāṣiṇī metre.

The charming-eyed young ladies slowly returned to their homes with their gait rendered slow by intoxication and overcome with love for Kṛṣṇa whom they gazed at with eyes well stretched (with the gait heavy due to the large quantity of handfuls of wine they had drunk in quick succession). (A. A. R.).

3165

अलसो मन्दबुद्धिश्च सुखी च व्याधिपीडितः ।  
निद्रालुः कामुकश्चैव षड्द्वेषे शास्त्रवर्जिताः ॥

(आ) Cr 1192 (CNF 48).

(आ) SuB 3.20, IS 642, Subh 112, Vyās 75.

(इ) Vyās (C) 71, Vyās (S) 72.

(ब) सुखिनो Subh, Vyās (C), Vyās (S).

(c) चेति Vyās (C), Vyās (S).

All those six who are indolent, dull-witted, happy, afflicted with disease, sleepy, in love are outside the law.<sup>1</sup>

1. destitute of *śāstra*-s.

3166\*

अलावुं वर्तुलाकारं वार्ताकं कुन्दसंनिभम् ।  
प्राणान्तेऽपि न चाशनीयान् मसूरान्नं सवलकलम् ॥

(आ) ŚP 652.

One should not eat even if starvation faces him : a gourd which is round in shape, *vartāka* [the fruit of the egg-plant] which resembles the *kunda* [jasmine in colour] and rice-mixed *masura*-pulse that have their husks on. (A. A. R.).

3167\*\*

अलावुवीजं त्रपुसस्य वीजं  
तस्यैव तोयेन च तन्निषिक्तम् ।  
आलेपनाद्यैर्घृतिघिवत् प्रयुक्तं  
हन्याद्विषं तक्षकसंभवं च ॥



(अ) ŚP 2932.

Upajāti metre ( Upendravajrā and Indravajrā ).

The seeds of the bottle-gourd and *trapusa* well soaked in their own juice, made into a paste and applied according to rules may become an antidote against poison in general and of a virulent type of *takṣaka* [serpent]. (A. A. R.).

3168

अलाभात् पुरुषाणां हि भयात् परिजनस्य च ।  
वधबन्धमयाच्चापि स्वयं गुप्ता भवन्ति ताः ॥

(अ) MBh (MBh [Bh] 13. 38. 23, MBh [R] 13.38.23, MBh [C] 13.2224).

(आ) IS 643, SR 349.49, SSB 228.49.

(a) च [हि] MBh (var.).

(b) परिभवस्य MBh (var.).

(c) एव [(s)पि] MBh (var.), SR, SSB.

(d) तेन गुप्ता हि योषितः MBh (var.) ; तथा [स्व°] SR, SSB ; हि योषितः [भ° ताः] MBh (var.), SR, SSB.

Through inability to find persons of the opposite sex, or fear of relatives, or fear of death and imprisonment, women restrain themselves, ..... (P.C. Roy's translation).

3169\*

अलिकुलमञ्जुकेशी

परिमलबहुला रसावहा तन्वी ।

किशलयपेशलपाणिः

कोकिलकलभाषिणी प्रियतमा मे ॥

(आ) Sāh ad 6.530 (p. 198) (a. Prabhavātī) SR 253.10, SSB 61.20.

(c) किसल° SR, SSB.

Āryā-gīti metre.

Aha ! how ! Is it here that she with her beautiful like the bee-swarm, breathing sweet fragrance, with hands soft like the tender leaf, speaking with the *kokila's* sweet voice—is it here that my slender-formed beloved dwells. (Translation in *Bibl. Ind.* 9)

3170\*

अलिनोलालकलतं कं न हन्ति घनस्तनि ।  
आननं नलिनच्छाय- नयनं शशिकान्ति ते ॥

(अ) KāD 3.89.

(आ) KH 260.22-261-3 (gloss), IS 644, Sar 2.273.

(a) °लकयुतं KāD (var.).

(c) नलिनच्छायं Sar.

Ho lady of developed breasts, whom do not your moon-like face captivate—face having lotus-like eyes and having bee-like black tresses of hairs ?<sup>1</sup> (K. Roy's translation).

1. Verse composed of velars, palatals and dentals.

3171\*

अलिपटलैरनुयातां

सहृदयहृदयज्वरं विलुम्पन्तीम् ।

मृगमदपरिमलहरिं

समीर पामरपुरे किरसि ॥

(अ) ŚP 791, (a. Bhavabhūti), AP 63, JS 68.3 (a. Mālatīmādhava), SR 114. 2, SSB 595. 2 ( a. Bhavabhūti ), SRK 174.4 (a. Kāvyaśaṅgraha), RJ 240, cf. Kav p. 62.

(b) स्वहृ° SR.

(d) किं पामरेषु रे [पा°] JS, SR, SRK (*contra metrum*).

Āryā metre.

Oh mind, you blow [scatter your fragrance] in waves conveying the perfume of musk and accompanied by the (delighted) bees and capable of giving great pleasure to the connoisseurs, in the city of degraded people (who can never appreciate you). (A. A. R.).

3172\*

अलिभिरञ्जनविन्दुमनोहरैः

कुसुमपङ्क्तिनिपातिभिरङ्कितः ।

न खलु शोभयति स्म वनस्थलीं

न तिलकस्तिलकः प्रमदामिव ॥

(अ) Ragh 9.41. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 142).

(आ) Vyaktiviveka p. 412 and 446, KH 170. 4-5, SR 332. 51, SSB 198. 56 ( a. Kālidāsa).

(d) तिलकं ति° SR.

Drutavilambita metre.

Verily the *tilaka*-plant, which was variegated with bees charming like marks of collyrium alighting on rows [or : collection] of flowers, did but grace [or : adore] the forest site just as the *tilaka*-mark decorates a young woman. (M R. Kale's translation).

3173\*

अलियुवा विललास चिराय यक्ष्ण

त्रिदशशौवलिनीकमलोदरे ।

विधिवियोगनियोगवशीकृतो

गततरौ स मरौ रमते कथम् ॥

(आ) Any 82.58.

Drutavilambita metre.

How can the youthful bee, who had for long enjoyed life in the interior of lotuses in the heavenly river [the Gaṅgā], but now separated helplessly by the ordi-

nance of fate, take delight in a desert devoid of trees ? (A. A. R.).

3174

अलिरनुसरति

परिमलं

लक्ष्मीनुसरति नयगुणसमृद्धिम् ।

निम्नमनुसरति सलिलं

विधिलिखितं बुद्धिरनुसरति ॥

(आ) SRHt 55. 47, SSSN 44. 33, SR 170. 750, SSB 504. 750, SRK 250. 92 (a. Sabhātaraṅga), IS 7691, GSL 26.

(a) अलिरनु° SHRt ; परिमलं SRHt.

(b) नवगुण° SRHt.

Āryā metre.

The bee pursues fragrance, prosperity ; pursues good statesmanship ; water pursues low level and a man's mind follows<sup>1</sup> Fate's decree. (A. Sharma's translation).

1. pursues

3175\*

अलिरयं

नलिनीवलमध्यगः

कमलिनीमकरन्दमदालसः ।

विधिवशात्

परदेशमुपागतः

कुट्जपुष्परसं बहु मन्यते ॥

(आ) Cr 95 (CV 15.15, CPS 330. 35), Bhramarāṣṭaka 7.

(आ) SuM 22. 1, SR 223. 73 (a. C), SSB 611.27, SRK 185. 1 (a. ŚP), IS 645, Any 83.61, Sama 1 अ 113.

(a) अलिरसौ Bhra° ; नलिनी° CV (var. ) ; नलिनीवनमध्यगः (°नवल्लभः Bhra°) SuM, Any, Bhra°.

(b) कुमुदिनीकलकेलिमदालसः (°नीमकरंदमदालसः ; °नीकुलकेलिकदारसः Bhra°) SuM, Any, Bhra°.

(c) विधिनिदेशविदेशम् SuM, Any, ; विधिवशेन विदेश° Bhra°.

(d) कुटजपुष्परसं CV (var.) ; कुटजपुष्पमिदं SuM (var.).

Drutavilambita metre.

Look at this beetle, who always resides among the soft petals of the lotus and drinks abundantly its sweet nectar, is now feasting on the juice of the flower of the *kuṭaja*, as he is in a strange country where lotuses do not exist. (K. Raghunathji's translation).

1. A better translation is given by O. Böhtlingk in IS: *Diese Biene, die, trüge in Folge des Rausches, den der Honigscim ciner Wasserrose bei ihr bewirkt hatte, in den Elütern dieser Blume sass, begab sich nach dem Willen des Schicksals an einen anderen Ort und findet jetzt grossen am Saft der Kuṭaja- Blüthe.*

3176\*

अलिमृंगो वा नेत्रं वा यत्र किञ्चिद् विभासते ।

अरविन्दं मृगाङ्को वा मुखं वेदं मृगीदृशः ॥

(अ) BhV 2.77.

(आ) Rasagaṅgā 351.10-1, 368.6-7.

(b) किञ्चिन्न मासते BhV (C).

(c) वेदं BhV (var.).

Is this a lotus, or the moon, or the face of the deer-eyed one, where something like a bee, or a deer, or an eye is shining? (H D. Sharma's translation).

3177\*

अलिवलयरलकरिव

कुसुमस्तबकं: स्तनैरिव वसन्ते ।

भान्ति लता ललना इव

पाणिभिरिव किसलयैः सपदि ॥

(अ) Amd 240.656, RK 8.30, Sar 4.17.

(d) किसलयैरधिकम् Amd, Sar.

Āryā metre.

Now in the spring, the creepers shine like young ladies, with rows of bees resembling tresses, with bunches of blossoms resembling their breasts, and with fresh tendrils imitating their hands. (A. A. R.).

3178

अलीक एव त्वद्भावो मद्भावोज्ज्वल एव च ।

अनुभूतोऽप्यसदूपः स्वप्ने स्वमरणं यया ॥

(आ) ŚP 4246 (a. Vāsiṣṭha[rāmāyaṇa]).

The idea of 'you' (as a separate entity) is false, equally false is the concept 'I'. Even things experienced are unreal as one's own death seen in a dream. (A. A. R.).

3179\*

अलीकरूपो यदि मध्यभागः

पयोधराकारभूतश्च केशाः ।

उत्सङ्गशोभापि सरोरुहाक्ष्याः

करस्य शोभां कलयेन्न कस्मात् ॥

(अ) Cāruc. of Kṣemendra 49.

(आ) SR 270.21, SSB 94.21.

Upajāti metre (Upendravajrā and Indravajrā).

If the waist of the lotus-eyed damsel is of the form of *alika* [fore-head or : non-existent due to thinness] and her tresses resemble *payodhara* [black cloud or : breasts], why should not the brilliance of her lap be similar to *kara* [the asterism *Hasta* or : the hand] ? (A. A. R.).

3180\*

अलीकव्यामुक्तप्रचुरकवरीवन्धनमिषाद्

उदञ्चद्वीर्वल्लीद्वयधृतपरीवेशनिहितः ।

अयं जम्भारम्भस्फटिकशुचिदन्तांशुनिचयो

मुखेन्दुगौराङ्ग्या गलितमृगजक्ष्मा विजयते ॥

(आ) SkV 449, Kav 197.

(d) दुर्गौराङ्ग्यां Kav (MS); °लक्ष्मी Kav (MS).

Śikharinī metre.

Unrivalled is her face, this fair-complexioned beauty's, / a moon without a deer, casting forth massed rays / from teeth of crystal-white voluptuously yawning, / the while she adds a halo with her arms upraised / as though to bind the heavy braid / that has loosened from her brow. (D.H.H. Ingalls's translation).

3181\*

अलीनां मालाभिविरचितजटाभारमहिमा

परार्णः पुष्पाणामुपरचितभस्मव्यतिकरः ।

वनानामाभोगे कुसुमवति पुष्पोच्चयपरो

मरुन् मन्दं मन्दं विचरति परिव्राजक इव ॥

(अ) SkV 1134, Skm (Skm [B] 437, Skm [POS] 1.88.2)(a. Viryamitra; in some texts : Viryamitra); cf. Kav p. 109.

(d) विचरति SkV (var.).

Śikharinī metre.

With garlands of black bees / to form a crown of matted locks / and pale pollen of the flowers / to form a covering of ash, / the wind that passes slowly, / raising flowers in the blossoming wood, / is like a wandering ascetic (D.H.H. Ingalls's translation).

3182

अलुप्तसत्त्वकोशानां महत्त्वं महतां हि किम् ।

आकर्णितां परस्याति न चेच्छ्रवन्ति तत्क्षणम् ॥

(अ) KSS 12.74.124.

(अ) IS 646.

(a) °कोषाणां KSS (NSP).

For what is the use of the greatness of great ones, who have abundant courage and wealth, if they do not put a stop to

the sufferings of their neighbour as soon as they hear of them? (C.H. Towney's translation).

3183

अलुब्धैः सह सौहार्दं पण्डितैः सह संकथा ।

उत्तमैः सह सङ्गश्च विधेयाः सुखमिच्छता ॥

(अ) SSB 369.2.

A person desiring his own happiness should cultivate friendship with the generous, (enjoy) conversation with the learned, and be associated with the best people. (A. A. R.).

3184

अलोभः परमं वित्तम् अहिंसा परमं तपः ।

अमाया परमा विद्या निरवद्या मनोषिणाम् ।

(अ) Dar 3.152.

Absence of greed is the greatest, wealth, non-injury to others the supreme penance, and rectitude is the greatest learning to the wise; they are ever praiseworthy. (A. A. R.).

3185\*

अलोमशं पूर्णशशाङ्कशोभं

मुखं तु यूनां कतिचिद् दिनानि ।

जाते ततः श्मश्रुविशालजाले

शेवाललीनाब्जतुलां विभर्ति ॥

(अ) Dar 4.3.

(a) °शोभि Dar. (var.).

(c) तमालाजाले [°विशा°] Dar (var.).

Upajāti metre (Upendravajrā and Indravajrā).

For a few days the faces of the very young men devoid of the growth of hair are similar to the full moon: thereafter with the growth of a network of hair they resemble lotuses covered with moss. (A. A. R.).

3186\*

अलौकिकमहालोक- प्रकाशितजगत्त्रयः ।  
स्तूयते देव सद्वंश- मुक्तारत्नं न कैर्भवान् ॥

(अ) Kpr 10.427, SR 103.55, SSB 393. 62  
(a. Kpr.).

O King ! by whom are you not eulogised—you being the pearl of the bamboo of high family, and brightening the world with your superhuman resplendence ? (G. Jhā's translation).

3187\*\*

अलोल्यमारोग्यमनिष्ठुरत्वं  
गन्धः शुभो मूत्रपुरीषमल्पम् ।  
कान्तिः प्रसादः स्वरसौम्यता च  
योगप्रवृत्तेः प्रथमं हि चिह्नम् ॥

(अ) ŚP 4505.

Upajāti metre (Upendravajrā and Indravajrā).

Steadiness, good health, absence of cruelty, pleasant smell (of the skin), very little discharge of urine and feces, brightness, good humour, and a pleasing voice are the first signs of the practice of yoga (deep meditation). (A. A. R.).

3188

अल्पं किञ्चिच्छ्रयं प्राप्य नीचो गर्वायते लघु ।  
पद्मपत्रतले भेको मन्यते दण्डधारिणम् ॥

(अ) Cr 1193 (CNF 21).

(d) E. Teza suggests दण्डधारित्वं (GSAIL 1.44).

A low person easily puts on airs when he has acquired a little wealth ; a frog seated on a lotus-leaf considers itself to be a king.

3189

अल्पं दर्यबलं दैत्य स्थिरमश्लोघज बलम् ।  
हतस्त्वं दर्पजैर्दोषैर् हित्वा यो भाषते क्षमाम् ॥

(अ) PdP, Sṛṣṭikhanda 43. 268 (in PWW 293).

Oh demon, strength born of pride is insignificant, whereas the power born of the absence of anger is permanent. You are undone by the defects born of arrogance, and you speak abandoning patience and forgiveness. (A. A. R.).

3190\*

अल्पं निमित्तमाकाशम् अनालोच्यं वेधसा ।  
इवमेवंविधं भावि भवत्याः स्तनजृम्भणम् ॥

(अ) .KāD 1.91.

(अ) Kuv ad 96.163 (p. 178), Sar 1. 185, SR 265. 265, SSB 84. 20. Cf. A.B. Keith, *A History of Sanskrit Literature*; p. 377. Cf. No. 1253.

(d) स्तनजृम्भणक Kuv (var.), Sar, Keith ; स्तनमण्डलम् Kuv (but also as above), SR, SSB.

Surely the creator hath made this world too narrow, foreseeing not so great an extension of thy breasts. (A. B. Keith's translation in *A History of Sanskrit Literature* ; p. 378).

अल्पं वा यो बहु (or बहु यो) ब्रूते see No. 3097.

3191

अल्पतोऽधिकतः साध्यं लघुनैव प्रसाधयेत् ।  
भूप्रदक्षिणतोऽहल्यां गौतमः कपिलां भ्रमन् ॥

(अ) Purāṅgārthasamgraha, Udāharaṇa 34  
(as quoted in *Purāṇa* VII. 2 ; p. 377).

Where it is possible to accomplish much with very little effort, one should adopt the easier way. Instead of taking Ahalyā round the world<sup>1</sup>, sage Gautama went round a *kapila* [brown cow]. (A. A. R.).

1. in circumambulation to expiate the sins.

3192

अल्पतोयश्चलत्कुम्भो ह्यल्पदुग्धाश्च धेनवः ।  
अल्पविद्यो महागर्वो कुरूपी बहुचेष्टितः ॥

(आ) Sama 2 अ 67.

A pot with a little water gurgles much and cows with very little milk are very shaky. One with a little learning is full of arrogance and one who is not presentable acts much (to impress). (A. A. R.).

अल्पनिहिता पुरस्ताद् see No. 2403.

3193

अल्पप्रभोस्तु सेवायां भुक्तिमात्रं प्रयोजनम् ।  
अनुग्रहमजामूल्यं निग्रहं प्राणसंकटम् ॥

(आ) NBh 100.

(c) or अनुग्रहे त्व NBh.

(d) or निग्रहे NBh.

By serving a petty prince one gets but bare sustenance. The benefit is of the order of the price of a goat. But its loss is painful like injury to one's life. (A. A. R.).

अल्पमन्यैरुपालम्भैः see No. 3135.

3194

अल्पमप्यवमन्येत न शत्रुर्बलदर्पितः ।  
रामेण राम. शिशुना ब्राह्मण्यदययोज्जितः ॥

(अ) Cāruc. of Kṣemendra 49.

(आ) Nisam 1.48.

Arrogant of one's own strength one should not treat an enemy, however small, contemptuously. Paraśurāma was let off by the boy Śrī-Rāma in consideration of his Brāhmaṇahood. (A. A. R.).

3195

अल्पश्रुतलव एव

प्रायः प्रकटयति वाग्विभवमुच्चैः ।

सर्वत्र कुण्ड एव हि  
नाटकमधिकं विडम्बयति ॥

(आ) VS 396 (a. Ravigupta), SR 58. 172 (a. VS), SSB 321.178 (a. Ravigupta). (Cf. ABORI 48 : pp. 148 sqq. No. 7). Āryā metre.

Only those with very little learning make a great show of their command of language. Everywhere it is the poor actor alone who makes a great show of his acting skill. (A. A. R.).

3196

अल्पसारोऽपि यो मोहाद् विस्तारं कर्तुमिच्छति ।  
पश्चाच्छोचति कुर्वुद्विर् नालिकेरवको यथा ॥  
(अ) PTu 45.1-2 and 87.15.

That perverted fool who attempts, out of delusion, to acquire much though possessing little strength, comes to regret his action later as did the crane of the coconut tree. (A. A. R.).

अल्पस्नायु वसावशेष see स्वल्पस्नायु वसावशेष.

3197

अल्पाक्षररमणीयं

यः कथयति निश्चितं स खलु वाग्मी ।

बहुवचनमल्पसारं

यः कथयति विप्रलापी सः ॥

(अ) Dvi 8.

(आ) SR 85. 8, SSB 364. 8, SRK 111. 4 (a. ŚP), IS 7692.

(b) वै [खलु] Dvi ; वाग्मी SSB.

Āryā metre.

He is eloquent [a good orator] who speaks out his ideas in a few pleasing words. He who speaks much with very little substance, him they call a prattler. (A. A. R.).

अल्पागमातिव्ययता see परकर्मोच्यो नेतुः.

3200

3198

अल्पानामपि वस्तूनां संहतिः कार्यसाधिका ।  
तृणगुणत्वमापन्नैर् बध्यन्ते मत्तवन्तिनः ॥

(अ) H (HJ 1.35, HS 1.30, HM 1.34, HK 1.35, HP 1.27, HN 1.27, HH 11.2-3, HC 15.1-2). Cf, बहूनामध्यसाराणाम्.

(आ) Kt 35, KtR 35, SPR 1149. 6, SR 83.2 (a. H), SSB 359. 2, SRK 227. 73 (a. Prasaṅgaratnāvalī), IS 648, SSH 2.28, Sama 1 अ 26.

(d) बध्यन्तेऽपि हि दन्तिनः HS ; हस्तिनः [द°] IS.

A combination even of small things (is) effective of the business. Furious elephants are bound with straws (which have) acquired the consistency of a rope. (F. Johnson's translation).

3199

अल्पापकारमपि पार्श्वगतं निहन्ति  
नीचो न दूरसमागसमप्यरातिम् ।  
श्वा निर्दशत्युपलमन्तिकमापत्तं  
तत्यागिनं न तु विदूरगमुग्ररोषः ॥

(अ) RT (RT [S] 7.1204, RT [C] 7. 1206, RT [ VVRI ] 7.1205).

(d) °ग्रदोषः RT (C).

Vasantatilakā metre.

A low-minded person strikes down him who is close by for a small fault, but not the enemy afar off who has committed an enormous offence. (Thus too) the dog in mighty fury bites the shone which hits, but not the person who has thrown it from a distance. (M.A. Stein's translation).

अल्पायां वा महत्यां वा सेनायामिति निश्चयः ।  
हर्षो योधगणस्यैको जयलक्षणमुच्यते ॥

(आ) ŚP 1938.

Whether the army is small or big the sure sign of victory, it is said, is this one thing—the enthusiasm of the group of soldiers that fight. (A. A. R.).

अल्पायासवत्तेन यत्र see No. 3203.

अल्पारभ्ये (°रन्मे)ऽप्यल्पघियः see No. 5183.

अल्पाशी स्वल्पसंतुष्टः see बह्वाशी स्वल्पसंतुष्टः.

3201

अल्पाश्च गुणाः स्फीता  
भवन्ति गुणसमुद्दिष्टेषु पुरुषेषु ।  
श्वेतगिरिनिखरकेष्विव  
निशासु चन्द्रांशवः पतिताः ॥

(अ) Dvī 50.

Āryā metre.

Even though the good qualities are small in number, they multiply themselves in persons endowed with merits ; just as the rays of the moon falling at night on the peaks of the Himalayas, white with snow. (A. A. R.).

3202

अल्पाश्रयं समासाद्य महानप्यल्पको भवेत् ।  
गजेन्द्रः पर्वताकारो यथा दर्पणमाश्रितः ॥

(आ) NBh 55.

Even a great man resorting for help to small men becomes less in stature. The lordly elephant, though of mountainous size, is small in shape when reflected in a mirror. (A. A. R.).

3203\*

अल्पीयःस्खलनेन यत्र पतनं कृच्छ्रेण यत्रोन्नतिर्  
द्वारे वेत्रलतावितानगहने कष्टः प्रवेशक्रमः ।  
हे सारङ्ग मनोरमा वनभुवस्त्यक्त्वा विशेषार्थिना  
किं भ्रूत्कटकस्थितिव्यसनिना व्यर्थं खुराः शक्तिताः ॥

(आ) VS 652, ŚP 943, SR 233. 114, SSB  
628.19, Any 40.18.

(a) अल्पायासबलेन [अ°] SSB.

(b) कष्टप्रवेशक्रमः Any.

(d) व्यक्तं VS (var.).

Śārdūlavikrīḍita metre.

Where a fall is easy by a little stumbling and a rise is possible only with great effort and where entrance is difficult to obtain on account of the network of bamboo sticks, oh deer, why are your hoofs rendered thin in vain by your desire to be in the camp of the king, to get special things, leaving your sylvan regions which are charming ? (A. A. R.).

3204

अल्पीयसामेव निवासभूमि-  
त्यागाद्विपत्तिर्महतां न जातु ।  
रत्नाकरात् सन्मणयोऽभियान्ति  
राज्ञां शिरः काकमुखानि भेकाः ॥

(आ) SR 173. 877, SSB 509. 877, SSNL 13,  
VS 54, NBh 74.

(a) हि जन्मभूमेस् (°भेः) VS, NBh, SSNL.

(b) त्यागः प्रमादो (°ग्र°) विदुषां न सोस्ति (चास्ति)  
VS, NBh ; °हत न जातु SSB ; हतां तु  
सभ्यत् SSNL.

(c) स्थानादपेता (अव्घेरुपेता) मनयो (मु°) व्रजन्ति  
(भ°) VS, NBh ; स्थानादपेता मणयो लभन्ते  
SSNL.

(d) भेकाः SSB,

Indravajrā metre.

It is only the insignificant who come to grief by leaving their native place and not the great. Fine gems leave the sea and occupy crowns of kings and frogs (too leave the sea) but (leave it) in the beaks of crows. (A. A. R.).

\_ 3205

अल्पीयसैव

पयसा

यत्कुम्भः पूर्यते प्रसिद्धं तत् ।

ब्राह्मं

तेजः

पश्यत

कुम्भोद्भूतः पपो वार्धिम ॥

(आ) ŚP 1076 (a. Śārṅgadhara), SR 217. 44  
(a. ŚP), SSB 600. 4 (a. Śārṅgadhara),  
SRK 197.2 (a. ŚP), RJ 325 (a. Śārṅga-  
dhara), IS 649, Pr 363, Any 24.196.

(c) तेजाः IS.

(d) कुम्भोद्भवोऽपि IS ; कुम्भोत्पन्नः IS (Zus.) ;  
कुम्भोद्भवः पपो वार्धि ŚP (MS) ; वारिणि  
ŚP (MS).

Āryā mete.

It is a well-known fact that a pot can be filled with a very small quantity of water. But see the power of Brāhmaṇa-hood ! Agastya [born of a pot] drank the (whole) ocean. (A. A. R.).

अल्पे च गुणाः see स्वल्पे हि गुणाः.

3206

अल्पेच्छुर्धृतिमान् प्राज्ञश् छायेवानुगतः सदा ।  
आदिष्टो न विकल्पेत् स राजवसति वसेत् ॥

(अ) H (HJ 2.53, HS 2. 53, HM 2. 56, HK  
2.56, HP 2. 49, HN 2.48, HH 48. 5-6,  
HC 63.20-1). Cf. MBh (Bh) 4. 4. 37b  
+ 39cd (d also in 4. 4. 37, 4. 4. 15,  
4. 4. 31 ; 4. 4. 38, 4. 4. 40 ). Cf. N  
and Hārīta in RR 12. 9-10. (a. Nāra-  
dahārīta). (Cf. JSAIL 26. 26).



(आ) SR 145. 138 (a. H), SSB 467. 25, IS 650.

(a) अल्पेच्छो (°च्छो) HP (HN) (var.); अल्पेषु वृ° HH.

(d) राजवसती HM.

One moderate in his desires, steadfast, wise, ever in close attendance like a shadow, and when commanded will not hesitate; he may dwell in a king's palace. (F. Johnson's translation).

अल्पेच्छो घृतिमान् see No. 3206.

3207

अल्पेन विमवेनैव व्ययाधिक्यं न युक्तितः ।  
क्षीणेन वाससाच्छन्ने पादविस्तारणं यथा ॥

(भा) Bahudarśana 64, IS 7456.

(b) युक्तिजं Bahudarśana.

It is not reasonable to spend much when the income is small; just as the spreading sideways of one's legs when covered with a worn out garment (which will result in the cloth being torn). (A. A. R.).

3208

अल्पेनापि सुरक्तेन साधनेन प्रयोजनम् ।  
ओषढ्वयसहायेन कान्तास्येन जगज्जितम् ॥

(आ) VS 1508, ŚP 3311, SH 1683, SR 261. 138, SSB 76.2.

Even a small thing, if it is *surakta* [thoroughly reliable or : very red] is of good use. The world was conquered by the face of the beloved with the aid of a pair of lips. (A. A. R.).

अल्पेनाल्पेन देयेन see यथा शतभकवानाखुः.

MS II. 37

3209

अल्पेनैव गुणेन हि  
कश्चिल्लोके प्रसिद्धिमुपयाति ।  
एकेन करेण गजः  
करी न सूर्यः सहस्रेण ॥

(आ) VS 3119 ( a. Prakāśavarṣa ), SRRU 893.

Āryā metre.

One does attain fame in the world by the possession of a little merit. The elephant is 'kari' by the possession of one *kara* [trunk], not so the sun with a thousand. [*kara* : hand or ray]. (A. A. R.).

3210

अल्पेऽपि नृपतिवत्ते  
प्रतिश्रुते वापि दातुमेतेन ।  
उत्थायाशीर्देया  
क्वचिदुपविश्यापि परिषदौचित्यात् ॥

(आ) SMH 6.30.

Āryā-gāti metre.

One should rise and give thanks [blessings] even if the thing offered or promised by the king is small. This may be done seated sometimes, if the propriety of the assembly demands it. (A. A. R.).

3211

अल्पेऽप्यपकृते मोहान् न शान्तिमुपगच्छति ।  
तादृशैः संगतं नीचैर् नृशंसैरकृतात्मभिः ।  
निशाम्य निपुणं बुद्ध्या विद्वान् दूराद् विवर्जयेत् ॥

(आ) MBh (MBh [Bh] 5. 39. 13 *cd* and 14, MBh [R] 5. 38. 16+17a; MBh [C] 5.1461).

(a) स्वरूपे MBh (var.).

- (b) अघि° [उप°] MBh (var.).  
 (c) तादृशं MBh (var.); संगति (°तिर्; °तैर्)  
 MBh (var.).  
 (e) निश्चित्य or परीक्ष्य [नि°] MBh (var.).  
 (f) क्रूरान् [ह्र°] MBh (var.); विसर्जयेत् MBh  
 (var.).

If the loss they<sup>1</sup> sustain be even very small, for all that, they, from want of self-control, fail to enjoy peace. He that is learned, examining every thing carefully and reflecting well, should, from distance avoid the friendship of vile and wicked-minded persons such as these. (P.C. Roy's translation).

1. i.e. those whose friendship ceased.

3212\*

अल्पे वयसि हे बाले कुचयोः पतनः कृतः ।  
 अघस्तात् खनने मूढ गिरयो न पतन्ति किम् ॥  
 (आ) IS 651, Subh 215. Cf. No. 8487.

“How did it happen, young girl, that your breasts fell already down in this young age of yours?” “Oh fool, do the mountains not fall down, if they are undermined.

अल्पेषु घृतिमान् see No. 3206.

3213

अल्पोऽपि ह्यरिरत्यन्तं वर्धमानपराक्रमः ।  
 बल्मीको मूलज इव असते वृक्षमन्तिकात् ॥  
 (अ) MBh (MBh [Bh] 2. 50. 24, MBh [R] 2.55.17, MBh [C] 2.1961). Cf. मृदुराद्रंः  
 कुशो भूत्वा.  
 (आ) IS 652.  
 (a) अमित्रः सूक्ष्मवृत्तिर्हि or अल्पेन स्वह्यरिरत्यन्तं  
 MBh (var.); स्वल्पो MBh (var.); हि  
 [ऽपि] MBh (var.); रिपुर् or शत्रुर् MBh  
 (var.); इत्यन्तं or अत्यर्थं MBh (var.).

- (b) वर्धमानः (वर्त°) पराक्रमैः (°मः) or वर्त्तमानः  
 पराक्रमः or राजानमपराक्रमः (°भं) MBh  
 (var.).  
 (d) गृह्णते [ग्र°] MBh (var.); मूलम् [वृ°] MBh  
 (var.); अंतिकं (°कान्) MBh (var.).

A foe, however insignificant, if suffered to grow in prowess, swalloweth one like the white ants about the root of a tree eating off the tree itself. (P.C. Roy's translation).

अल्लब्धः पूजयेन्मान्यान् see No. 3827.

अवंशजनितो राजा see No. 3214.

3214

अवंशपतितो राजा मूर्खपुत्रश्च पण्डितः ।  
 अघनी हि धनं प्राप्य तृणवन्मन्यते जगत् ॥  
 (अ) Cr 96 (CN 79, CvH 8. 12, CvL I 8. 21, CvL II 8. 15, CPS 372. 59). Cf. Crn 250.  
 (आ) SR 162. 412, SSB 493. 419, IS 653, Subh 209.  
 (a) अवंशजनितो (°नी°; °भीतो) CN (var.).  
 (b) मूर्खस्य पण्डितः सुतः CPS; मूर्खस्य पुत्र CN (var.); मूर्खस्य प° पुत्रः CN (var.); पुत्रो पुत्रस्तु CN (var.); हि [च] CN (var.); °पण्डितः सुतः CN (var.); पण्डित CN (var.).  
 (c) अघनेन Cr; अघनश्च CN (var.), SSB; निर्धनो हि [अ°] CN (var.); निर्धनेन [अ°] CN (var.); निर्धनं (निर्धनेन) CN (var.); प्राप्यं CN (var.); प्राप्तस् SSB.  
 (d) तृणवत् (°द्) CN (var.); तृणवत् CN (var.).

A king who comes from a low family, son of a fool who became learned, and a poor man who became rich, will not care for the world, as if it were straw.

3215

अवकाशः सुवृत्तानां हृदयान्तर्न योषिताम् ।  
इतीव विहितौ धात्रा सुवृत्तौ तद्वहिः कुचौ ॥

(अ) RT (RT [S] 6.75, RT [T] 6.75, RT [C] 6.75, RT [VVRI] 6.75).

(आ) VS 2795 (a. Kalhana), IS 654.

(c) विदधे धाता [वि° धा°] VS.

The creator has, as it were, because there is no room in the heart of women for good conduct<sup>1</sup>, put outside them their well-rounded<sup>2</sup> breasts. (M. A. Stein's translation).

1. सुवृत्त.

2. सुवृत्त.

3216

अवफेशिनोऽस्य युक्तं  
जानामि तरोरशोक इति नाम ।  
फलपाकविधुरितात्मा  
यतोऽन्यथासौ सशोकः स्यात् ॥

(आ) JS 182.31.

(a) अवशोकिनोऽस्य JS (var.).

Āryā metre.

I know that it is but meet that the tree is called *asoka* [without grief], as it is devoid of fruit. Otherwise, deprived as he will be of his ripened fruit he will become *saśoka* [full of worry]. (A. A. R.).

3217\*

अवक्रस्तारकाधीशः परिपूर्णप्रियोदयः ।  
प्राचीं दिशमतिक्रम्य पतनं प्रतिपद्यते ॥

(आ) SNi 4.3.

(b) परिपूर्णः SNi (var.).

The moon [lord of the stars], not being crescent [crooked] and having risen in full orb [having done good to friends]

now is on its way to its setting [fall] having traversed the eastern quarter [having exceeded his means]. (A. A. R.).

अवका मांसहीना च see No. 3218.

3218\*\*

अवक्रे मांसहीने च वाजिजङ्घे सुशोभने ।  
कूर्चं समं सुसंधि स्याद् ग्रन्थिव्रणविवाजितम् ॥

(अ) Variant of *Aśvavaidyaka* of Jayadatta Sūri (BI) 3. 22 and of *Aśvaśāstra* of Nakula 20.21.

(आ) ŚP 1626 (a. Śālihotra).

(a) अवका मांसहीना च *Aśva°*, *Aśva° Nak°*.

(b) वाजिजङ्घा शुभा स्मृता *Aśva°*; वाजिजङ्घा प्रशस्यते *Aśva° Nak°*.

(c) सुवृत्तं सुसमञ्चैव *Aśva°*; शुभं स्मृतं सुवृत्तं च *Aśva° Nak°*.

(d) नातिस्तब्धं नचोन्नतम् *Aśva°*, समं चैव नतोन्नतम् *Aśva° Nak°*.

A good horse should have its shanks well shaped, free from crookedness and devoid of fat; the hair between the eyebrows should be even; and firm in joints. He should also be free from wounds at the junctures. (A. A. R.).

3219\*

अवगच्छति मूढचेतनः  
प्रियनाशं हृदि शल्यमपितम् ।  
स्थिरधीस्तु तदेव मन्यते  
कुशलद्वारतया समुद्धृतम् ॥

(अ) Ragh 8. 88 (in some editions 8. 87 or 8.89). (Cf. A. Scharpé's *Kālidāsa-Lexicon* I. 4; p. 131).

(आ) SR 175 927, SSB 511. 927 (a. *Kālidāsa*), SPR 1343.1 (a. *Raghuvamśa*).

(a) अथ ग° Ragh (var.).

(c) इतिररस्तु Ragh (var.).

Viyoginī metre.

An ignorant person looks upon the loss of a dear person as a dart fixed [or : implanted] in his heart ; while a wise man regards that very thing as a dart extracted (from the heart) on account of its being a way leading to [or : obtaining] absolution [or : happiness]. (M.R. Kale's translation),

3220\*

अवगम्य कथीकृतं वपुः  
प्रियवन्धोस्तव निष्फलोदयः ।  
बहुलेऽपि गते निशाकरस्  
तनुतां दुःखमनङ्ग मोक्षयति ॥

(अ) Kum 4.13. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 56).

(b) निःफलोदयः Kum (var.) ; °वन्धुस् Kum (var.).

Viyoginī metre.

O bodiless one ! Knowing the body of you, (his) dear friend, to have become a matter of history, the maker of might [i.e. the moon] whose rise has (now) become fruitless would with great pain give up his sinness [i.e. wax] even when the dark half of the fortnight has passed. (R.D. Karmar-kar's translation).

3221\*

अवचनं वचनं प्रियसंनिधाव्  
अनवलोकनमेव विलोकनम् ।  
अवयवावरणं च यदञ्चल-  
न्यतिकरेण तदङ्गसमर्पणम् ॥

(अ) BhŚ 384 (doubtful). (Cf. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 208).

(आ) VS 2052 ( a. Vāmanasvāmin ), SP 3957 (Vāmanasvāmin), SkV 502, Kay

250, Prasanna 121b, Skm (Skm [B] 514, Skm [POS] 2.8.4) (a. Kālidāsa), JS 305. 18, ŚbB 1. 328 and 4. 428, ZDMG 30.306.

(a) सुवचनं SkV (var.) ; गुरुसंनिधा VS,

(c) हि [च] VS, ŚP ; यदंशुकं (°क°) BhŚ, VS, ŚP, JS ; यदङ्ग Skm (var.) ; हि [च] ŚP ; यदञ्चन- Prasanna.

(d) तरङ्ग° BhŚ.

Drutavilambita metre.

When she is by me / silence affords / as much as words, / and closed eyes see. / Our limbs, though hid, / are so by inter-change of dress, / and so confess / naught was forbid. (D.H.H. Ingalls's translation).

3222\*

अवचयपरिभोगवन्ति हिंस्रैः  
सहचरितान्यमृगाणि काननानि ।  
अभिदधुरभितो मुनि वधूम्यः  
समुदितसाध्वसविकलचं च चेतः ॥

(अ) Kir 10.5.

Puṣpitaṅgrā metre.

The sylvan regions ( where Arjuna was practising penance) were enjoyable due to plenty, with the ferocious animals moving freely with other animals, and thus they announced themselves to the nymphs (who had come to disturb his penance). This resulted in heaviness of heart (at the difficult task set to them). (A. A. R.).

3223\*

अवचितकुसुमा विहाय वल्लीर्  
युवतिषु कोमलमाल्यमालिनीषु ।  
पद्मपवधारे कुलान्यलीनां  
न परिच्यो मलिनात्मनां प्रधानम् ॥

(प्र) Śiś 7.61.

(भा) JS 241.17 (a. Māgha), VS 1863 (a. Māgha).

(a) अवचित्त° JS.

(b) °भाव्यभारिणीषु JS, VS.

Puṣpitāgrā metre.

The swarms of bees, abandoning the creepers whence flowers had been picked, settled themselves on the young ladies adorned with charming chaplets. Long acquaintance is no criterion (for attachment) to the dark ones (in colour and mental attitude). (A. A. R.).

3224\*

अवचित्तबलिपुष्पा वेदिसंमार्गवक्षा  
नियमविधिजलानां बहिषां चोपनेत्री ।  
गिरिशमुपचचार प्रत्यहं सा सुकेशी  
नियमितपरिखेदा तच्छिरश्चन्द्रपादैः ॥

(अ) Kum 1.61. (Cf. A Scharpé's Kālidāsa-Lexicon I. 3; p. 26).

(भा) Suvṛ (Suvṛ [KM] ad 3. 19, Suvṛ [RP] 85).

(b) बहिषां Kum (var.).

Mālinī metre.

She of beautiful hair, plucking flowers for offerings, clever in cleaning the altar, bringing water and *kuśa*-grass for auspicious rites, and with her fatigue dispelled by the rays of the moon on the crest, worshipped Śiva every day.<sup>1</sup> (Dr. Sūryakānta's translation).

1. Quoted in Suvṛ as a good example of Mālinī verse.

3225\*

अवजितमधुना तवाहमक्ष्णो  
रुचिरतयेत्यवनम्य लज्जयेव ।

श्रवणकुघलयं विलासवत्या  
अमररुतैरुपकर्णमाचक्षे ॥

(प्र) Śiś 7.60.

Puṣpitāgrā metre.

The lily adorning the ear of the graceful damsel, bending low as if in shame, whispered in her ear through the humming of the bees settled on it, that was vanquished by the charms of her eyes. (A. A. R.).

3226

अवज्ञया वीयते यत् तथैवाश्रद्धयापि च ।  
तदाहुरधर्मं दानं मुनयः सत्यवादिनः ॥

(अ) MBh (MBh [Bh] 12.282.19, MBh [R] 12.293.19, MBh [C] 12.10789).

(इ) SS (OJ) 216.

(a) अवज्ञया MBh (var.); यद् SS (OJ) (see b).

(b) यदेवा° SS (OJ); वा [च] MBh (var.).

(c) तम् [तद्] MBh (var.); आह [आहुर] MBh (var.); मध्यमं or अधर्मं [अधर्मं] MBh (var.); दत्तं [दानं] MBh (var.).

That gift which is made contemptuously and without any reverence, is said to be inferior (in point of merit). (P.C. Roy's translation).

3227\*

अवज्ञया न दातव्यं कस्य चित्लीलयापि वा ।  
अवज्ञया कृतं हन्याद् दातारं नात्र संशयः ॥

(अ) R (R [Bar] 1. 12. 28 cd/ef, R [B] 1. 13.34-5, R [Kumbh] 1.13.33, R [G] 1. 12. 29-30, R [L] 1. 9. 89-90). Cf. नावज्ञया प्रदातव्यं.

(आ) IS 656.

(a) नावज्ञया (मा°) प्रदातव्यं (न दा°) R (var.).

- (b) न त लीलया [ली°] R (var.) ; किञ्चिद्वा केनचित् (°वा) क्वचित् R (var.) ; दातुस्त-द्वोपमाहरेत् R (var.).
- (c) अवज्ञाय or अवज्ञापि R (var.) ; कृतो or कृतं R (var.).

Nothing should be given to anyone with callousness ; no, not even in jest. If anybody violates this law he will doubtlessly be ruined. (T. S. Raghavacharya's translation).

3228\*

अवज्ञया यदहसदुच्चकैर्बलः  
समुल्लसद्दशनमयूखमण्डलः ।  
रुषारुणीकृतमपि तेन तत्क्षणं  
निजं वपुः पुनरनयन्निजां रुचिम् ॥

(अ) Śis 17.4.

(आ) Alm 58.

(d) रुचम् Alm.

Rucirā metre.

(On hearing the insulting words) Balarāma laughed aloud in contempt, creating a circle of lustre by the brightness of his teeth. Although his body [face] was reddened by anger, it quickly assumed its natural (white) colour. (A. A. R.).

अवज्ञातसहस्रैस्तु see No. 3230.

3229

अवज्ञातोऽपि बुद्धेन गुणो दोषो न मन्यते ।  
नहि चम्पकसौगन्ध्यं पूतिभृद्भावाहेलया ॥

(आ) SSB 361.4.

A merit, though disregarded by the wicked, is not considered a vice. The fragrance of the *campaka*-flower does not become stale because of the disregard shown by the bees. (A. A. R.).

अवज्ञातुदितं प्रेम see No. 3231.

3230

अवज्ञानसहस्रैस्तु दोषाः कष्टतरा घने ।  
घने सुखकला या च सापि दुःखैर्विधीयते ॥

(अ) MBh (MBh [Bh] 12.171.35, MBh [R] 12.177.35, MBh [C] 12.6620).

(आ) IS 657.

(a) अवज्ञात° or अविज्ञान° MBh (var.) ; °सहस्रेषु (°स्रैश्च ; °स्रैस्तेर्) MBh (var.).

(b) दोषः कष्टरोधने MBh (var.) ; दोष° MBh (var.) ; कष्टवरा MBh (var.).

(c) घन्वेष्वथ MBh (var.) ; यां च or या तु or कापि MBh (var.).

(d) सा दुःखैरपि वीयते MBh (var.) ; सा च (हि) MBh (var.) ; दुःखे MBh (var.).

With various kinds of humiliation that number by thousands, there are many faults in property that are more painful still. On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow. (P. C. Roy's translation).

अवज्ञानाद्राज्ञो भवति see No. 3331.

अवज्ञाया वीयते यत् see No. 3226.

3231

अवज्ञास्फुटितं प्रेम समीकर्तुं क ईश्वरः ।  
संधि न याति स्फुटितं लासालेपेन मौक्तिकम् ॥

(अ) BhPr 136.

(आ) SSap 686, VP 4.3, SLPr 47. 17-18, SR 158. 221, SSB 487.228.

(a) अवज्ञातुदितं SR, SSB, VP.

(b) नवीकर्तुं SR, SSB, VP.

Love that is shattered by humiliation cannot be repaired. The broken parts of the pearl cannot be joined together by the plaster of a lac dye.<sup>1</sup> (J. Shastri's translation in BhPr [B]).

1. L.H. Gray's translation: Affection burst by contempt, who (is) the lord to make (it) the same (as it was aforesaid)? A burst pearl is not joined by smearing (it) with lac.

3232

अवतारा ह्यसंख्येया हरेः सत्त्विर्घोद्विजाः ।  
यथा विदासिनः कुल्याः सरसः स्युः सहस्रशः ॥

(आ) Sama 2 क 22.

Oh Brāhmaṇa-s, the incarnations of Lord Viṣṇu, the repository of all goodness, are, indeed, innumerable, even as a broad lake has thousands of small channels branching from it. (A. A. R.).

3233

अवति निखिललोकं यः पितेवावृतात्मा  
बहति दुरितराशिं पावको वेन्धनौकम् ।  
वितरति शिवसौख्यं हन्ति संसारशत्रुं  
विदधतु शुभवृद्ध्या तं बुधा धर्ममत्र ॥

(अ) AS 690.

(b) पावकेवे° AS (var.).

(a) विदधति AS (var.).

Mālinī metre.

Let the wise practise *dharma* which protects the whole world like a loving father, and burns out all the evil effects [calamities], as fire does a heap of fuel; it gives auspicious happiness and destroys the enemy in the form of (evils of) worldly existence. (A. A. R.).

3234\*

अवतु वः सवितुस्तुरगावली  
स्फुरति मध्यगतारुणनायका ।

समभिलम्भिततुङ्गपयोधरा

मरकतैकलतेव नमःश्रियः ॥

(आ) JS 26.59, SR 28. 20 (a. Kuv) *ac/bd*,  
SSB 45. 2 *ac/bd*, Kuv *ad* 120 (p.  
165) *ac/bd*, Sar 2.16.

(a) अवतु नः सवितुस् Kuv, SR, SSB; सवितु°  
IS (*contra metrum*).

(b) स्फुरित° Kuv, SR, SSB, Sar.

(c) समतिलङ्घि° Kuv, SR, SSB, समविलङ्घि°  
Sar; °लम्बित° JS (var.).

(d) नमश्रियः SR.

*Drutavilambita metre.*

May the necklace of the row of horses of the sun which has Aruṇa, the charioteer in their midst as a central gem, shining like a string of emeralds round the plump breasts of the goddess of the sky, protect you all. (A. A. R.).

3235\*

अवद्यजम्बालगवेषणाय

कृतोद्यमानां खलसैरिभाणाम् ।

कवीन्द्रवाङ्निर्जरनिर्क्षरिण्यां

संजायते न्यर्थमनोरथत्वम् ॥

(आ) SR 40.35, SSB 293.35.

*Upajāti metre* ( *Upendravajrā* and *Indravajrā* ).

Disappointment comes to the wicked buffaloes, who are eager to search for a worthless muddy place, when they come to a limpid stream of the poetry of the best of poets. (A. A. R.).

3236

अवद्यमुक्ते पथि यः प्रवर्तते

प्रवर्तयत्यन्यजनं च निःस्पृहः ।

स सेवितव्यः स्वहितैषिणा गुरुः

स्वयं तरंस्तारयितुं क्षमः परम् ॥

(अ) Sūmu 13.

Vamśastha metre.

That preceptor [ *guru* ] should be resorted to, by a person desiring his own welfare, who, ever selfless, remains in the right path and leads others also on into it, who is capable of liberating himself as well as others from the bonds of the world.

3237

अवधानेन मौनेन काषायेण जटाजिनैः ।  
विश्वासयित्वा द्वेष्टारम् अवलुम्पेद् यथा वृकः ॥

(अ) MBh (MBh [Bh] 12.138.46, MBh [R] 12.140.46, MBh [C] 12. 5292-3). (Cf. No. 221.

(आ) IS 659.

(b) काषायेन or कषायेण MBh (var.).

(c) द्वंसारम् MBh (var.).

(d) अवलुम्पद् (°लप्याद्) MBh (var.).

By attention (to the/acquisition of religious merit), by taciturnity, by the reddish garb of ascetics, and wearing matted locks and skins, one should inspire confidence in one's foe, and then (when the opportunity comes) one should jump upon him like the wolf. (P.C. Roy's translation).

3238

अवधारय धर्मेषु प्रधानमवधानतः ।  
निर्भरानन्दकन्दाय गोविन्दाय मनोऽर्पय ॥

(आ) SMH 12.55.

Listen attentively to the principal thing in *dharma*. Offer your mind to Lord Kṛṣṇa, the Govinda, who is the embodiment of absolute bliss. (A. A. R.).

3239\*

अवधारय कार्यगुरुतामभवन्  
न भयाय सान्द्रतमसंतमसम् ।

सुतनोः स्तनौ च दयितोपगमे

तनुरोमराजिपथवेपथवे ॥

(अ) Śiś 9.22.

(आ) SR 297.18, SSB 141.31 (a. Māgha).

Pramitākṣarā metre.

The spreading dense darkness did not frighten the charming damsel on her way to meet her lover, having in view the importance of the mission ; nor did her bosom tremble along the thin line of hair. (A. A. R.).

3240\*

अवधिविनावधिजीवाः

प्रसीद जीवन्तु पथिकजनजायाः ।

दुर्लङ्घ्यवल्मशैलौ

स्तनौ पिघेहि प्रपापालि ॥

(अ) ĀrS 24.1.

(आ) Vidy 631 (a. Govardhana), SG 536 (a. Govardhana).

Āryā metre.

O girl, keeper of the way-side watershed, cover your bosom which are the hills on the difficult path of travellers ; be considerate. Let the wives of travellers, who would keep alive only up to the appointed day of the arrival of their husbands, live. (A. A. R.).

3241\*

अवधिविवसः प्राप्तश्चायं तनोविरहस्य वा  
रविरयमुपेत्यस्तं सख्यो ममापि च जीवितम् ।

तवलमफलैराशाबन्धैः प्रसीद नमोऽस्तु ते

हृदय सहसा पाकोत्पीडं विडम्बय दाडिमम् ॥

(आ) JS 143.19 (a. Kṣemendra or Kṣameśvara) (not found among Kṣemendra's works), SH 2018 (a. Kṣemavara), Skm ( Skm [B] 746, Skm [POS] 2. 55.1) (a. Abhimanyu).



- (a) सोयं प्राप्तस् त° Skm.  
 (b) ममेव मनोरथः Skm.  
 (c) °फलैराशं व° SH.  
 (d) पाकोत्पीडां Skm ; वा कोल्याडां SH ; दाडि-  
 मीम् (°मीः) Skm.  
 Hariṇī metre.

The day fixed for the end of separation from the husband or of life has arrived , friends, the sun is about to set and so is my life. Enough, therefore, of useless hopes. Be pleased. I bow to you all. O heart, imitate quickly the action of the pomegranate, when it is fully ripe. (A. A. R.).

3242\*

अवधिविवस. सोयं नात्रागतः किमियत् क्षणं  
 वितर नयने पश्यैतन्मे पुरः सखि साहसम् ।  
 इयमियमहं रुद्धज्वालाकरालितरोदसीं  
 मलयजरसाभ्यवतैरङ्गैः पताम्यन्नि कौमुदीम् ॥

- (आ) Skm (Skm [B] 748, Skm [POS] 2. 55.  
 3) (a. Gosaka or Gosoka).

Hariṇī metre.

This is the day appointed for the return of the husband (from his journey) and he has not made his appearance till this moment. Friend, cast your eyes and look at my rashness. I shall move about facing the moonlight, which has made the regions from the earth to the sky dreadfully ablaze with its flames, with my body smeared with sandal paste. (A. A. R.).

3243\*

अवधीरणां कृतवती भवती  
 मयि यत्कुकर्ममहिमा स हि मे ।  
 यदि चातको न लभतेऽम्बु घनाद्  
 वचनीयता भवति काम्बुमुचः ॥

- (आ) VS 1339 (a. Rairupaka).  
 Pramitākṣarā metre.

Your ladyship has rejected me (as a lover), but I consider it to be the result of my own misdeeds. If a *cātaka*-bird does not get water from a cloud, what blame is to be attached to the cloud ? (A. A. R.).

3244

अवधीरय घनविकलं  
 कुच गौरवमकृशसंपदः पुंसः ।  
 अस्मादृशं हि मुग्धे  
 घनसिद्धये रूपनिर्माणम् ॥

- (आ) Kuṭṭ (Kuṭṭ [BI] 277, Kuṭṭ [KM] 277).  
 Āryā metre.

Despite the man who brings no money, honour the man who has solid fortune; our beauty is but nature's tool for building riches, O fair innocent.<sup>1</sup> (E. Powys Mathers's translation).

1. Teach: gs to a young prostitute.

3245

अवधूतप्रणिपाताः  
 पश्चात् संतप्यमानमनसोऽपि ।  
 निभूतैर्व्यपन्नपन्ते  
 दयितानुनयैर्मनस्विन्यः ॥

- (आ) Vik 3. 5. (Cf. A. Scharpé's *Kālidāsa-Lexicon* I. 2 ; p. 87).  
 (आ) IS 660, Alm 59.  
 (b) हि [ऽपि] Vik (var.).  
 (c) विविधैरनुतप्यन्ते Vik.  
 (d) दयितानुशयैर् IS.  
 Āryā metre.

Wise women, when they have rejected kind greetings, on second thoughts feel

remorse, and they distress themselves with various expedients to pacify their beloved. (E.B. Cowell's translation).

3246\*

अवधूयारिभिर्नीता हरिणैस्तुल्यवृत्तिताम् ।  
अन्योन्यस्यापि जिह्नीमः किं पुनः सहवासिनाम् ॥

(अ) Kir 11.58.

(आ) Rasagaṅgā. 95.14-5.

(b) तुल्यरूपताम् Kir (var.).

Banished by our enemies, we have been reduced to a condition of sustaining ourselves like a herd of deer. We are ashamed of one another ; what then of our companions ? (A. A. R.).

3247\*

अवधेहि क्षणमेहि  
भ्रातर्भावज्ञ भावय गिरं नः ।  
चरमे चकास्ति चेतसि  
मूकस्वप्नोपमो भावः ॥

(आ) Skm (Skm [B] 2137, Skm [ POS ] 5.28.2). (a. Gosoka).

Āryā metre (imperfect in c).

Come hither, brother, and attend to me for a moment, and ponder over my words, you who have understanding. The idea that the lord's name will gleam in our minds at the last stage [when about to die], is only similar to a dream of a dumb person. (A. A. R.).

3248\*

अवधौ दिवसावसानकाले  
भवनद्वारि विलोचने दधाना ।  
अवलोक्य समागतं तदा माम्  
अथ रामा विकसन्मुखी वसूव ॥

(अ) BhV (BhV [ POS ] 2. 15, BhV [ C ] 2. 14).

(अ) Rasagaṅgā 95.1.

Aupacchandāsika metre.

The beautiful lady, who had directed her eyes towards the gate of the house in the evening which was the appointed time (of my arrival), had her face delighted on seeing me come. (H.D. Sharma's translation).

अवध्यं चाथवागम्यम् see No. 3249.

3249

अवध्यं वाथवागम्यम् अकृत्यं नास्ति किञ्चन ।  
लोके बुद्धिमतामत्र तस्मात्तां योजयाम्यहम् ॥

(अ) P (PP 1.354, Pts 1.369, PtsK 1. 413).  
Cf. बुद्धेर्वुद्धिमतां लोके.

(आ) IS 661.

(a) चाथ° Pts.

(c) °मतां बुद्धेस् Pts, PtsK.

(d) विनियोजयेत् Pts ; हि नियोजयेत् PtsK.

All understanding may be won, / all things be slain, and all be done, / if mortals have sufficient wit; / for me, I make good use of it.<sup>1</sup> (A.W. Ryder's translation).

1. A more literal translation is given, for instance, by Th. Benfey : *Nichts giebt es in der Welt, das nicht vernicht-, erreicht-, und ausführ barfurden Verstand Verstandvoller ; darum streng man dieses an.*

3250

अवध्या ब्राह्मणा गावो स्त्रियो बालाश्च ज्ञातयः ।  
येषां चान्तानि भुञ्जीत ये च स्युः शरणागताः ॥

(अ) MBh (MBh [Bh] 5. 36. 64, MBh [R] 5.35.66, MBh [C] 5. 1325), Vet 1. 25 (wrongly marked as 1. 27), (Vet Hu<sup>2</sup> 1. 21), VCbr 4.0.12 (p. 285 a). MK (MK [GOS] 70, MK [S] 69A, MK [K] 223, MK [P] ad 44 C). Cf. Nos. 3352-3.

(आ) IS 662.

(a) गावः Vet.

(b) ज्ञातयः शिक्षवः स्त्रियः MBh (var.); वृद्धाश्च or बालाय [बालाश्च] MBh (var.); बाला च Vet; बाँघवाः [ज्ञा°] MBh (var.); ज्ञाप्तयः Vet (var.); नार्जा (instead of नार्यो) बाला-(:)स्वजातय (°जाप्तयः) Vet (var.); बालस्तथै ज्व च Vet (var.); बालाः प्रजास्तथा or बाला नार्यस्तथैज्व च or स्त्री तपस्वी चो रंगवान् or स्त्रीबालातिथिज्ञातयः Vet (var.); बाला द्विजातयः Vet Hu².

(c) येषामन्नानि or येषां ये चान्ये (चापि हि) Vet (var.); भुक्तानि Vet (var.), Vet Hu².

(d) वा [च] or ये चान्ये or ये चापि Vet (var.); शरणं ग° MBh (var.), Vet ; यत्र च स्यात् प्रतिश्रयः or यः शिशुः श° or न वद्यः श° Vet (var.).

These must never be slain : Brāhmaṇa-s, kine, relatives, children, women, those whose food is eaten, and those also that yield asking for protection. (P.C. Roy's translation).

3251\*

अवध्यैरिन्दुपावानाम् असाध्यैश्चन्दनाम्भसाम् ।  
देहोष्मभिः सुबोधं ते सखि कामातुरं मनः ॥

(अ) KāD 2. 245.

(आ) AA 41.18-9.

(a) अवन्ध्यैः KāD (var.).

(b) °म्भसा KāD (var.).

(c) स्सुबोधं AA (but A in AA as above).

Friend, your condition is irremediable by moon's rays and impossible of cure by the application of sandal water. It is easy to know by the warmth of your body that your mind is afflicted by love. (A. A. R.).

3252

अवध्यो ब्राह्मणो बालः स्त्री तपस्वी च रोगभाक् ।  
येषां चान्नानि भुक्तानि ये च स्युः शरणं गताः ॥

(अ) Cr 1194 (CNP II 50, CM 11), Vet d in Vet 1. 27. (Cf. Vet 1. 27, VCbr 4. 0.12 [p. 285 a] and Nos. 3250, 3253).

(a) अवध्यो ब्राह्मणा गावः d in Vet (and Vet).

(b) स्त्रियो बाला च रोगवान् d in Vet, Vet with ज्ञतय of रो°.

(c) भुक्तानि CNP II ; भुञ्जीत d in Vet and Vet.

Neither a Brāhmaṇa, nor a child, nor a woman, nor a hermit, nor a sick person, nor those whose rice one eats, nor those who were put under one's protection should be slain.

3253

अवध्यो ब्राह्मणो बालः स्त्री तपस्वी च रोगभाक् ।  
विहिता व्यङ्गिता तेषाम् अपराधे गरीयसि ॥

(अ) P (PP 1.156, Pts 1. 201, PtsK 1. 217):  
Cf. Nos. 3250, 3252.

(आ) ŚP 1348, IS 664.

(a) अवध्यो PtsK.

(b) रोगवान् ŚP.

(c) क्रियते [वि°] ŚP ; व्यङ्गिता PtsK ; ह्येषु [ति°] ŚP.

(d) ततो दोषैर्न निप्यते ŚP ; महत्यपि [ग°] Pts.

Slay not a woman, Brāhmaṇa, child, / an invalid, or hermit mild ;/in case of major dereliction,/disfigurement<sup>1</sup> is the infliction. (A.W. Ryder's translation).

1. i e. mutilation.

3254

अवनतववनेन्दुरिच्छतीव  
व्यवधिमधीरतया यदस्थितास्मै ।  
अहरत सुतरामतोऽस्य चेतः  
स्फुटमभिमूषयति स्त्रियस्त्रपैव ॥

(अ) Śiś 7.38.

Puṣpitāgrā metre.

In as much as she remained with her moon-face looking down due to shyness as if desiring of screening herself, she greatly captivated the lover's heart. Clearly, shyness is the best ornament of women. (A. A. R.).

3255\*

अवनतशिरसः प्रयास शौचं  
पथि वृषभा इव वर्षताडिताक्षाः ।  
मम हि सबसि गौरवप्रियस्य  
कुलजनदर्शनकातरं हि चक्षुः ॥

(अ) Mrcch 8.15.

Puspitāgrā metre.

Then let us bow our heads at once and go, / like steers whose eyes the falling rain-drops daze ;/in public spots my dignity I show ; on high-born dames I hesitate to gaze.<sup>1</sup> (A.W. Ryder's translation).

1. words of Viṭa.

3256\*

अवनम्य वक्षसि निमग्नकुच-  
द्वितयेन गाढमुपगूढवता ।  
वयितेन तत्क्षणचलद्रशना-  
कलकिकिणीरवमुदासि वधूः ॥

(अ) Śiś 9.74.

(आ) SR 310. 12 (a. Śiś.), SSB 163. 8 (a. Māgha).

Pramitākṣarā metre.

Bending towards her and embracing her tightly with her bosom buried in his chest, she was lifted by the lover a little along with the sweet jingling of the tiny bells of her girdle. (A. A. R.).

अवनीतो भृत्यजनो see No. 3361.

3257\*

अवनौ शनः शनैस्त्वं  
निदधासि पदद्वयं स्वस्य ।

लक्ष्यं पश्यसि न ववसि  
भजसि जलं वक् ततोऽसि सितः ॥

(आ) SSB 620.3.

Āryā-upagīti metre.

O crane, you place your legs gently on the ground keenly watching your aim without speaking, and thus reach the water (the unwary). That is why you are white [or : prosperous]. (A. A. R.).

3258\*

अवन्तिः काव्यमानर्चं भर्चोमौखरिशोखरः (?) ।  
शिष्यो वाणश्च सक्रान्त- कान्तवेद्यवचाः कविः ॥

(आ) JS 44.64 (a. Rājasekhara).

(b) चर्चो° JS (var.).

(c) सक्रान्तः JS (var.).

Avanti [Kālidāsa ?] worshipped poetry and so did the best of the Mukhari-family [Bhoja]. The disciple Bāṇa had this spark of endearing poetry transmitted to him. (A. A. R.).

3359\*

अवन्तिनाथोऽयमुदग्रवाहूर्  
विशालवक्षास्तनुवृत्तमध्यः ।  
आरोप्य चक्रभ्रममुष्णतेजास्  
त्वद्वेद्य यत्नोल्लिखितो विभाति ॥

(अ) Ragh 6.32. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 93).

(आ) Alkeś 50. 23-4, VyVi 232. 27-8, SSB 430.1.

(c) चक्रभ्रमिम् Ragh (var.) ; रश्मिम् [तेजास्] Ragh (var.), Alkeś.

(d) यन्त्रो° Ragh (var.), Alkeś.

Upajāti metre ( Upendravajrā and Indravajrā ).

This is the King Avanti, having stout and large arms, an expansive chest, and a slim rounded waist, who, (therefore), looks like the bright luminary, carefully trimmed by *tvastṛ* by being placed on a turning lathe. (M.R. Kale's translation).

3260

अवन्ति ये जनकसमा मुनीश्वराश्  
चतुर्विधं गणमनवद्यवृत्तयः ।  
स्वदेहवद्दलितमदाष्टकारयो  
भवन्तु ते मम गुरवो भवान्तकाः ॥

(अ) AS 687.

Rucirā metre.

Let preceptors capable of ending rebirth like King Janaka, great sages who protected the people of the four groups [Brāhmaṇa-s and others], of faultless conduct and who destroyed the eight kinds of internal enemies such as pride residing in the body, be my spiritual guides. (A. A. R.).

3261

अवन्ध्यं दिवसं कुर्याद् धर्मतः कामतोऽर्थतः ।  
गते हि दिवसे तस्मिन् तद्वन्न तस्य जीवितम् ॥

(इ) SS (OJ) 275.

Make each day fruitful of *dharma*, joy [*kāma*] and earning [*artha*]. With each day gone, life is less by that. (Raghu Vira's translation).

3262

अवन्ध्यकोपस्य विहन्तुरापवां  
भवन्ति वश्याः स्वयमेव देहिनः ।  
अमर्षंशून्येन जनस्य जन्तुना  
न जातहावेन न विद्विषावरः ॥

(अ) Kir 1.33.

(आ) Kpr 7. 148, KāP 175.20-1, Amd 145. 359, AA 53. 3-6, SR 152. 401 ( a. Kir.), SSB 478. 360 (a. Bhāravi).

(a) निहन्तु° AA (but var. as above).

(c) नरस्य [ज°] Kir (var.).

(d) च [न] Kir (var.) ; जातुहर्देन Amd. Vamśastha metre.

People automatically submit to one whose wrath is not futile and who wards off miseries. But they do not value the friendship of a person void of anger, nor do they fear the enmity of such a person [or : they do not have any regard for the friendship or enmity of a person who lacks righteous wrath]. (S.V. Dixit's translation).

अवन्ध्यैरिन्दुपादानाम् see No. 3251.

अवमानं पुरस्कृत्य see No. 1915.

अवमानस्य see No. 2552.

3263

अवमानहतं यच्च दत्तमश्रद्धया धनम् ।  
ऊवरे निष्फलं बीजं क्षिप्तमक्षिप्तमेव तत् ॥

(अ) Dar 6.5.

Gifts [wealth] offered insultingly or with indifference is of no benefit to the donor, as seeds planted in unproductive soil are useless, for they are seeds just thrown away. (A. A. R.).

3264

अवमानारणिसथितं

दुर्वागिन्धनविवर्धितज्वालम् ।  
सत्पुरुषाः कोपाग्निं  
ज्ञानाम्बुघटैः प्रशमयन्ति ॥

(अ) Dvi 11.

(d) ज्ञानाम्बुघो प्र° Dvi (var.)(*contra metrum*). Āryā metre.

Good men extinguish the fire caused by the attrition on insult and fed by the wood of evil words, in the waters of superior

knowledge. (Translation in *Bhavan's journal* XIV. 1. p. 96).

3265

अवमानेन महतां प्रहर्षक्रोधविस्मयैः ।  
तपांसि क्षयमायान्ति यशांसीव सुदुर्नयैः ॥  
(अ) Bhār (Bhār [KM] 1. 357, Bhār [Bh] 1. 363).

Ascetic merit is destroyed by disrespect of the great by exultation, anger or pride, just as fame is destroyed by evil ways of life. (M.S. Bhandare's translation).

3266

अवमुक्तमपक्रान्त- मुख्यं तन्न क्षमं युधि ।  
पितृपंतामहं मौलं तत् क्रुद्धं सान्त्वितं क्षमम् ॥  
(अ) KN (KN [TSS] 14.83, KN [ĀnSS] 14. 83, KN [BI] 13. 83).

(a) अवियुक्तं ह्यपवतान्नं KN (BI).

(b) योद्धुम् [मु°] KN (BI).

An army that had not travelled to foreign lands, and one that is devoid of a leader,<sup>1</sup> cannot fight. An army that has served the forefathers of a king, will not fight, when it is enraged; but when satisfied, it will fight (most gladly). (M.N. Dutt's translation).

1. M.N. Dutt has : had fled away.

3267

अवयः केवलकवयः  
कीराः स्युः केवलं धीराः ।  
वीराः पण्डितकवयस्  
तानवमन्ता तु केवलं गवयः ॥

(आ) SMa 2. 68, SR 33. 23, SSB 53. 25, SuMuñ 27.13-4.

(b) कीरा SR.

Āryā-udgīti metre.

Mere versifiers [very ordinary poets] are mere sheep (bleating); those who are merely bold in their attempts are parrots, but those poets who are learned are heroes, and those who disregard them are merely bovine creatures. (A. A. R.).

3268\*

अवयवेषु परस्परबिंबितेष्व्  
अतुलनिर्मलकान्तिषु तत्तनोः ।  
अयमयं प्रविभाग इति स्फुटं  
जगति निश्चिनुते चतुरोऽपि कः ॥

(आ) JS 189.90 (a. Bhīmasimhapaṇḍita), ŚP 3367 (a. Bhīmasimhapaṇḍita), AP 66, SR 270. 432.

(b) अतुलकान्तिषु राजति तत्तनोः (य° ŚP) ŚP, AP, SR.

Drutavilambita metre.

Which person, however clever, can distinguish clearly the true sides of a reflection of the body in a mirror when the parts are a perfect match and spotlessly bright ?<sup>1</sup> (A. A. R.).

1 Th. Aufrecht translates : *Ihre unvergleichlich reizenden Glieder halten einander ein solches Ebenmaass, dass selbst ein Kenner nicht klar entscheiden kann, ob dieser oder jeder Theil ihres Körpers besondere Schönheit besttze.*

3269\*

अवलम्बितविष्णुपदः  
कषितजनचक्षुरतुलगतिः ।  
पत्रमयोऽपि पदार्यः  
पतङ्गतामेति गुणयोगात् ॥

(आ) SR 82.36, SSB 257.43, SuMuñ 238.7-8. Ārya-upagīti metre.

Resorting to the feet of Viṣṇu [or : the sky] and attracting the eyes of the people and of matchless movements, the

thing, though consisting of wings becomes a *patāṅga* [Garuḍa or : butterfly] due to merits. (A. A. R.).

अवलम्बि सुवृत्तं च see No. 3389.

3270

अवलिप्तोषु मूर्खेषु रौद्रसाहसिकेषु च ।  
तथैवापेतघर्भेषु न मंत्रीमाचरेद् बुधः ॥

(अ) MBh (MBh [Bh] 5. 39. 36, MBh [R] 5.38.50, MBh [C] 5.1495).

(आ) SRHt 111.4 (a. MBh), IS 665.

(a) मूढेषु MBh (var.), SRHt.

A wise man should never cultivate friendship with those who are haughty, foolish, fierce, rash and likewise devoid of virtue. (V.P.N. Menon's translation).

3271\*

अवलेपमनङ्गस्य वर्धयन्ति बलाहकाः ।  
कर्शयन्ति तु घर्मस्य मारुतोद्घूतशीकराः ॥

(अ) KāD 2.109.

(आ) IS 666.

(c) च [तु] KāD.

The clouds increase the pride of Cupid (by aiding him), but with sprays shaken by the breeze, diminish the pride of summer. (A. A. R.).

3272\*

अवलोकनमपि सुखयति  
कुवलयदलचारुचपलनयनायाः ।

किं पुनरलकचलद्द्युति-  
सरभसमालिङ्गनं तन्व्याः ॥

(आ) VS 1266, ŚP 3369, SR 251.21 (a. ŚP), SSB 58.24.

(c) पुनस्मृतसमानं ŚP, SR, SSB.

(d) तस्याः ŚP, SR ; सुतनोः [त°] SSB.

Āryā metre.

Even the sight of a damsel, possessing eyes playfully gazing attractively like the moving petals of a lily, gives pleasure. How much more so if the slim one is embraced impetuously with her tresses all rendered dishevelled (by the eagerness) ? (A. A. R.).

3273\*

अवलोकितमनुमोदित-

मालिङ्गितमङ्गनाभिरनुरागैः ।

अधिवृन्दावनकुञ्जं

मरकतपुञ्जं नमस्यामः ॥

(आ) SR 22. 107, SSB 36. 9, PG 103 (a. Sarvavidyāvinoda).

Āryā metre.

We render obeisance to that mass of emerald [Lord Kṛṣṇa] who was in every bower of the Vṛndāvana, and who was gazed at, approved, and embraced by the cowherdesses passionately. (A. A. R.).

3274\*

अवलोक्य नर्तितशिखण्डिमण्डलं

नवनीरदैनिचुलितं नभस्तलम् ।

दिवसेऽपि वञ्जुलनिकुञ्जमित्वरी

विशति स्म वल्लभवतंसितं रसात् ॥

(आ) Skm (Skm [Bh] 786, Skm [POS] 2.63. 1) (a. Subhāṭa).

Kalahāṁsa metre.

Observing the sky overcast with fresh clouds with peacocks dancing in circles, the young woman overcome with love, entered joyfully even during (the early part of) the day the bower of *vañjula*-creepers in which the lover was already a welcome visitor. (A. A. R.).

3275\*

अवलोक्य स्तनौ वध्वा गुञ्जाफलविभूषितौ ।  
निःश्वस्य रोदिति क्लिष्टा कुतो व्याधकटुम्बिनी ॥

(अ) Vidagdha-mukha-mañdana (KSH 269)  
4.11.

(भा) ŚP 521 (a. Dharmadāsa), SRK 148.  
10 (a. ŚP), SR 184. 9 (a. ŚP), SSB  
529.9 (a. Dharmadāsa), IS 7693.

(c) °निःश्वस्य Vida°; रोदितुं लग्ना Vida°, ŚP,  
SR, SSB.

Observing the bosom of the young  
wife adorned with red-black berries [*guñja-s*]  
why did the elder wife of the hunter sigh  
deeply and weep in distress ? (A. A. R.).

अवशा विषहेत कथं see No. 2218.

3276

अवशेन्द्रियचित्तानां हस्तिस्तनमिव क्रिया ।  
दुर्भंगाभरणप्रायो ज्ञानं भारः क्रियां विना ॥

(अ) H (HJ 1.17, HS 1.16, HM 1.17, HK  
1.18, HP 1.14, HN 1.15, HH 9.3-4,  
HC 12.10-1).

(आ) SR 163.438 (a. H), SSB 494. 438, IS  
667.

(b) हस्तिनीनामिव IS.

(c) °प्रायं IS.

(d) ज्ञानभारः HP.

A moral act (incidentally performed)  
by those whose senses and heart are not  
held in subjection (is transient) like the  
washing of an elephant.<sup>1</sup> Divine knowledge  
without (correspondent) practice, (is) an  
incumbrance, like ornaments on a woman  
disliked by her husband. (F. Johnson's  
translation).

1. that soon becomes as dingy and dirty as he  
was before.

अवशोकिनोऽस्य युक्तं see No. 3216.

3277\*

अवश्यं कोपाग्निस्तव सुतनुं निर्वास्यति चिरात्  
स्वशोभामारूढं मुखमपि च ते हास्यति शुचम् ।  
भवद्गोष्ठीशून्या मम तु विवसा यान्ति य इमे  
न तेषामावृत्तिः पुनरपि मनो द्वयत इति ॥

(आ) VS 1606 (a. Bhaṭṭa-Karṇāṭa).

Śikhariṇī metre.

Charming lady, your fire of anger  
will surely be put out ere long and your  
face will abandon the grief and regain its  
natural good humour. "These days are  
spent by me devoid of your company and I  
do not wish them to be repeated again"—  
thus will the mind be afflicted. (A. A. R.).

अवश्यं गत्वरैः प्राणैर् see No. 3287.

3278

अवश्यं निघनं सर्वैर् गन्तव्यमिह मानवैः ।  
अवश्यभाव्यन्यर्थे वै संतापो नेह विद्यते ॥

(अ) MBh (MBh [Bh] 1.146.2 MBh [R] 1.  
160.2, MBh [C] 1.6144).

(आ) IS 670.

(b) इव or इति or सह [इह] MBh (var.);  
वांघवैः [मानवैः] MBh (var.).

(c) अवश्यंभा° MBh (var.); °न्यर्थेस्मिन् or  
°श्यकरणीयेर्थे (°यार्थे) or °श्यं करणीयेर्थे  
(°यार्थे) or °श्यभावितेर्थे (°षिकेर्थे) वै MBh  
(var.).

(d) हि or एव [इह] MBh (var.); वतंते [वि°]  
MBh (var.).

(Thou hast learning); thou knowest  
that all men are sure to die; none should  
grieve for that which is inevitable. (P.C.  
Roy's translation).



3279

अवश्यं पितुराचारं पुत्रः समनुवर्तते ।  
नहि केतकवृक्षस्य भवत्यामलकीफलम् ॥

(अ) P (PT 1. 158, PTem 1. 145, PS 1. 136, PN 2.109, PP 1. 381, PRE 1. 149, PM 1.164). Cf. Ru 77.

(a) यो वष्यं [अ°] PP ; आचारः PP.

(b) पुत्रस्तमनु° (°दनु°) PS, PP.

(c) न हि केतकवृक्षस्य or न हि केतकमुत्सृज्य PS(var.); न हि केतवृक्ष PS(var); केतकि° (°की°) PP, PS (var.).

(d) आमलकम् PS (var.); अलकं फ° PS ; जायते कण्टकीलम् (°कं फ°) or कण्टकञ्जायते फलम् PS (var.); जायेतां कंटकं फलम् PN.

The son must needs follow in his father's path. For myrobalan-fruit does not grow on a *ketaka*-tree. (F. Edgerton's translation).

3280

... .. रक्षितव्या यथाबलम् ॥  
अवश्यं प्राणिनां प्राणा

(अ) R(R[Bar.] 6.9.14 cd, R [B] 6 9. 14 cd ; R [R] 6.9.14 cd, R [Kumbh]6.9. 14 cd, R[G] 5.80.14 cd, R [L] 5.80. 15 cd).

...It behoves everyone to protect the lives of others as much as lies in his power. (T.S. Raghavacharya's translation).

3281

अवश्यं भाविनं नाशं भावित्वाद् विध्युपस्थितम् ।  
अयमेव हि ते कालः — पूर्वमासीदनागतः ॥

(आ) VS 3286.

As misery destined to happen will surely happen spurred on by fate, this is the

time that has arrived which had never happened before. (A. A. R.).

3282

अवश्यं भाविनो भावा भवन्ति महातमपि ।  
नग्नत्वं नीलकण्ठस्य महाहिशयनं हरेः ॥

(अ) H (HJ Pr 28, HS Pr 27, HM Pr 28, HP Pr 18, HN Pr 17, HC Pr 28, HH 3.23-4, HC 6.3-4), Cr 1195 (CNG 227, CNP II 248, CNT IV 256 [?]), MK(S) 73.

(आ) SR 91.26 (a. H), SSB 375.29, Subh 271, Sama 1 अ 19, IS 671.

(a) भावितो IS.

(b) सर्वताम् [म°] CNP II.

(c) महेश्वरस्य नग्नत्वं CNP II.

(d) समुद्रशयनं CNP II.

Inevitably, the conditions that are to be, happen, even of the mighty. Nakedness (is the fate) of Nilakaṇṭha ; sleep upon the great serpent (that) of Hari. (F. Johnson's translation).

3283

अवश्यंभाविभावानां प्रतीकारो भवेद् यद् ।  
तदा दुःखं न वाध्यन्ते नलरामयुधिष्ठिराः ॥

(अ) VCjr 14. 3, MK (MK [S] 79, MK [GOS] 78).

(आ) SR 91.29, SSB 375, 33.

(a) अवश्यंभाव° VCjr (var.).

(b) प्रतिकारो VCjr (var.).

(c) युज्येरन् VCjr ( var. ), MK (GOS) ; लिप्येरन् VCjr (var.), SR, SSB ; युज्यन्ते MK (S).

If resistance could be (successfully) offered to things which are bound to take

place, then Nala, Rāma and Yudhiṣṭhira would not have been afflicted with misfortunes. (F. Edgerton's translation).

3284

अवश्यं यातारश्चिरतरमुषित्वापि विषया  
विषयो को भेदस्त्यजति न जनो यत् स्वममून् ।  
व्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः  
स्वयं त्यक्त्वा ह्येते शमसुखमनन्तं विदधति ॥

- (अ) BhŚ 157, Śānt 3.3, VCjr 16.3.  
(आ) VS 3386 (a. Jāyāditya), SkV 1617, Skm (Skm [B] 2310, Skm [POS] 5. 62.5) (a. Hari), SR 368. 42 (a. BhŚ), SSB 263. 44, SPR 87. 186 (a. BhŚ), SSJ 45.11, SN 308, SSV 1429, JSub 239. 3, SSD 4 f. 23 a, SM 14. 44, IS 668.  
(a) चिरपरिचिताश्चापि (°गृहीता°) BhŚ (var.) ; चिरतरमुषित्वा च BhŚ (var.) ; विषयान् BhŚ (var.)  
(b) वेदस् or हेतुस् [भेदस्] BhŚ (var.) ; न मनो or च जनो [न जनो] BhŚ (var.) ; यत्स्वयमममून् (°मून् or °भूत्) BhŚ (var.) ; यत्स्वयमिमाम् SkV, Skm, Śānt ; जयाय (or जयाष) or मनो यत् Śānt (var.) ; यत्स्वयमपि BhŚ (var.)  
(c) व्रजेतं or व्रजन्तः [व्र°] BhŚ (var.) ; यतस्ते° VC (var.), Śānt ; °परम° [अतुल°] SkV, Skm, Śānt ; मनसां BhŚ (var.)  
(d) सुखं [स्वयं] BhŚ (var.) ; त्यक्त्वा BhŚ (var.), VC (var.), SkV (but S in SkV as above), Śānt (var.) ; मुक्त्वा or मुक्त्वा Śānt (var.) ; ह्येति or यैस्ते Śānt (var.) ; चेदेते or चेतै or चेतै [ह्येते] BhŚ (var.) ; चैते IS ; त्यक्त्वास्वेते SR, SSB ; शिवमुखम् or शममुषम् or समसुखम् or श्रममुखम् BhŚ (var.) ; अनन्ते VC (var.) ; विदधते BhŚ (var.), VC (but OF as above).

Śikhariṇī metre.

Even the sensuous pleasures which rest/within our reach inevitably ebb away. / Is the pain of abstention so intense / that man cannot renounce them himself ? / If pleasures abandon him at random, / man suffers unparalleled anguish ; but if he renounces them at will, he reaps the fruit of eternal calm. (B S. Miller's translation).

3285

- अवश्यं लभते कर्ता फलं पापस्य कर्मणः ।  
घोरं पर्यागते काले द्रुमः पुष्पमिवार्तवम् ॥  
(अ) R (R [Bar] 3. 28. 8, R [R] 3.29.8, R [Kumbh] 3.29.8, R [G] 3.35.8, R [L] 3.34.8). (Cf. R [R] 6.114.25-6).  
(आ) SRHt 13.3 (a. R), IS 669.  
(a) जंतुः [कर्ता] R (var.)  
(c) क्षयं or पुनः or युग° or घोर° or घोरे or घोरः [घोरं] R (var.) ; परिगते [प°] R (var.)  
(d) द्रुमं फलमिवामति or द्रुमः पुष्पफलं यथा R (var.) ; द्रुमाः R (var.) ; फलम् [पुष्पम्] R (var.) ; इवानृतौ (°वृतौ) or ह्वाकृतौ R (var.)

As a tree puts forth blossoms in season, the doer of sinful deeds, at the hour (of repentance) inevitably reaps their fruit in the shape of dreadful anguish (of the spirit). (M.N. Dutt's translation).

3286

- अवश्यकारणैः प्राणान् धारयत्येव चातकः ।  
प्रार्थनाभङ्गभीतोऽपि शक्रादपि न याचते ॥  
(आ) SR 226.151, SSB 615.4.

The *cātaka*-bird does sustain its life for very necessary reasons. Afraid of a repulse it does not beg (for water) even of Indra [the rain-god]. (A. A. R.).

3287

अवश्यगत्वरैः प्राणैर् मृत्युकाले महात्मनाम् ।  
परोपकारश्चेत् कश्चित् सिध्येत् तदमृतं मृतम् ॥

(अ) P (PP 1.420), VCjr 2.2.

(a) अवश्यं गत्वरैः PP (var.).

(d) सिद्धये तद् PP (var.).

When that last hour arrives, that none, however shrewd, may miss, / a noble spirit serves his kind, and death itself is a bliss. (A.W. Ryder's translation).

3288

अवश्यनिष्पत्तिमहाफलाढ्याम्  
अदीर्घसूत्रां परिणामकल्याम् ।  
कामं व्ययायासकरीमुपेयान्  
न त्वेव जातु क्षयदोषयुक्ताम् ॥

(अ) KN (KN [TSS] 16.24, KN [ĀnSS] 16.24, KN [BI] 15. 24).

Upajāti metre ( Upendravajrā and Indravajrā).

He<sup>1</sup> should follow such policies as are sure to be crowned with success and attended with much beneficial results, and whose termination would not be delayed and future effects would be conducive of much good. But he should never resort to such troublous policies which involve the evils of destruction and drain. (M.N. Dutt's translation).

1. The king.

3289

अवश्यमव्येष्वनवग्रहग्रहा  
यया दिशा धावति वेधसः स्पृहा ।  
तृणेन वात्येव तयानुगम्यते .  
जनस्य चित्तेन मृशावशात्मना ॥

(अ) Naiṣ 1.120.

(ग्रा) SRHt 56. 54 ( a. Khaṇḍanakāra ), VS 3147 (a. Śrī-Harṣa), SR 92. 61, SSB

376.68 (a. Śrī-Harṣa), SLPr 48.21-2.,  
Vamśastha metre.

Just as a straw follows a whirlwind, similarly the utterly uncontrolled heart of man follows the creator's will in the direction in which it moves, irresistible in its course in matters that are bound to be. (K. K. Handiqui's translation).

3290

अवश्यमायान्ति वशं विपश्चिताम्  
उपायसंदंशवलेन संपवः ।  
भवत्युदारं विधिवत् प्रयोजिते  
फलं हि राज्ञां क्वचिद्वयसिद्धये ॥

(अ) KN (KN [TSS] 18.66, KN [ĀnSS] 18.66, KN [BI] 17. 64).

(b) उपायसन्दर्शवलेन KN (BI).

(c) भवन्त्युदारा KN (BI) ; प्रयोज्यते KN (BI).

Vamśastha metre.

Prosperity is sure to come into the possession of those wise persons [kings] who employ these expedients ; may it swells (every day). When properly managed with the help of these expedient efforts of kings bear fruit. (M.N. Dutt's translation).

3291

अवश्यमिन्द्रियैस्तात वृत्तित्व्यं स्वगोचरे ।  
चण्डरागस्तु यस्तत्र तं बुधः परिवर्जयेत् ॥  
(इ) SS (OJ) 418.

(d) त बुधः or त बूधः or त ब्रूधः SS (OJ)(var.).

Each sense must keep within its own field. One who is intensely impassioned should be avoided by the wise. (Raghu Vira's translation).

3292

अवश्यमेव भोक्तव्यं कर्मणां त्वक्षयं फलम् ।  
नामुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ॥

(अ) Nārādīyapurāṇa 1.31.169 in "Purāṇa"  
V. 1 ; p. 63. See No. 3293.

One must necessarily reap the fruits of one's own actions. The result of the actions which have not been experienced will never be ignored even for hundreds of crores of kalpa-s.<sup>1</sup> (A. A. R.),

1. till eternity.

3293

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ।  
कृतकर्मक्षयो नास्ति कल्पकोटिशतैरपि ॥

(आ) Sama 2 क 38. See No. 3292.

The result of an action, good or bad, one must necessarily reap (experience). Even after the lapse of crores of eons the result of an action does not perish. (A. A. R.).

3294

अवश्यायकणैः प्राणान् संघारयति तित्तिरिः ।  
याच्चाभङ्गभयाद् भीतो न द्वैमपि याचते ॥

(अ) Cr 97 (CR 8.85, CPS 255.92).

(a) अवश्यायजूलैः CR (var.).

(b) भिस्तिरः [ति°] CR (var.), CPS.

(c) यात्रामङ्गभयाद् [ याच्चा° ] CR ; याच्चा°  
(याञ्चा) CR (var.), CPS.

(d) यः शक्तायापि निस्पृहः CR (var.); यः शक्षदपि  
निःस्पृहः CR (var.).

A francolin partridge prefers to live on snow than to be exposed to refusal (of food); (this partridge) does not even beg God [fate].

अवश्यायजूलैः प्राणान् see No. 3294.

अवश्या सा भवेद् पश्चाद् see तथा धर्मार्थकामानां.

3295

अवसरपठितं सर्वं  
सुभाषितत्वं प्रयाति यत् किञ्चित् ।

चापः प्रयाणसमये  
खरनिन्दो मङ्गलो भवति ॥

(आ) SuB 7.7, Pr 363, Subh 176, IS 672,  
cf. Nos. 3296-7.

(b) सुभाषितं Subh (*contra metrum*).

(c) वामः [चा°] SuB ; वासः Subh ; प्रयाणकाले  
SuB.

(d) खरनिन्दो Subh.

Āryā metre.

Some words (though not quite striking in themselves) when spoken in a fitting context become *sabhāṣita-s*. The blue jay [cāṣa-bird] shrieking loudly at the time of starting on a journey becomes auspicious,

3296

अवसरपठितं सर्वं  
सुभाषितत्वं प्रयात्यसूक्तमपि ।  
क्षुधि कदशनमपि नितरां  
भोक्तुः संपद्यते स्वादु ॥

(आ) VS 150 (a. Vallabhadeva), SR 29. 15  
(a. VS). Cf. Nos. 3295, 3297.

Āryā metre.

Everything said at the right moment becomes a *subhāṣita*, though it may not be a good speech. When (quite) hungry even worthless food becomes very tasty to the diner. (A. A. R.).

3297

अवसरपठिता वाणी  
गुणगणरहितापि शोभते पुंसाम् ।  
रतिसमये रमणीनां  
भूषणहानिस्तु भूषणं भवति ॥

(आ) SR 177.758, SSB 505. 758, Subh 213,  
Sama 2 अ 1 and 1 अ 9, IS 673. Cf.  
Nos. 3295-6.

(c) युवतीनां [र°] SR, SSB.

(d) भूषाहानिर्विभूषणं SR, SSB ; भूषाहा° Sama.

Āryā-gīti metre.

Words spoken at the appropriate moment though devoid of any merit to speak of, shine in the case of the people. Absence of ornaments beautifies the women at the time of dalliance. (A. A. R.).

3298\*

अवसरमधिगम्य तं हरन्त्यो  
हृदयमयत्नकृतोज्ज्वलस्वरूपाः ।  
अवनिषु पदमङ्गनास्तदानीं  
न्यदधत विश्रमसंपदोऽङ्गनासु ॥

(अ) Śiś 7.3.

Puṣpitāgrā metre.

Taking that opportunity, the young ladies resplendent in their decorations obtained without effort (with their natural charm) won their hearts and moved on walking ; the wealth of sportiveness also took possession of the young ladies. (A. A. R.).

3299\*

अवसितं हसितं प्रसितं मुदा  
विलसितं हसितं स्मरभासितम् ।  
न समदाः प्रमदा हतसंमदाः  
पुरहितं विहितं न समीहितम् ॥

(अ) Bhaṭṭikāvya of Bhaṭṭi (NSP) 10.6.

(अ) Sar 2.120.

(c) प्रमदाः Bhaṭṭi° (var.).

Drutavilambita metre.

Smiles which just began, came to an end ; amorous movements and talks due to rapture and amorous manifestations became lessened ; ladies lost their spirits and grew dejected ; and no provision or service

(befitting the occasion) was done to the city. (S. and K. Ray's translation).

3300

अवस्कन्दप्रदानस्य सर्वे कालाः प्रकीर्तिताः ।  
व्यसने वर्तमानस्य शत्रोच्छिद्रान्वितस्य च ॥

(अ) P (PP 3.32, Pts 3.39, PtsK 3.37).

(आ) IS 674.

For storming-parties—so the books/ prescribe—all times are fair, /if hostile forces show distress, /and lay some weakness bare. (A.W. Ryder's translation).

3301

अवस्कन्दभयाद् राजा प्रजागरकृतश्रमम् ।  
विवासुप्तं सदा हन्यान् निद्राव्याकुलसैनिकम् ॥

(अ) H (HJ 3. 115, HS 3. 110, HM 3. 111, HP 3. 108, HK 3. 111, HN 3.108, HH 92.12-3, HC 123.2-3), KN (KN [TSS] 19.65, KN [ĀnSS] 19. 65, KN [BI] 18. 63 *ab* only ; *cd* missing).

(आ) IS 675.

(a) अवस्कन्नं IS ; रात्रौ [राजा] KN.

(c) प्रसुप्तं वा [सु° स°] KN (ĀnSS); सैन्यं [सु°] IS ; समाहन्यान् HM, HP.

(d) निद्राव्य° HP (var.).

A king should always smite a drowsy army slumbering in the daytime, exhausted by watching through fear of a nightly surprise. (F. Johnson's translation).

3302

अवस्था पूज्यते राजन् न शरीरं शरीरिणाम् ।  
तदा वनचरो राम इदानीं नृपतां गतः ॥

(अ) Cr 1196 (CNF 30) (*ab*).

(आ) Kavītāratnākara 140 in TP 379, IS 7457.

(a) राम [रा°] Cr.

(b) शरीरं (स°) न Cr.

(c) महानपि (महो°) दासं (°स्यं) प्राप्य Cr.

(d) क्षीणो याति (°ती) परं भवम् (पराभ°) Cr.

It is the status of the person that is honoured, oh king, and not their bodies. Rāma that was the forest-resident became now the honoured king.

3303\*

अवाकिरन् वयोवृद्धास् तं लाजैः पौरयोषितः ।  
पृषतर्मन्दरोद्धूतैः क्षीरोर्मय इवाच्युतम् ॥

(अ) Ragh 4.27. (Cf. A Scharpé's Kāli-dāsa-Lexicon I. 4 ; p. 62).

(आ) Alm 60.

(b) पौरयोषितः Ragh (var.).

The matrous of the city, old in years, scattered over him<sup>1</sup> fried rice, as the waves of the milky ocean bespattered Acyuta with the particles of milk tossed up by the mountain Mandara. (M.R. Kale's translation).

1. Raghū.

3304

अवाविशारास्तमस्यन्धे किल्विषी नरकं पतेत् ।  
यः प्रश्नं वितथं ब्रूयात् पृष्टः सन् धर्मनिश्चये ॥

(अ) Mn. 8.94.

(आ) Aparārka p. 674.15-6.

(a) अर्वाक् Aparārka.

(b) नरके वसेत् Govindarāja ; ब्रजेत् [पतेत्] MnJh ; also Kullūka and Mn *Vulgata*, Apar.

Headlong, in utter darkness shall the sinful man tumble into hell, who being interrogated in a judicial inquiry answers one question falsely. (G. Bühler's translation).

3305

अवाच्यवादांश्च बहून् चदिष्यन्ति तवाहिताः ।  
निन्वन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥

(अ) MBh (MBh [Bh] 6. 24. 36, MBh [R] 6.24.36, MBh [C] 6.914=BhG 2.36). For *d* see MBh (Bh) 3.49.7, 5.70.17 *d*, 5.88.85 *d* and 5.137.3 *d*.

(a) °वाचांश्च MBh (var.).

(c) विदतस् [नि°] MBh (var.).

And many sayings that should not be said/thy ill-wishers will say of thee, / speaking ill of thy capacity : / what, pray, is more grievous than that ? (F. Edgerton's translation).

3306\*

अवाप सापन्नपतां स भूपतिर्  
जितेन्द्रियाणां धुरि कीर्तितस्थितिः ।  
असंवरे शम्बरचरिचक्रमे  
क्रमेण तत्र स्फुटतामुपेयुषि ॥

(अ) Naiṣ 1.53.

(a) महीपतिः [स भू°] Mallinātha *ad* Naiṣ. Vamśastha metre.

The king, who had the reputation of being the foremost among those whose passions were subdued, was ashamed when the irresistible power of Cupid became by degrees manifest in him. (K.K. Handiqui's translation).

3307

अवापुस्तापमत्यर्थं शफर्यः पल्वलोदके ।  
पुत्रक्षेत्रादिसक्तेन ममत्वेन यथा गृही ॥

(अ) Viṣṇu-purāṇa 5.10.2.

(आ) SRHt 249.6 (a. Śrī-Viṣṇu-purāṇa).

(c) शफरः Vi-pur°.

The small glittering fish [*śaphari*] were greatly distressed by the heat in the water

of the small pond, just as a householder is tormented by 'mineness' by his attachment to his children and property. (A. A. R.).

3308\*

अवाप्तः प्रागल्भ्यं परिणतरुचः शैलतनये  
कलङ्को नैवायं विलसति शशाङ्कस्य वपुषि ।  
अमुष्येयं मन्ये विगलदमृतस्यन्वशिशिरे  
रतिश्रान्ता शेते रजनिरमणी गाढमुरसि ॥

(आ) JS 265.35, RJ 1079, SR 304. 158 (a. Kpr.), SSB 153. 166 (a. Kpr.). Kpr 10. 430, KāP 332.6-9, Amd 258. 721.

(a) अवाप्य JS.

(d) रतश्रान्ता Amd.

Sikhariṇī metre.

Oh daughter of the mountain ! this is not the developed stigma of the moon with fully developed sheen. It is (the colour of) his wife, the Night, soundly sleeping on his breast, cool through the dropping of nectar. (G. Jhā's translation).

3309\*

अवाप्तैर्द्राधिष्णा परिचयमुवन्वत्तटभुवान्  
असौ भाति श्यामद्युतिभिरुदकैर्मेखलमुवः ।  
अगस्त्यस्याकार्षीद् वचनमिति कोपादुवधिना  
गृहीतः केशेषु प्रसभमिव विन्ध्यमितिघरः ॥

(आ) JS 364.16 (a. Kamalākara).

Sikhariṇī metre.

The Vindhya mountain shines with its slopes invaded by the blue and sparkling waters of the sea as they stretch along a great deal on the sea-shore; it appeared as if the sea, getting enraged with the mountain for obeying the orders of the sage Agastya<sup>1</sup> impetuously caught hold of him by this (long) hair. (A. A. R.).

1. The sea is bitter with Agastya for draining him at a gulp once.

अवाप्यं कामयस्वार्थान् see No. 3311.

3310\*

अवाप्यते वा किमियद्भवत्या  
चित्तं कृपद्यामपि विद्यते यः ।  
यत्रान्धकारः किल चेतसोऽपि  
विह्येतरैर्ब्रह्म तदप्यवाप्यम् ॥

(अ) Naiṣ 3.63.

(b) वर्तते [वि°] Mallinātha *ad* Naiṣ.

Upajāti metre (Upendravajrā and Indravajrā).

Why so much ado ? Thou wilt obtain the object which only exists on the by-way of thy mind ; even the Absolute, about which the mind itself is in the dark, can be realised by those who are alert. (K.K. Handiqui's translation).

अवाप्य प्रागल्भ्यं परिणतरुचः see No. 3308.

3311

अवाप्यान् कामयस्वार्थान् नानवाप्यान् कदाचन ।  
प्रत्युत्पन्नाननुभवन् मा शुचस्त्वमनागतान् ॥

(अ) MBh (MBh [Bh] 12. 105. 28, MBh 12. 104.28, MBh [C] 12.3875).

(आ) IS 676, Pr 363.

(a) अवाप्यं or अवार्थान् MBh (var.) ; कामयन् (°येद् or °ये) MBh (var.).

(b) अनवाप्यं or नानवाप्य or अनवाप्यान् or नाववाप्यन् MBh (var.) ; कथंचन [कदा°] MBh (var.).

(c) अनुभव MBh (var.).

Desiring to obtain only that which is obtainable and not that which is unobtainable, do thou enjoy thy present possessions and never grieve for that which is absent. (P.C. Roy's translation).

3312\*\*

अवामभागेन यदा बलित्वा  
इवा पृष्ठकण्डूतिमपाकरोति ।  
तदह्नि तत्रैव कृतान्तगेहे  
रोगामिभूतो नियतं प्रयाति ॥

(आ) ŚP 2403.

Upajāti metre (Upendravajrā and  
Indravajrā).

When a dog scratches itself on its back to remove the itch by bending on the right side, the person afflicted with disease will surely go to the abode of the god of death that very day. (A. A. R.).

अवार्यन्कामयस्वायान् see No. 3311.

3313\*\*

अवालुकाश्लक्ष्णमृदा पूरिते गर्तशोधनम् ।  
फोदण्डार्धमिते खाते जलसिक्ते वपेत्तम् ।  
कदलीक्षीरिणौ रोप्यौ मूले दत्त्वा तु गोमयम् ॥

(आ) ŚP 2141.

When a pit has been dug to the depth of half-a-bow and after careful examination is filled with smooth soil free from pebbles, a seedling should be planted. In the case of banana and trees that exude milk, the planting should be done after a liberal application of cow-dung. (A. A. R.).

3314\*\*

अवाहिता चित्तश्यन्ति सर्वकर्मक्षमा अपि ।  
कृशा व्याधिपरीताङ्गा जायन्तेऽत्यन्तवाहनात् ॥

(अ) Jayadatta's Aśvavaidyaka 7.23.

(आ) ŚP 1691 (a. Jayadatta).

Horses deteriorate, if they are not exercised by riding, though they may be capable of other kinds of work. If ridden excessively they become lean and subject to various diseases of the limbs. (A. A. R.).

3315

अविकारिणमपि सज्जनम्  
अनिशमनार्यः प्रवाघतेऽत्यर्थम् ।  
कमलिन्या किमिह कृतं  
हिमस्य यत्तां सदा दहति ॥

(आ) VS 409 (a. Ravigupta), SR 58. 183 (a. VS), SSB 321.190 (a. Ravigupta), SkV 1358, SārasŪktavālī of Muni-candra Gaṇī 460 (quoted in SkV), cf. ABORI 48 ; p. 148 ; No. 8.

(c) किमपकृतं [कि° कृ°] SkV.

(c) यस्तां [य°] SkV.

Āryā metre.

A mean man ever hurts a good/ though the good has done no harm./ What harm has the lotus done/that frost should kill it ? (D.H.H. Ingalls's translation).

3316\*\*

अविकृतकृतभौमरवा  
सुस्थानस्था सुचेष्टिता वामे ।  
यात्रासु दृष्टमात्रा  
दुर्गा दुर्गाणि तारयति ॥

(आ) ŚP 2694.

Āryā metre.

A *durgā*-cuckoo cooing loudly but not harshly, remaining in a clean place and acting properly on the left side, when a person starts on a journey will remove all difficulties on its mere sight. (A. A. R.)

3317\*

अविक्रियां चैव समाश्रिताः समं  
हरन्ति जालं मम पक्षिणो ह्यमी ।  
विधादमेष्यन्ति परस्परं यदा  
समागमिष्यन्ति च मद्रशं तदा ॥

(अ) P (PT 2.3, PTem 2.3). Cf. Ru 90.



(a) समाश्रितास्समं PTem.

Vamśastha metre.

These birds are carrying away my net as they are behaving well towards one another and are united. When they mutually quarrel, then they will fall under my clutches. (A. A. R.).

3318

अविक्रयं लवणं पक्वमन्नं  
दधि क्षीरं मधु तैलं घृतं च ।  
तिला मांसं मूलफलानि शाकं  
रक्तं वासः सर्वगन्धा गुडश्च ॥

(अ) MBh (MBh [Bh] 5.38.5, MBh [R] 5.37.5, MBh [C] 5.1402).

(c) मद्यं or तिलान् or तिल[तिला]MBh (var.); फलमूलानि (°ल च) MBh (var.).

(d) नीली or रत्नं [रक्तं] MBh (var.); गावः [वासः] MBh (var.); अगुहः or गुडाः or अगुळं [गु°] MBh (var.).

Epic Upajāti metre (Upendravajrā and Indravajrā).

(A Brāhmana) should never be a seller of salt, of cooked food, curds, milk, honey, oil, clarified butter, sesame, meat, fruit, roots, pot-herbs, dyed cloth, all kind of perfumery and treacle<sup>1</sup> (P.C. Roy's translation).

1. syrup of crude sugar.

अविघ्नस्य भक्तस्य see No. 8372.

3319\*

अविघ्नहस्याप्यतुलेन हेतुना  
समेतभिन्नद्वयमूर्ति तिष्ठतः ।  
तवैव नान्यस्य जगत्सु दृश्यते  
विरुद्धवेपामरणस्य कान्तता ॥

(अ) Kir 18.33.

(b) समेत्य° Kir (var.).

(c) जनस्य [ज°] Kir (var.); विद्यते [दृ°] Kir (var.).

Vamśastha metre.

Though possessing no body, you remain with a form that is a combination of two [the male and the female] for a very important reason. It is only in your case, oh Lord Śiva, and not in any other, that there is a great beauty, even though decorated with conflicting dress and ornaments (of the male and the female combined). (A. A. R.).

3320

अविचारयतो युक्ति- कथनं तुषखण्डनम् ।  
नीचेषूपकृतं राजन् बालुकास्त्रिव मूत्रितम् ॥

(अ) H (HP 4. 12, HN 4. 13, HM 4. 12, HS 4.10 [var.], HC 136.5-6). (Variant of No. 1097).

(आ) Sama 1 अ. 74, IS 677, Pr 363.

(b) किञ्चित् [क°] HP (var.); °खण्डनम् HP (var.); °खण्डवत् Sama.

(d) बालुकमिव HC; सूत्रितम् IS; मुद्रितम् Sama.

To give advice to a fool is to grind husks : a service done to a mean man, oh king,<sup>1</sup> disappears as when one pisses upon sand.<sup>2</sup> (P. Peterson's translation in HP, p. 74).

1. 'Oh King' omitted in P. Peterson's translation.

2. like an impression stamped upon the sand.

अविचारितचारुतया see No. 2698.

3321

अविचारेण यत् कर्म कृतं तन्मर्मकृन्तनम् ।  
प्रसह्य सीताहरणाद् अतीता रावणश्रियः ॥

(आ) SMH 12.49.

An act done thoughtlessly results in excruciating pain [cuts the vitals]. By the forcible abduction of Sītā, Rāvaṇa's prosperity passed never to return. (A. A. R.).

3322

अविज्ञित्य य आत्मानम् अमात्यान् विजिगीषते ।  
अमिन्नान् वाजितामात्यः सोऽवशः परिहीयते ॥

(अ) MBh (MBh [Bh] 5.34.54 and 5. 127. 27, MBh [R] 5. 33. 57 and 5. 129. 29, MBh [C] 5.1150 and 5.4337).

(आ) SRHt 73. 9. (a. Kāmandaki), SSSN 60.8, IS 678.

(a) अविनिर्ज्ञित्य चात्मानं MBh (Bh) 5. 127. 27 (var.); यथात्मानं (यमा°) [य आ°] MBh (Bh) 5. 34. 54 (var.).

(c) अजितात्माजितामात्यः MBh (Bh) 5.127.27 (but some texts as above), SSSN ; अमित्रांश्चार्थतोमात्यः MBh (var.) ; अजितात्मा MBh (var.), SSSN ; अमित्रः or अमित्रांश्चा° or अमित्रात्मा or अमात्यान्वि° [अमि°] MBh (var.).

(d) पत्स्मृत्ये MBh (Bh) 5.127.27 (var.).

He who wisheth to control his counsellors before controlling his own self, or to subdue his adversaries before controlling his counsellors, at last succumbs, deprived of strength. (P.C. Roy's translation).

अविज्ञातप्रपञ्चस्य see No. 3323.

3323

अविज्ञातप्रबन्धस्य वचो वाचस्पतेरपि ।  
व्रजत्यफलतामेव नयद्रुह इवेहितम् ॥

(अ) Kir 11.43.

(आ) SRHt 30.21 (a. Bhāravī), SR 161. 374 (a. Kir.), SSB 492.381 (a. Bhāravī).

(a) अविज्ञातप्रपञ्चस्य SRHt.

(b) इव [अपि] SR.

The speech even of Bṛhaspati inconsistent with<sup>1</sup> the context indeed turns abortive, like the enterprise of one running counter to Polity. (S. and K. Ray's translation).

1. S. and K. Roy have "unaware of".

3324

अविज्ञातप्रयुक्तेन घषिता मम वाससा ।  
संवृता शरद्रेण चन्द्रलेखेव शोभते ॥

(अ) Cār 1.27.

In ignorance I ventured to press my garment on her.<sup>1</sup> She shines like a digit of the moon enclosed in autumn clouds. (A.C. Woolner's and L. Sarup's translation in PAB).

1. *ganika*

3325

अविज्ञातविशेषस्य सर्वतेजोऽपहारिणः ।  
स्वामिनो निर्विवेकस्य तमसश्च किमन्तरम् ॥

(आ) ŚP 3604 (a. Avantivarman), VS 1889 (a. Avantivarman), SR 296. 2 (a. VS), SSB 140. 4 (a. Avantivarman), SRK 138.4 (a. ŚP), JS 252. 1 (Śrīmad Avantivarman), IS 7458, AAus 461.

(c) निर्विशेषस्य JS.

What difference is there between a master devoid of discrimination and darkness, as both of them do not perceive a distinguishing feature and deprive all the *teja-s* [strength of the worker or : light] ? (A. A. R.).

3326

अविज्ञातस्य विज्ञानं विज्ञातस्य च निश्चयः ।  
आरम्भः कर्मणां शब्द आरब्धस्यान्तवर्षानम् ॥

(अ) KN (KN [TSS] 14.56, KN [ĀnSS] 14.56, KN [BI] 13. 56)¹.

1. इति वृत्तं महीपतेः

To know what is unknown, and to be assured of what is known, to undertake good acts, and to see to the end of the acts undertaken (are the functions of the king). (M.N. Dutt's translation).

3327

अविज्ञातस्य विज्ञानं विज्ञातस्य विनिश्चयः ।  
अर्थद्वैधस्य संदेहश्च छेदनं शेषदर्शनम् ॥

(अ) KN (KN[TSS] 12.30, KN [ĀnSS] 12.30, KN [BI] 11. 50).

(b) च निश्चयः [विनि°] KN (BI).

(c) सन्देह KN (BI).

(The sign of intelligence) consists in the understanding of what is not known, making certain of what is known, and the removal of doubt where two ideas exist and the comprehension of the right meaning. (A. A. R.).

3328

अविज्ञातावसक्तेन दूषिता मम वाससा ।  
छादिता शरदभ्रेण चन्द्रलेखेव दृश्यते ॥

(अ) Mṛcch 1.54.

This unknown lady, by my robe/thus clinging, desecrated, / until she seems the crescent moon, / with clouds 'of' autumn mated ? (A.W. Ryder's translation).

3329

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।  
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥

(अ) Vivekacūḍāmaṇi 59.

The study of the scriptures is useless so long as the highest Truth is unknown, and it is equally useless when the highest Truth

has already been known. (Swami Madhavananda's translation).

3330\*\*

अविज्ञातो घृतः खड्गः शुभसंपत्तिनाशकः ।  
विज्ञातः सकलैश्वर्य- दायको भवति प्रभोः ।  
तस्मात् तेषां गुणान् वक्ष्ये यथोक्तं मुनिपुंगवः ॥  
(आ) ŚP 4651.

If a sword, whose characteristics are not known, is held in the hand, it destroys all auspiciousness and prosperity ; but if the good points are known it gives all prosperity, oh king. Hence I shall now describe their good points as set forth by great sages. (A. A. R.).

अविज्ञानसहस्रेस्तु see No. 3230.

3331

अविज्ञानाद् राज्ञो भवति मतिहीनः परिजनस्  
ततस्तत्प्राधान्याद् भवति न समीपे बुधजनः ।  
बुधस्त्यक्ते राज्ये भवति हि न नीतिगुणवती  
प्रनष्टायां नीतौ सनूपमवशं नश्यति कुलम् ॥

(अ) P (PT 1. 49, PS 1. 43, PN 2. 31, PRE 1. 50), H (HJ 2. 76, HS 2. 75, HM 2. 77, HK 2.77, HP 2.69, HN 2. 68, HH 51.3-6, HC 67. 1-4), BhŚ 385. Cf. Ru 34.

(आ) SR 152. 412, SSB 479. 371, JS 410.65, Sama 1 अ 62, SSSN 53. 33, IS 658.

(a) अविज्ञानाद् PS (but AB in PS as above), H, BhŚ, SR, SSB, Sama ; राज्ञां BhŚ ; राज्ञो [राज्ञो] SR, SSB ; विज्ञो [रा°] PS (var.) ; मतिहीनष्टः PN ; नृपहीनः BhŚ ; पतिजनः PS (var.) ; परिचरं BhŚ.

(b) ततः स्वप्राधान्याद् व्रजति SSSN ; जनस् [तत्स] BhŚ ; स्वप्रा° SSSN ; त्वप्रा° [तत्प्रा°] IS ; प्रमाण्याद् (°ण्यान्त) HJ, HS, HH, SR, SSB, Sama ; वसति [भ°] HS ; व्रजति

PS, JS ; भजति PS ; सलोपं PS (but NAB in PS as above), SSSN ; स [न] PS (var.) ; परिजनः [वु°] Sama.

(c) राज्ञि PS (var.) ; राज्ञो BhŚ ; राजन् IS ; प्रभवति न [भ° हि न] PS (var.) ; न हि भवति H (with the exception of HP, HN) SR, SSB, Sama ; हि न tr. PS (var.), PN, PRE, HN, SSSN ; न च PS (var.), BhŚ ; गुणवति PS (var.).

(d) विनष्टयां नीत्यां (नीतो JS) BhŚ, JS ; विपन्नयां [प्र°] PS, H, SR, SSB, Sama, SSSN ; सकलमवशं (सत°) [स°] PS, H, BhŚ, SSSN, SR, SSB, Sama ; अवलं [अवशं] JS ; सीदति (सिद्धयति or अति तत् PS [var.]) जगत् (गुणः PS [var.]) PS, H, SSSN, SR, SSB, Sama.

Śikhariṇī metre.

If a king is without understanding, it follows that he has unintelligent men in his retinue. Then, because of their dominance, no wise man will appear in his train, since the kingdom is bereft of wise men, its statesmanship is ineffective. And with the loss of statesmanship, the whole tribe goes to certain ruin and the king along with it. (F. Edgerton's translation).

3332

अविज्ञाय फलं यो हि कर्म त्वेवानुधावति ।  
स शोचेत् फलवेलायां यथा किंशुकसेचकः ॥

(अ) R (R [Bar] ad 2.57.7 [1374\*], R [B] 2. 63.9, R [Kumbh] 2. 63. 3).

(आ) IS 679.

(b) कर्मणो वा (°प्येव) R (var.).

(d) °सेचकः R (var.).

The person that without apprehending (the principle of causation) rushes to action, grieves at the season of fruit, even like him

that watereth *kiṃśuka*-trees. (M.N. Dutt's translation).

1. hewing down his mango grove.

3333

अविज्ञायान्यसामर्थ्यं स्वसामर्थ्यं प्रदर्शयेत् ।  
उपहासमवाप्नोति तथैवायमिहाचलः ॥

(अ) SkP, Kaśikh. 5 68.

1. विन्ध्याद्रिः.

If a person shows off his capacity without knowing the capacity of the other [the opponent] he becomes a laughing stock. Such is the case here in the matter of the mountain [Vindhya]. (A. A. R.).

3334\*

अवितथमनोरथपथ-

प्रयनेषु प्रगुणगरिमगीतश्रीः ।

सुरतरुसदृशः स भवान्

अभिलषणीयः क्षितिश्वर न कस्य ॥

(आ) Kpr 10. 395, KaP 312. 2-3, Amd 236. 481.

(c) भगवा- Amd (var.).

Āryā-gīti metre.

O Lord of the Earth ! by whom are you not desired—you who are like the celestial tree, having your great excellence sung as lying in opening the way for fulfilled desires or longings. (G. Jha's translation).

3335

अवितृप्ततया तथापि मे

हृदयं निर्णयमेव धावति ।

अवसाययितुं क्षमाः सुखं

न विधेषु विशेपसंपदः ॥

(अ) Kir 2.29.

(c) व्यवसाययितुं Kir (var.).

Viyoginī metre.

But still my mind, not satisfied seeks for a decision (yet). In the matter of (various) undertakings, the various special policy-aspects do not lend themselves to a conclusive assessment (of themselves). (S.V. Dixit's translation).

3336

अविदग्धः पतिः स्त्रीणां प्रौढाणां नायको गुणी ।  
गुणिनां त्यागिनां स्तोको विभवश्चेति दुःखकृत् ॥

(अ) Śts 4.2 (p. 14.13-4).

(a) पति Śts (var.).

(c) गुणीनां Śts (var.).

A stupid husband, a virtuous lover of bold women, little wealth (in the hands) of a virtuous who spends it easily<sup>1</sup>, is unfortunate.

1. gives away.

3337\*

अविदग्धः श्रमकठिनो  
दुर्लभयोषिद्युवा जडो विप्रः ।

अपमृत्युरुपक्रान्तः

कामिन्व्याजेन मे रात्रौ ॥

(अ) Kuṭṭ 392.

(आ) JS 311. 43 (a. Dāmodaragupta), VS 2339 (a. Dāmodaragupta).

(b) जडो om. VS (*contra metrum*).

(c) °त्युरपक्रान्तः Kuṭṭ, JS.

Āryā metre.

A very young and ingenuous Brāhmaṇa, who is quite stupid and full of sap, and who does not often succeed in obtaining a woman, fell on me like sudden death last night, in the cast of clothes of a lover.<sup>1</sup> (E. Powys Mathers's translation).

1. words of a prostitute.

3338\*

अविदितगुणान्तराणां

नो दोषः प्राप्तदेशवासानाम् ।

स्वाधीनकुङ्कुमा अपि

यद्विदधति बहुमति नीले ॥

(अ) Kuṭṭ (Kuṭṭ [KM] 675, Kuṭṭ [BI] 696).

(b) को [नो] Kuṭṭ (BI); प्रान्त° Kuṭṭ (BI).

(d) बहुमतिलीने Kuṭṭ (KM) (var.) (*sub-metric*).

Āryā metre.

It is no crime for those who cannot distinguish between properties, who are at home, at whatever risk, in any place, it is not a crime for such, with saffron at their disposition, to set a value on the colour indigo. (E. Powys Mathers's translation).

3339\*

अविदितगुणापि सत्कवि-

भणितिः कर्णेषु वमति मधुधाराम् ।

अनधिगतपरिमलापि हि

हरति दृशं मालतीमाला ॥

(अ) Vāsavadattā 11, BhPr 240.

(आ) ŚP 145 (a. Subhandhu), SkV 1718 (a. Subandhu), JS 4. 13 (a. Subandhu), SH 386 (a. Subandhu), SuMuñ 19. 2-3 (a. Subandhu), SR 30. 14 (a. ŚP), SSB 49. 14 (a. Subandhu), VP 3. 21, RJ 1405, SK 2. 11, SGo 2.11, SRK 41.4 (a. ŚP), IS 680, Sāh *ad* 10. 698 (p. 300), ARJ 9. 10-1.

(a) सुकवेर् [सत्कवि] ŚP, JS, SR, SSB, SRK.

(b) किरति [वमति] ŚP (var.), SH, SRK : रमति IS.

(c) हि om. IS ; च [हि] BhPr.

(d) दृशोर् IS.

Āryā metre.

The words of goodly bards rejoice thine ears, / e'en when thou knowest not their wondrous skill ; / for in a jasmine wreath thine eyes delight, / though to thy senses come no perfumes sweet. (L.H. Gray's translation).

3340

अविदितपरमानन्दो

वदति जनो विषयमेव रमणीयम् ।

तिलतैलमेव मिष्टं

येन न दृष्टं घृतं क्वापि ॥

(अ) Ambaḍacaritra 10 (p. 76).

(आ) SR 170.767, SSB 505.767, IS 681, Subh 295.

(a) अविदिन° Subh.

(b) विषय एव Subh, IS ; ह्येतदेव [वि°] Ambaḍa° ; रमणीयः Subh, IS.

(c) मृष्टं SR, SSB.

Ārya metre.

Having not experienced supreme bliss a person says that the gratification of the senses alone is pleasing. He who has not tasted ghee anywhere thinks that oil of the sesame is excellent. (A. A. R.).

3341

अविदितपरवेदनो मनोभूर्

ध्रुवमेवमनङ्ग एव नित्यम् ।

यदि पुनरभविष्यदस्य चाङ्गं

न खलु तदा व्यथयिष्यदन्त्यदेहम् ॥

(आ) JS 148 7.

(b) ध्रुवमेवायमनङ्ग JS (var.)(*contra metrum*).  
Puṣpitaḅgrā metre.

The god of love does not know the pain of others (which he inflicts), surely, because he is always thus without a body. Had he but a body he would never inflict pain on others.<sup>1</sup> (A. A. R.).

1. for then he would know how painful it is,

3342

अविदितशषसविशेषा

वाणी निःसरति वक्त्रतो येषाम् ।

गुदवदनविवरभेदो

रदनैरनुमीयते तेषाम् ॥

(अ) BhS 316 (doubtful).

(आ) IS 682, Subh 258.

(a) अविद्यतशषसविशेषा Subh ; °विशेषाः IS.

(b) श्वसनस्वनयोरतत्त्वज्ञाः (स्वजन° Subh) IS, Subh.

(c) गुदमुखरन्ध्रविशेषो IS, Subh.

(d) दशनैरनु° IS, Subh ; उपमीयते Subh.

Ārya metre.

In the case of those from whose mouth words come out without distinction of sibilants [śa, ṣa, sa], the distinction between the mouth and the anus is inferred by the presence of the teeth. (A. A. R.).

3343

अविदितसुखदुःखं निर्गुणं वस्तु किञ्चिद्

जडमतिरिह कश्चित् मोक्ष इत्याचक्षते ।

मम तु मतमनङ्गस्मेरतारुष्यघूर्णन्

मदकलमदिराक्षीनीविमोक्षो हि मोक्षः ॥

(अ) Śṛṅgārarasāṣṭaka 1, MK (MK [S] 172, MK.[GOS] 214).

(आ) SR 319.31, SSB 177.33, RJ 1115, Vidy 480.

(a) किञ्चिद् MK (GOS).

(c) मतमनङ्गस्वैरता° MK (GOS) ; °रतारुष्य°  
Śṛṅg°.(d) मदकलमदिराक्ष्या नी° Vidy ; °णीविमोक्षो°  
Śṛṅg°.

Mālinī metre.

A dull wit has said that *mokṣa* [supreme bliss] is something [the Brahman] which is devoid of any attributes and beyond all

pleasure and pain. But my view is that *mokṣa* [liberation] is the releasing of the knot of the dress of a charming-eyed damsel who is sweetly intoxicated and reeling under the influence of smiling youthful love. (A. A. R.).

3344

अविदित्वात्मनः शक्तिं परस्य न समुत्सुकः ।  
गच्छन्नभिमुखो वह्नी नाशं याति पतङ्गवत् ॥

(अ) P (PP 1. 193 and 1. 330, Pts 1. 237 and 1.325, PtsK 1.266).

(आ) IS 683, Subh 291.

(cd) ना यां व° tr. Pts 1. 325, PtsK ; भूत्वा नाशं व° Subh.

(c) मोहान् [व°] PP 1.330.

(d) नश्येद्वह्नी [नां यां] PP 1.330.

A warrior failing to compare / two hosts, in mad desire/for battle, plunges like a moth/head foremost into fire. (A.W. Ryder's translation).

3345

अविद्यं जीवनं शून्यं द्विशून्या चेदवान्धवा ।  
पुत्रहीनं गृहं शून्यं सर्वशून्या दरिद्रता ॥

(अ) Cr 99 (CN 45), cf. No. 2091 and शून्यमपुत्रस्य गृहम्.

(आ) SR 161.381 (a. C), SSB 492.388, GSL 27, Sama 2 स 19.

(इ) (Cf. NŚ [OJ] 5. 4, LN [P] 115, DhN [P] 261, NKy [B] 143).

(a) अविद्याजीवनं (°द्यजी°) CN (var.), Sama ; अदित्या CN (var.).

(b) दुद्धिशून्यं च बान्धवं CN (var.) ; दिशः शून्यावन्धवा CN (var.) ; शून्या ह्यवान्धवा CN (var.) ; च विवान्धवा CN (var.) ; हृतवान्धवा CN (var.) ; च बान्धवा CN (var.) ; न बान्धवा CN (var.) ; स्यादवान्धवा CN (var.) ; चेदवन्धवाः CN (var.).

Life in ignorance is empty ; a quarter without kinsmen is empty ; a house without sons is empty, (but) poverty is complete emptiness.

3346

अविद्यः पुरुषः शोच्यः शोच्यं मिथुनमप्रजम् ।  
निराहाराः प्रजाः शोच्याः शोच्यं राष्ट्रमराजकम् ॥

(अ) MBh (MBh [Bh] 5. 39. 62, MBh [R] 5.38.77-8, MBh [C] 5.1522-3) (in some texts *ad/cb*), Cr 98 (CN 55), Vet 11. 12 and MS A 21. 12. (Cf. JSAIL 30. 63 and Crn 101).

(आ) SRHt 237.19 (a. MBh), SSSN 199. 15, SR 162. 388, SSB 493.395, VP 9. 95, IS 684.

(a) अविद्यपुरुषः CN (var.) ; पुरुषो CN (var.) ; शोच्यं Vet (var.) ; सेव्यो [शो°] Vet (var.).

(b) शोच च मिथुनत्रजं Vet (var.) ; शोच्यः शतश्च मैथुने Vet (var.) ; सेव्यो [शो°] Vet (var.) ; मैथुनम् MBh (var.), CN, Vet, SR, SSB.

(c) निराधारा प्रिया शोच्या Vet(var.) ; निराधाराः (°स्यदाः ; °शोच्याः) Vet ; शोच्याः om. CNSA.

(d) राज्यम् MBh (var.), Vet (var.) ; अराष्ट्रकम् Vet (var.) ; सकण्टकम् Vet(var.) ; अकण्टकम् Vet (var.).

An ignorant man is to be deplored ; a couple [husband and wife] without offspring<sup>1</sup> is to be deplored ; subjects who do not have enough food are to be deplored ; a kingless kingdome is to be deplored.

1. or : sexual intercourse [मैथुनम्] which does not bring forth children.

अविद्यजीवनं शून्यम् see No. 3345.

अविद्यतशपसविशेषा see No. 3343.

अविद्यपुरुषः शोच्यः see No. 3346.

3347

अविद्याकामकर्मादि- पाशबन्धं विमोचितुम् ।  
कः शक्नुयाद् विनात्मानं कल्पकोटिशतैरपि ॥

(अ) Vivekacūḍamaṇi 55.

(आ) SRRU 747.

Who but one's own self can get rid of the bondage caused by the fetters of ignorance, desire, action and the like, aye even in hundred crore of cycles? (Swami Madhavananda's translation).

अविद्याजीवनं शून्यम् see No. 3345.

3348

अविद्यानाशिनी विद्या भावना भवनाशिनी ।  
दारिद्र्यनाशनं दानं शीलं दुर्गतिनाशनम् ॥

(आ) VS 2644.

*Vidyā* [true knowledge] destroys *avidyā* [illusory knowledge]; abstract meditation destroys the ills of worldly existence; the giving of gifts does away with poverty (in next life), and good conduct prevents residence in hell. (A. A. R.).

3349

अविद्याबीजविध्वसाद् अयमार्षेण चक्षुषा ।  
कालौ भूतभविष्यन्तौ वर्तमानमवीविशत् ॥

(अ) Anar 2 34.

(आ) JS 389.40 (a. Murāri).

(d) वर्तमानमिवाविशत् JS.

Having destroyed the seeds of illusory knowledge [*avidyā*] with the eye of scriptural learning, he has put into the present the past and the future.<sup>1</sup> (A. A. R.).

1. He knows the past, the present and the future.

अविद्यो वा सविद्यो वा see No. 3350.

3350

अविद्वांश्चैव विद्वांश्च ब्राह्मणो दैवतं महत् ।  
प्रणीतश्चाप्रणीतश्च यथाग्निदैवतं महत् ॥

(अ) Mn 9. 317. (Cf. प्रणीतश्चाप्रणीतश्च and MBh (MBh [Bh] 13. 137. 21. *cd|ab*, MBh [R] 13.152.21).

(आ) VS 2834 (a. Vyāsamuni), ŚP 1318, VirR 151. 21-2 *cd|ab*, SRHt 7.14 (a. Manu), SSSN 23. 9, SR 392. 600, IS 4223 and 686.

(a) एवं विद्वानविद्वांश्च VirR ; अविद्यो वा सविद्यो वा SRHt, SSSN.

(d) नयन्तो ह्युत्पथ नार्यः MBh.

A Brāhmaṇa be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of burnt oblation) or not carried forth, is a great divinity. (G. Bühler's translation).

3351

अविद्वांसमलं लोके विद्वांसमपि वा पुनः ।  
प्रमदा ह्युत्पथं नेतुं कामक्रोधवशानुगम् ॥

(अ) Mn 2.214, MBh (MBh [Bh] 13.48.36, MBh [R] 13. 48. 37, MBh [C] 13. 2599), Bhaviṣya-purāṇa, Brāhmakh. 1.4.183. Cf. स्वाभव एष नारीणां.

(आ) SR 349.53 (a. Mn), SSB 228. 53, IS 687, Pr 363, Brāhmadharmā 2.13.6.

(a) बलाल् or बलं [अल] MBh (var.).

(c) नयन्ते (नयन्ति or न नयेद्) ह्युत्पथं (व्युत्क्रमं or उप्युत्पथं ह्युत्पथं) नार्यः MBh ; नयन्ति ह्युत्पथं नार्यः MBh (var.).

(d) °वशानुगाः or °वश गतं MBh (var.).

... Women are able to lead astray in (this) world not only a fool, but even a learned, and (to make) him a slave of



desire and anger.<sup>1</sup> (G. Buhler's translation).

1. P. C Roy translates this verse in MBh :  
Whether a man happens to be possessed of learning or not, lust and wrath are natural attributes of humanity in this world. Women, therefore, may always be seen to drag man into the wrong path.

3352

अविद्वानपि भूपालो विद्यावृद्धोपसेवया ।  
परां श्रियमवाप्नोति जलासन्नतरुर्था ॥

- (अ) H (HJ 3. 118, HS 3. 113, HM 3. 114, HK 3.114, HP 3. 111, HN 3. 111, HH 92.22-3, HC 123.12-3).  
(आ) SR 148 237 (a, H), SSB 471. 143, IS 688, Sama 1 अ 73.  
(b) ज्ञानवृद्धो° HH.  
(c) पराच्छायाम् HP ; छायाम् HS.

Although not gifted with knowledge, a prince obtains great good fortune by paying attention to one pre-eminent in knowledge ; as a tree (planted) beside the water. (F. Johnson's translation).

अविधेयानि होमानि see No. 7917.

3353

अविधेये जने पुंसां कोपः किमुपजायते ।  
विधेयेऽपि च कः कोपस् तन्निवेशितजीविते ॥

- (आ) SRHt 82. 6 (a. Vallabhadeva), SSSN 64.6 (a. Vallabhadeva).  
(b) किमिति कारणम् SSSN.  
(d) जीवने SSSN.

Does anger arise against those people who are not amenable ? (Of what use is it ?) What anger is there against those who are obedient and in whom our affections are fixed ? (A. A. R.).

MS II. 41

3354

अविधेयो भृत्यजनः  
शठानि मित्राण्यदायकः स्वामी ।  
विनयरहिता च भायां  
मस्तकशूलानि चत्वारि ॥

- (अ) Dvi-Appendix 22. Cf. No. 3361.  
(आ) VS 2850 (a. Ravigupta), ŚP 1531, SRHt 199. 136 (a. Sundarapāṇḍya) SSSN 183.59, SH 1531, SR 169. 725 (a. VS), SSB 503. 725. Cf. ABORI 48.148 No. 9.  
(a) अविधेया भृत्यजनाः SH.  
(b) मित्राणि निर्दयः Dvi ; मित्राणि दा° SSSN.  
(c) अविनयवती ŚP, SH, SR, SSB ; अविनय-महिम भा° SSSN.  
(d) दुष्कृतमूलानि SSSN.  
Āryā metre.

These four are head-aches to a person : a servant who is not amenable, false friends, a parsimonious employer, and the wife who is without good manners [respect for the husband]. (A. A. R.).

3355

अविनयभ्रुवामज्ञानानां शमाय भवन्नपि  
प्रकृतिकुटिलाद्विद्याभ्यासः खलत्वचिबृद्धये ।  
फणिभयभृतामस्तूच्छेदक्षमस्तमसामसौ  
विषधरफणारत्नालोको मयं तु भृशायते ॥

- (अ) Anar 4.12.  
(आ) VS 364 (a. Murāri), SR 41. 62, SSB 294.62 (a. Murāri).  
(c) °तामस्तु च्छे° VS, Anar (var.).  
Hariṇī metre.

A course of learning, though useful in eradicating ignorance born of ill-

behaviour, enhances the wickedness, if the person is naturally vicious [crooked in conduct]. The light proceeding from a gem on a serpent's hood no doubt dispels darkness, but in the case of those afraid of snakes, this only causes the increase of their fear. (A. A. R.).

3356

अविनयरतमावरावृते

वशमवशं हि नयन्ति विद्विषः ।

श्रुतविनयनिधिं समाश्रितस्

तनुरपि नैति पराभवं क्वचित् ॥

(अ) KN (KN [TSS] 1.71, KN [ĀnSS] 1.71, KN [BI] 1.68). Cf. यस्य यस्य हि यो भावस्.

(आ) SRHt 74.1 (a. Kirāta), SSSN 61.1 (a. Kāmandaka), IS 689.

(b) च [हि] KN (BI) ; शत्रवः [वि°] SSSN.

(c) श्रुतिविन° SRHt ; °यविधि KN (BI), SRHt. Aparavaktra metre.

A powerful monarch, without practising self-control, is subjugated by his enemies without the least difficulty ; while a weak monarch, practising self-control and observing the injunctions of *śāstra-s*, never meets with defeat. (M.N. Dutt's translation).

3357

अविनाशि तु तद्विद्धि येन सर्वमिवं ततम् ।  
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥

(अ) MBh (MBh [Bh] 6.24.17, MBh [R] 6.24.17, MBh [C] 6.895 = BhG 2.17). (For *b* see also MBh [Bh] 6.30.22 ; 6.40.46 ; 12.59.138 ; 12.239.20).

(a) अविनाशी MBh (var.).

(d) किञ्चित् MBh (var.) ; अर्हसि MBh (var.).

But know that that is indestructible,/ by which this all is pervaded ; / destruction of this imperishable one / one can cause. (F. Edgerton's translation).

3358\*

अविनाशिनमग्राम्यम् अकरोत् सातवाहनः ।  
विशुद्धजातिभिः कोशं रत्नैरिव सुभाषितैः ॥

(अ) Harṣacarita Intr. 14.

(आ) SR 37.60, SSB 283.2

(a) कुविनाशिनम् Har° (var.).

Sātavahana made an immortal refined treasure of song with the expressions of purest character<sup>1</sup> like jewels. (E. B. Cowell and F.W. Thomas's translation).

1. or: of pure description.

अविनिजित्य चात्मानं see No. 3322.

3359\*

अविनीतः सुतो जातः कथं न दहनात्मकः ।  
विनीतस्तु सुतो जातः कथं न पुरुषोत्तमः ॥

(आ) SR 90.8, SSB 373.8, SRK 121.7 (a. Kalpataru), SMa 2.25, IS 7694.

(a) जातो SMa (see *b*).

(b) दहनात्मक एव सः SMa.

(c) विनीतो यदि जायेत SMa.

(d) स एव [क° न] SMa.

How is a son born, who is ill-mannered, not a source of torment [burning like fire] ? How is the son born who is well mannered not the best of men (like Lord Viṣṇu) ? (A. A. R.).

3360

अविनीतस्य या विद्या सा चिरं नैव तिष्ठति ।  
मर्कटस्य गले दद्धा मणीनां मालिका यथा ॥

(आ) Subh 167. (Cf. Pts 10th tale), IS 690, VP 5.10.

(a) लक्ष्मीः [वि°] VP.

The learning of one who is ill-mannered does not indeed last long ; just as the necklace of gems tied round a monkey's neck. (A. A. R.).

3361

अविनीतो भृत्यजनो  
नृपतिरदाता शठानि मित्राणि ।  
अविनयवती च भार्या  
मस्तकशूलानि चत्वारि ॥

(अ) Cr 1197 (CNP II 163, CNG 328), Vet 4.16, (cf. Crn 93). Cf. No. 3354 and वैद्यस्तर्कविहीनो निर्लज्जा.

(आ) SuM 10.15, Subh 301, IS 691.

(a) अविनीतो c in Vet; भृत्य° om. Subh (*contra metrum*).

(c) विनयविहीना d in Vet (*contra metrum*); च om. B in SuM. (*contra metrum*).

Āryā metre.

Ill-bred servants, unliberal sovereign, deceitful friends and ill-mannered wife, these four cause headache.

3362\*

अविभावितेषुविषयः प्रथमं  
मदनोऽपि नूनमभवत् तमसा ।  
उदिते दिशः प्रकटयत्यमुना  
यदधर्मधाम्नि धनुराचक्रुपे ॥

(अ) Śiś 9.40.

(आ) SR 294.40 (a. Śiś.), SSB 147. 68 (a. Māgha).

Pramitākṣarā metre.

Even the god of love was at first overcome with (inertia) as he could not see the target of his arrows. But when the moon [the possessor of cool lustre] arose and disclosed the directions, he drew out his bow. (A. A. R.).

3363\*

अविभाव्यतारकमदृष्टहिम-  
द्युतिविम्बमस्तमितभानु नमः ।

अवसन्नतापमतमिन्नमभाद्

अपदोषतैव विगुणस्य गुणः ॥

(अ) Śiś 9.12.

(आ) VS 1925 (a. Māgha), SR 294. 40 (a. Śiś.), SSB 135.42 (a. Māgha).

(c) विरतोस्ताप° VS.

Pramitākṣarā metre.

The sky shone at sunset though no stars were visible, when the moon's disc was not in sight and the sun was setting, with heat subsided and when it was not yet dark ; for absence of defect is the quality of the unmeritorious (as the sky was neither dark nor bright). (A. A. R.).

अविभूय सतामवस्थितिं see No. 2298.

3364\*

अविश्रमालोकनदुर्भंगाणि

प्रच्यक्तवक्त्रस्तनमण्डलानि ।

अङ्गानि रे पामरकामिनीनाम्

अपुण्यतारुण्य किमाश्रितानि ॥

(आ) SMH 11. 63, Vidy 534 (a. Hariharopādhyāya).

(a) °दुर्भंगाणि SMH (var.), Vidy.

(d) °वक्षस्त° Vidy.

(c) नागरीनाम् (°णाम्) [का°] SMH (var.), Vidy.

Upajāti metre (Upendravajrā and Indravajrā).

The limbs of the uncultivated women in love possess youthfulness which is not particularly pleasing, with their glances devoid of sportiveness and hence dull, and with their open mouths and bosom too much exposed. (A. A. R.).

3365

अविमृष्यमेतदभिलष्यति स  
द्विषतां वधेन विषयाभिरतिम् ।  
भववीतये नहि तथा स विधिः  
क शरासनं क च विमुक्तिपथः ।

(अ) Kir 6.44.

(b) विजयातिशयम् Kir (var.).

Pramitākṣarā metre,

This is not to be thought of that he desires to satisfy sensual pleasures by the destruction of the enemies ; this is not the precept for overcoming the ills of worldly life : for where is the bow on the one hand and where is the path of liberation ? (A. A. R.).

अवियुक्तं ह्यपक्तान्नं see No. 3266.

3366

अविरतं परकार्यकृतां सतां  
मधुरिमातिशयेन वचोऽमृतम् ।  
अपि च मानसमम्बुनिधिर्यशो  
विमलशारदचन्द्रिचन्द्रिका ॥

(अ) Jagannātha's Prāstāvikaṅkā (Hyderabad 1958) 108.

(आ) Rasagaṅgā. 325. 2-3, SR 50. 189 (a. Rasagaṅgādhara), SSB 308. 194.

(d) °पार्वण° SR, SSB.

Drutavilambita metre.

In the case of the good who are engaged in helping others their speech will be nectarian by their great sweetness, their minds will be broad like the vast oceans and their fame spotless like moonlight of the clear full moon of the autumnal nights. (A. A. R.).

3367\*

अविरतकुसुमावचायसेवान्  
निहितभुजालतयैकयोपकण्ठम् ।  
विपुलतरनिरन्तरावलग्न-  
स्तनपिहितप्रियवक्षसा ललम्बे ॥

(अ) Śiś 7.71.

Puṣpitāgrā metre.

One of the young ladies with her hands fatigued by the incessant gathering of flowers, placed them round the neck of the lover and was clinging to him with his chest concealed by her plump breasts pressed against him very close. (A. A. R.).

3368\*

अविरतरुणीसहस्रमध्य-  
स्थितिविगलत्पुरुषन्नता इवैते ।  
प्रतिपदमतिक्रातराः क्षितीशाः  
परिकलयन्ति भयं समन्ततोऽपि ॥

(अ) Vikram 6.34.

Puspitagrā metre.

These kings, like those whose manliness has been dissipated by their constant stay in the midst of a thousand of young women, become extremely perplexed at every step and apprehend fear from all sides. (S. Ch. Banerji's translation).

3369\*

अविरतमक्लममुद्घृत-  
धरातलं सुस्मितोल्लसद्ददनम् ।  
जगदानन्दविधायिनम्  
उपैमि शरणं प्रभुं शेषम् ॥

(आ) SSB 27.2 (a. Saṁgrahīṭṛ).

Āryā metre.

I seek shelter with the Lord Ādiśeṣa [the great serpent] who supports the earth (on his back) without interval and unfatigued,

with a smiling [cheerful] countenance and who ever gives happiness to the world. (A. A. R.).

3370\*

अविरतमधुपानागारमिन्दिन्विराणाम्  
अभिसरणनिकुञ्जं राजहंसीकुलस्य ।  
प्रविततवहृशालं सप्त पद्मालयाया  
वितरति रतिमक्षणेरेष लीलातडागः ॥

(अ) Skm (Skm [B] 2056, Skm [POS] 5. 12. 1 ) (a. Lakṣmaṇasena<sup>1</sup>).

(a) मधुपातगार° Skm (POS).

1. श्रीमल्लक्ष्मणसेनदेव.

Mālinī metre.

This lake intended for sports, which is a permanent residence for a drink of honey to the bees, which serves as an arbor for the rendezvous of pairs of royal swans and an abode of the goddess Lakṣmī (residing in lotuses), furnished with many spacious rooms, is indeed a beautiful sight [gives joy to the eyes]. (A. A. R.).

अविरतमभिरामा रागिणोः see No. 1391.

अविरतमविरामा रागिणां सर्वरात्रं see No. 1391

3371\*

अविरतमिदमम्भः स्वेच्छयोच्चालयन्त्या  
विकचकमलकान्तोत्तानपाणिद्वयेन ।  
परिकलित इवार्घ्यः कामवाणातिथिभ्यः  
सलिलमिव वित्तीर्णं बाललीलासुखानाम् ॥

(अ) Nalacampū 5.61.

(अ) JS 246.12 (a. Trivikramabhaṭṭa), Pad 63.28, ŚP 3846, SR 339.114, SSB 210. 56, RJ 1244, SuSS 70.

(a) अविरलम् SR, SSB ; °योच्छाल° Nal°, Pad, ŚP, SR ; °योच्छात° SSB.

(b) कमलमुकुलकान्तोत्तानहस्तद्वयेन Pad ; °शोभो° [°कान्तो°] SR, SSB ; °नहस्तद्वयेन Nal°, ŚP, SR, SSB.

(c) परिकलितमिवार्घ्यः SSB ; इवार्घ्यः Nal°, Pad, ŚP.

(d) विवर्णं JS, Pad; बाल्य° ŚP ; °सुखाय Nal°, Pad, ŚP ; °सुखेभ्यः SR, SSB.

Mālinī metre.

When she [Damayantī] threw handfuls of water continuously (in water-sports) to her heart's content with her hands, the palms of which possessed the beauty of full blown lotuses, it appeared as if she was offering *arghya* [the water offered indicative of welcome] to the guests in the form of Cupid's arrows and offering water of libation (at parting) to the sports of early girlhood. (A. A. R.).

3372\*

अविरतरतलीलायासजातश्रमाणाम्  
उपशममुपयान्तं निःसहेऽङ्गोऽङ्गनानाम् ।  
पुनरुषसि विविक्तमर्तारिशवावचूर्ण्यं  
ज्वलयति मदनार्गिनं मालतीनां रजोभिः ॥

(अ) Śiś 11.17.

Mālinī metre.

The fire of passion, which had somewhat subsided in the limbs of the young women who had become fatigued by indulging in love-sports continuously at night, was at dawn revived by the fragrant pollen of the *malati*-flowers which had been scattered in profusion by the early morning breeze. (A. A. R.).

3373\*

अविरतविरुत्कपोतीम्  
अपितरसमावृणोति घनघनलनः ।  
नवलतिकामतिकार-  
तरलितमदिरद्वयौ मृदिरः ॥

(आ) SMH 9.31.

(d) तरलितमुदिर° SMH (var.) 9.31.

Āryā metre.

A cloud screens [gives privacy] to a female dove which was cooing incessantly in the pleasure of love-making ; and it also gave to the fresh jasmine creeper a pair of branches of the *madira*-tree which were too shy of approaching the (girl) creeper. (A. A. R.).

3374\*

अधिरताम्बुजसंगतिसंगलद्-

बहलकेसरसंबलितेव या ।

ललितवस्तुविधानसुखोल्लसत्-

तनुर्हा तनुरात्मभुवोऽवतात् ॥

(आ) VS 28 (a. Ānandavardhana), SR 17.4.

(b) वः [या] VS (but C in VS as above), SR.

Drutavilambita metre.

May the body of the god Brahmā protect us—the body which was bristling with pleasure by the application of pleasant things in the form of a profusion of pollen as it was (in Viṣṇu's navel) in incessant contact with the lotus-flower. (A. A. R.).

3375\*

अधिरलकमलविकासः

सकलालिमदश्च कोकिलानन्दः ।

रम्योऽयमेति संग्रति

लोकौत्कण्ठाकरः कालः ॥

(आ) RK 92.83, Kpr 10. 526, K&amp;P 372.8-9, SR 331.13, SSB 197.13 (a. Rudraṭa).

Āryā metre.

Now is come the lovely season, producing anxiety in men's hearts, and having the graces of uninterrupted lines of lotus, and intoxicated, as it were, by the

humming black-bees, and the joy of the cuckoo. (G. Jhā's translation).

3376\*

अधिरलकरवातकम्पनेर्

स्रुकुटीतर्जनगर्जनैर्मुहुः ।

ददृशे तव वैरिणां मदः

स गतः कापि तवक्षणे क्षणात् ॥

(आ) Kpr 5.120, K&amp;P 137.4-5, SāhD ad 10. 753, SR 104. 94 (a. SāhD), SSB 395. 102 (a. Kpr.).

(b) भृकु° SāhD.

Vaitaliya metre.

The pride of the enemies were quite apparent in their brandishing of swords, motions of their eye-brows and the roaring ; but on seeing you (oh king !) all the pride disappeared. (G. Jhā's translation).

अधिरलजलमदधारा see No. 3383.

3377\*

अधिरलधारानिकरं

जलदंर्जलमुत्सृजद्भ्रूरतिमात्रम् ।

मानिवधूहृदयेभ्यः

कालुष्यमशेषतो मृष्टम् ॥

(आ) VS 1736.

Āryā metre.

The jealous anger [the concentration of dirt] in the hearts of angry young ladies, were completely washed away by the huge downpour (of rain-water) of the clouds which were sending down streams of water incessantly. (A. A. R.).

3378\*

अधिरलपतद्वाष्पोत्पीडप्रसिक्तकपोलया

वचनद्विपथः संदेशोऽयस्तथा विहितो न ते ।

मनसि किमपि ध्यायन्त्या तु क्षणं तव कान्तया  
पथिक निहिता दृष्टिः कण्ठं नवे करणाङ्कुरे ॥

(आ) Skm (Skm [B] 756, Skm[POS] 2.57 1)  
(a. Dharmapāla).

Harīṇī metre.

Oh traveller, no other massage in words was sent by your beloved with her cheeks overflowing with tears falling incessantly; she was deeply absorbed in thought and alas! cast her eyes for a moment on the sprout of *karunā* [jasmine]. (A. A. R.).

3379\*

अविरलपरागसंकत-

मकरन्दतरङ्गिणीमनुचनान्तम् ।

पिकयुवतिजानुदघ्नीं

गाहन्ते सधुपयोषितस्तृषिताः ॥

(आ) Skm (Skm [B] 1255, Skm [POS] 2.156.5) (a. Āvantika-Jahnu).

(c) °नुदघ्नी Skm (B) (printer's error).

Āryā-gīti metre.

In forest after forest the thirsty female bees plunge themselves into the river of honey, having for its sands the constantly falling pollen of the flowers and which had a depth of reaching up to the knee of female cuckoos. (A. A. R.).

3380\*

अविरलपरिवाहैरश्रुणः सारणीनां

स्मरदहनशिखोष्णश्वासपूरंश्च तस्याः ।

सुमग बत कृशाङ्गघाः स्पर्धयान्योन्यमेभिः

क्रियत इव पुरो भूः पङ्किला पांसुला च ॥

(आ) ŚP 3484, SR 288. 45, SSB 125. 49, SuMuñ 202.8-11.

(d) कियत SR.

Mālinī metre.

By the streams of constantly falling tears and her deep sighs hot by reason of the flames of the fire of love, oh good man, the grounds in front of your beloved slim young lady, are made alternately muddy and dusty, as if in a competition ! (A. A. R.).

3381\*

अविरलपुलकः सह व्रजन्त्याः

प्रतिपदमेकतरः स्तनस्तरुण्याः ।

घटितविघटितः प्रियस्य वक्षस्-

तटमुचि कन्दुकविभ्रमं वभार ॥

(आ) Śis 7.15.

(आ) Alm 61.

(b) °मेकतरस्त° Alm.

Puṣpītāgrā metre.

When stepping along with her lover one or the other of the breasts of the young lady, which was bristling with pleasure, played the roll of a ball as it came alternately into contact with the chest of the lover and rebounded. (A. A. R.).

3382\*

अविरलफलिनीवनप्रसूनः

कुसुमितकन्दसुगन्धिगन्धवाहः ।

गुणमसमयजं चिराय लेभे

विरलतुषारकणस्तुषारकालः ॥

(आ) Kir 10.28.

(आ) SR 346. 13 (a. Kir.), SSB 222. 16 (a. Bhāravi).

Puṣpītāgrā metre.

The cold season with sparsely falling dew-drops possessed the quality of the out-of-season merit as there were *priyangu*-flowers seen without a break and the breeze was rendered fragrant with the jasmine-flowers in full bloom. (A. A. R.).

3383\*

अविरलमदजलनिवहं

अमरकुलानीकसेवितकपोलम् ।

अभिमतफलदातारं

कामेशं गणपतिं वन्दे ॥

(अ) BhŚ 387 (doubtful).

(आ) Sama 1 अ 2.

(a) अविरलजलमदधारा Sama.

(b) °कुलैः परिसेवितकपोलयुगम् Sama ( *contra metrum*).

Āryā metre.

I bow to god Gaṇapati, the lord who fulfils our desires, who has his elephant cheeks shedding ichor incessantly with swarms of bees clinging to them and who is the giver of fruit according to desire. (A. A. R.).

3384\*

अविरलमदधाराधौतकुम्भः शरण्यः

फणिवरवृत्तगात्रः सिद्धसाध्यादिवन्धः ।

त्रिभुवनजनविघ्नध्वान्तविध्वंसदक्षो

वितरतु गजदधत्रः संततं मङ्गलं वः ॥

(आ) SR 2.24, SSB 3.24.

Mālinī metre.

May the elephant-faced god ever shower blessings on you—the saviour, whose temples are washed by the streams of ichor falling incessantly, whose body is coiled by the best of serpents and who is worshipped by the demigods Siddha-s and Sādhya-s and who is ever efficient in dispelling the darkness of obstacles in the way of the people of the three worlds. (A. A. R.).

अविरलमप्यनुभूताः see प्रविरलमप्यनुभूताः.

अविरलमिदमम्भः स्वे° see No. 3371.

3385\*

अविरलमिव दाम्ना पौण्डरीकेण नद्धः

स्नपित इव च दुग्धस्रोतसा निर्भरेण ।

कवलित इव कृत्स्नश्चक्षुषा स्फारितेन

प्रसभममृतमेघेनेव सान्द्रेण सिक्तः ॥

(अ) Mālatī 3.16.

(आ) KāvR 76 4-7, Sar 2.23.

(a) बद्धः [न°] KāvR.

(b) दुग्धस्रोतसां निर्भरेण Sar.

(d) °मृतमेघेनेव Mālatī (NSP) ; °मृतवर्षेणैव Sar.

Mālinī metre.

(I am)<sup>1</sup> as though closely tied up by a garland of lotuses, and as though bathed with an overflowing flow of milk, as though swallowed up entirely by (her<sup>2</sup>) expanded eyes, as though sprinkled over forcibly by a thick nectar-cloud. (R. D. Karmarkar's translation).

1. Mādhava.

2. Mālatī.

3386\*

अविरलविगलन्मदजल-

कपोलपालीनिलीनमधुपकुलः ।

उद्भिन्नवशमश्व-

श्रेणिरिव द्विपमुखो जयति ॥

(आ) SR 2. 10 (a. Rasagaṅgādhara), SSB 3. 8 ( but not found in Rasagaṅgā. ; however, verses beginning similarly appears there]).

Āryā metre.

The elephant-faced god is ever triumphant appearing as if possessing a nascent beard by the swarms of bees clinging to his temples which shed ichor incessantly. (A. A. R.).



3387\*

अविरलविलोलजलदः

कुटजार्जुननीपसुरभिचनवातः ।

अयमायातः कालो

हन्त मृताः पथिकगेहिन्यः ॥

(आ) RK 88.60, Amd 310.891, AR 88. 4-5, ARJ 83.12-3, Sar 3.151.

(a) प्रविरल° Sar.

(b) कुटजार्जुनसुर° Amd (*contra metrum*) (but व, न as above).

(d) हताः [मृताः] Amd, Sar.  
Āryā metre.

The (rainy) season has come with clouds moving incessantly and with the sylvan breeze fragrant with the *kuṭaja*-, *arjuna*- and *kadamba*-flowers. Alas ! undone [dead] are the wives of travellers (as they are separated from their lovers in this exciting season). (A. A. R.).

3388

अविरुद्धं सुखस्थं यो दुःखमार्गं नियोजयेत् ।  
जन्मजन्मान्तरे दुःखी स नरः स्यादसंशयम् ॥

(आ) P (Pts 1.362, PtsK 1. 406).

(आ) IS 692.

He who brings misery to a person who is peaceful and happy, will suffer, no doubt, in every rebirth.

3389\*\*

अविलम्बि सुवृत्तं च उदरं चातिपूजितम् ।  
नातिदीर्घं समं पृष्ठं किञ्चिच्च विनतं शुभम् ॥

(आ) Aśvavaidyaka of Jayadatta Sūri (BI) 3.25, Aśvaśāstra of Nakula 21.24.

(आ) ŚP 1628 (a. Śālihotra).

(a) अवलम्बि ŚP.

(b) जठरं वाजिनां शुभम् ŚP.

(c) नातिदीर्घसमं Aśvaśāstra.

That horse is good whose belly is shaped round without hanging low and whose back is even shaped without being too long and slightly sloping. (A. A. R.).

3390\*

अविलम्बे कृत्यसिद्धौ मान्त्रिकंराप्यते यशः ।  
विलम्बे कर्मबाहुल्यं विख्याप्यावाप्यते धनम् ॥

(आ) Kalivi 11.

(आ) SRK 251. 7 (a. Kalivīḍambana), IS 7695.

(a) °म्बेन संसिद्धौ Kalivi. (var.), SRK.

When the magical rites are immediately fruitful the *māntrika-s* [that deal with charms and spells] get fame ; if they are slow in their effect the profusion of *karma-s* (which obstruct quick results) is alleged and wealth obtained therefor. (A. A. R.).

3391\*

अविविक्तावतिस्तब्धौ स्तनावाढ्याविवावृत्तौ ।  
द्विविक्तावानतावेव दरिद्राविव गृहितौ ॥

(आ) SkV 1527 (a. Nirdaya or Nirddama).

A woman's breasts are honoured like the rich when they are hard and closed [or : not separated (from friends)], and are scorned like the poor when they are separated [or : alone] and bowed down. (D.H.H. Ingalls's translation).

3392

अविवेकमतिर्नृपतिर्  
मन्त्री गुणवत्सु वक्रितप्रोवः ।

यत्र खलाश्च प्रबलास्

तत्र कथं सज्जनत्वसरः ॥

(अ) BhPr 51 ( a. Govinda ) and 140 ( a. Kālidāsa).

(आ) SR 151.369, SSB 477.328.  
Āryā metre.

How (is there) a place for good folk where the king (is) of indiscriminating mind, the minister averse to the upright, and evil men (are) powerful ?

3393

अविवेकवृथाश्रमाविवार्यं  
क्षयलोभाविद्ध संश्रितानुरागम् ।  
विजिगीषुमिवानयप्रमादाद्  
अवसादं विशिखौ विनिन्यनुस्तम् ॥

(अ) Kir 13.29.

Aupacchandāsika metre.

The two arrows<sup>1</sup> reduced the boar to destruction, like indiscrimination and useless effort destroying wealth, like loss and avarice destroying affection of dependents, like evil policies and carelessness destroying one wishing victory. (S. and K. Ray's translation).

1. of Śiva and Arjuna

3394\*

अविवेकि कुचद्वंद्वं हन्तु नाम जगत्त्रयम् ।  
श्रुतिप्रणयिनोरक्षणेर् अयुक्तं जनमारणम् ॥

(आ) Kuv ad 34.81 (p. 107), SRK 280.4 (a. Sphuṭaśloka), SR 264. 251 (a. Kuv), SSB 83.6, IS 7696. Cf. हन्तु नाम जगत्सर्वम्.

(c) श्रुत° Kuv.

Let the pair of breasts, devoid of discrimination, as it is, torment the three worlds. But it is improper for the eyes, associated, as they are with śruti. [ears or : scripture], to kill the people. (A. A. R.).

3395

अविवेकिन भूपाले नश्यन्ति गुणिनां गुणाः ।  
प्रवासरसिके कान्ते यथा साध्व्याः स्तनोन्नतिः ॥

(अ) MK (MK [S] 86, MK [GOS] 80, MK (G) 53.52, MK [P] 59 a only).

(आ) ŚP 1371, SH 1342, SR 146.159 (a. ŚP), SSB 468.47, SRK 233.31 (a. Sabhā-taraṅga), VP 9.115, IS 693, Subh 224.

(b) गुणिनो IS.

(cd) मानोत्साहाः(चित्तोत्साहः MK (S); हावभावाः SRK) पुरन्द्रीणां भर्तरीव नपुंसके MK.

(d) सास्ततोन्नतिः or साध्या स्त° IS.

The good points of the meritorious languish when the king [the patron] is without discrimination ; just as the rising quality of the bosom of a faithful wife languishes when the husband is fond of being away from home [on journeys]. (A. A. R.).

3396

अविवेकिन भूपे यः करोत्याशां समृद्धये ।  
यास्याम्यहमनेनेति करोत्याशां स मृद्धये ॥

(अ) MK (GOS) 32.

(आ) JS 432.3 (a. Vyāsa).

(a) °किन यः सेवां MK.

(b) °शासमृ° MK.

(c) योजनानां शतं गन्तुं MK.

He who aspires for prosperity when the king is devoid of discrimination builds his hopes to accompany him (quickly) riding a clay-horse. (A. A. R.).

3397

अविवेको हि सर्वेषाम् आपदां परमं पदम् ।  
विवेकरहितो लोके पशुरेव न संशयः ॥

(अ) Nāradya-purāṇa 1. 9. 40 in Purāṇa V. I, p. 62.

Want of discrimination is the one cause [supreme abode] of all the calamities in this world. People without discernment are no doubt animals. (A. A. R.).

3398\*

अविशदक्षलं नेत्रप्रान्तावलोकनमस्फुटं  
चकितचकिता वाचः स्पर्शः क्वचिज्जनसंकुले ।  
इति तव मया प्रेमार्भ्मे य एव निरीक्षिताः  
कठिनमनसो वृष्टा भावास्त एव विरज्यतः ॥

(आ) VS 1624.

Harinī metre.

Those marks of tender feelings, the glances with the corners of the eyes, by no means clear and with their movements not fully manifested, words spoken with timidity and shyness and pressing the hand sometimes when moving with a crowd of people (so as to escape notice)—these which were seen by me in the beginning of our love—the same are now seen when you are tired of me and are hard-hearted. (A. A. R.).

3399\*

अविशीर्णकान्तपात्रे  
नव्यदशे सुमुखि संभृतस्नेहे ।  
मद्गेहवीपकलिके  
कथमुपयातासि निर्वाणम् ॥

(आ) Pad 85.11 (a. Līlāvātikāra), SR 361. 9, SSB 249.9, SRK 288.3 (a. Rasikajīvana).

Āryā metre.

Oh dear charming one, how have you resembling a bud and a lamp shining in my house gone out [or : dead] when the lover is alive when the charming stage of youth and wick are new and when full of affection [or : oil] and when the container of the oil and the charming leeses are fresh ? (A. A. R.).

3400\*

अविशुद्धकुलोत्पन्ना  
देहार्पणजीविका शठाचरणा ।  
क्वाहं रूपाजीवा  
क्व भवन्तः श्लाघनीयजन्मगुणाः ॥

(अ) Kuṭṭ (Kuṭṭ [ KM ] 446, Kuṭṭ [ BI ] 457).

Āryā-gīti metre.

How should these things accord : a woman born of an impure race, who gains her food by giving up her body, whose conduct is deceit, who sells her beauty, and you whose life is one of perfection ?<sup>1</sup> (E. Powys Mathers's translation).

1. Words of Hārālātā [a prostitute] to her lover.

अविश्रान्तं वहेद् भारम् see No. 3402.

3401

अविश्रान्तो वातो बहन् इव सोयं जनयति  
प्रसवत्तं सातत्याद् बलयति कुलाद्रीनपि जलम् ।  
प्रसूते कृत्येषु व्यवसितिरनिर्व्यूढसुदृढा  
फलावाप्तिं लोके प्रतिकलमसंभाव्यविभवाम् ॥

(अ) RT (RT [S] 8. 2551, RT [C] 8. 2552, RT [VVRI] 8.2551).

(a) शोषं [सोयं] RT (VVRI) suggestion ; संयो° RT (C) ; सोयो RT (var.).

(b) प्रसक्ति RT (S).

Śikhariṇī metre.

The wind here does not cease to occupy itself with the fire, and it continually shakes the high mountains and the water. A firm devotion to tasks, even if it does not lead to their fulfilment, produces at every turn in this world results of unexpected importance. (M.A. Stein's translation).

3402

अविश्रामं वहेद् भारं शीतोष्णं च न विन्दति ।  
ससंतोषस्तथा नित्यं त्रीणि शिक्षेत गर्दभात् ॥

(अ) Cr 100 (CV 6.20, Cv 5. 9, CN 68, CS 2. 27, CNSap'57, CnT II 7.9, CnT III 5.9, CnT VI 83, CnT VII 38, CPS 175.112). (Cf. Crn 17 and Cr Nos. 352, 366, 422, 561, 599, 935, 959, 1032).

(आ) SR 162.401 (a. C), SSB 493. 408, IS 694.

(इ) NM (T) 2.14, RN (P) 54.

(a) अविश्रान्तमहृष्मावं CS (var.) (sic !); बहू-भक्ति अरुहेद्भारं Cv (var.); आरुटं वचहेद्भारं CN (var.) (sic !); सुश्रान्तोऽपि (हि) CV, Cv (var.), CPS; अश्रान्तोऽपि Cv (var.); सुश्रान्तापि (अश्रा°) CN (var.); अश्रान्तं यो° Cv (var.); सुश्रान्तश्च Cv (var.); अविश्वस्तं CS (var.); अविश्रान्तं (°न्त) CS (var.); आरुटं च Cv (var.).

(b) शीतोष्मं CN (var.); शीतोष्णे (°ष्णु) CS (var.); सिष्णं CS (var.); न च पश्यति [च न वि°] CV, CN (var.), CPS; च न tr. Cv (but CvW, CvGt, CvL I, CvL II, CvLd as above) CN (var.); विदति CS (var.); विद्यते CS (var.); विदती CS (var.); विन्दते Cv (var.).

(c) सुसंतुष्टो (°ष्टश्च) भवेन् (°वेत्; °वे; °वोन्) नित्यं (°त्वं) CS; संतुष्टश्चरते नित्यं CV, CN (var.), CPS; सुसंतुष्टः सदा नित्यं Cv; सुसंतुष्टश्च भवेन्नित्यं Cv (var.); संतोषी च चरेन्नित्यं Cv (var.); संतुष्टस्तु सदा निसं CN (var.); संतुष्टश्च Cv (var.); संतोषश्च CN (var.); पुसंतुष्टः Cv (var.).

(d) शिक्षयो त्रीणि रासभात् Cv (var.); त्रिणि CS (var.); त्रिणी CV (var.); शिक्षच्च CV, Cv (but CvW, CvGt as above), CN

(var.), CS (var.); शिष्येत CN (var.), Cv (var.); शिष्ये च (°ष्यच्च) CS (var.); गर्दभाक् CS (var.); गर्दभातः CV (var.); रासभात् (°श°; °वात्; °भा) Cv (var.).

Lack of fatigue when charged with load; disinterestedness to cold or heat; perpetual contentment—these three attributes belonging to the ass should be followed by men.

3403

अविश्राममपाथेयम् अनालम्भमदेशकम् ।  
तमःकान्तरमध्वानं कथमेको गमिष्यसि ॥

(इ) SS (OJ) 386.

How will you traverse alone the dark jungle path, without a resting place, without food, without a hold and without a guide ? (Raghu Vira's translation).

3404

अविश्वसन् धूर्तधुरंधरोऽपि  
नरः पुरं प्रीपुरतोऽन्ध एव ।  
अशेषशिक्षाकुशलोऽपि काकः  
प्रतार्यते किं न पिकाङ्गनाभिः ॥

(आ) SRK 188.5 (a. SP), SR 251. 38, SSB 58.43, IS 7697.

Upendravajrā metre.

Though a prince among rogues and full of disbelief, a man is blind [tame] in the presence of the lady. Is not a crow, though clever in all kinds of wiles, ever distrustful and foremost in wickedness, deceived by the female cuckoos ? (A. A. R.).

3405

अविश्वस्ता स्त्रियः सर्वा अधमोत्तममध्यमाः ।  
यः कश्चिद् विश्वसेत् तासां पश्चात्तार्यः स दह्यते ॥  
(अ) Cr 2111 (CNPh 138),

Women inferior, average or superior are all untrustworthy. He who trusts them is burnt by remorse.

3406

अविश्वासं सदा तिष्ठेत् संघिना विग्रहेण च ।  
द्विधीभावं समाश्रित्य पापे शत्रो बलीयसि ॥

(अ) P (PP 3.52, Pts 3.62, PtsK 3.59).

(आ) IS 695.

(b) विग्रहेण PtsK.

(c) च संश्रित्य Pts.

(d) पार्श्वे शत्रोर् बलीयसः Pts.

You must regard with like distrust/ both peace and warlike measures ; must / seek though duplicity your goal, / with powerful foes of evil soul. (A.W. Ryder's translation).

3407\*

अविश्वासविधानाय महापातकहेतवे ।  
पितापुत्रविरोधाय हिरण्णाय नमोऽस्तु ते ॥

(आ) SuB 8.12.

(d) नमोस्ते SuB (MS) (*contra metrum*).

I bow to thee, gold, who breedeth distrust (among the people), who art the cause of the greatest sins and who causeth discord (even) among father and son. (A. A. R.).

3408

अविषं विषमित्याहुर् ब्रह्मस्वं विषमुच्यते ।  
विषं हन्ति किलैकं च ब्रह्मस्वं पुत्रपौत्रकम् ॥

(आ) IS 696, Subh 144.

(a) आहुः Subh.

Poison, they say, is not the poison ; it is the wealth of the Brāhmaṇa (taken forcibly) that is poison (deadly). Poison kills but one (who drinks it), but the

Brāhmaṇa's wealth destroys sons and grandsons. (A. A. R.).

अविषादं च दानं च see No. 3410.

3409

अविसंवादको दक्षः कृतज्ञो मतिमानृजुः ।  
अपि संक्षीणकोशोऽपि लभते परिवारणम् ॥

(अ) MBh (MBh [Bh] 5. 38. 34, MBh [R] 5.37.37-8, MBh [C] 5.1444-5).

(आ) IS 697, Brāhmadharma 2.8.7.

(a) दांतोनसूयको दक्षः MBh (var.); दांतः [दक्षः] MBh (var.).

(b) नृषु [ऋजुः] MBh (var.).

(c) नरः or अति° or अथ [अपि] MBh (var.); °कोषो MBh (var.); हि [ऽपि] IS.

(d) कुस्ते [ल°] MBh (var.); °वारणात् or °चारिणं or °चारणं or चारिणः MBh (var.).

(cd) कीर्ति च लभते लोके न चानर्थेन युज्यते BrDh.

He that is without deceitfulness, he that is active, grateful, intelligent, and guileless, even if his treasury be empty, obtaineth friends, counsellors and servants. (P.C. Roy's translation).

3410

अविसंवादनं दानं समयस्याव्यतिक्रमः ।  
आवर्तयन्ति भूतानि सम्यक्प्रणिहिता च वाक् ॥

(अ) MBh (MBh [Bh] 5. 38. 33, MBh [R] 5.37.36-7, MBh [C] 5.1433-4).

(आ) IS 698.

(a) अविषादं च दानं च or अविसंवादिनं दातं MBh (var.).

(b) अनतिक्रम MBh (var.).

(c) आवर्जयति MBh (var.).

(d) प्रणिहितानि MBh (var.); ज [वाक्] MBh (var.).

Absence of deceitfulness, gift, observance of the established rules of intercourse, and speech well-controlled, bring all creatures under subjection. (P.C. Roy's translation).

अविसृष्टादिनां दातं see No. 3410.

3411

अविसृष्टोऽपि सन् प्राज्ञः सर्वेण च समं व्रजेत् ।  
प्रविशेदप्यनाहृतस्त्वन्वया भर्तुराज्ञया ॥

(आ) SRHt 144.6 (a. Kavivallabha), SSSN 166.5 (a. Kavivallabha).

(b) स्वर्गेण SRHt ; स्ववर्गेण SSSN.

(c) त्वन्वया SSSN.

Though not instructed, a wise man should move with all (to get information to help the master); he may otherwise enter into the master's presence, though not specifically invited to do so. (A. A. R.).

3412

अविस्मृतोपकारः स्यान् न कुर्वीत कृतघ्नताम् ।  
हृत्वोपकारिणं विप्रो नाडीजङ्गमघश्च्युतः ॥

(आ) Caruc. of Kṣemendra 25.

(आ) Nisam 26.

One may choose to forget some help rendered, but one should never be guilty of ingratitude [of harming the benefactor]. The Brāhmaṇa, having killed his benefactor Nāḍījaṅgha was hurled into hell. (A. A. R.).

3413

अवीरोऽपि चमूवीर- साहाय्येन द्विषो जयेत् ।  
चमूसाहाय्यशून्यानां जयश्रीव्याकुलायते ॥

(आ) SSB 463.3 (a. Saṁgrahītr).

A person, though not a hero, may vanquish his enemies with the aid of veteran soldiers. Victory is in jeopardy when the help of the army is absent. (A. A. R.).

3414

अवृत्तिं वित्तयो हन्ति हन्त्यनर्थं पराक्रमः ।  
हन्ति नित्यं क्षमा क्रोधम् आचारो हन्त्यलक्षणम् ॥

(आ) MBh (MBh [Bh] 5. 39. 22, MBh [C] 5.1488), (cf. Mn 4.156 d).

(आ) SR 380.125, IS 28.

(a) अक्रोति MBh (var.), SR ; अवृत्तं MBh (var.).

Humility wards off disgrace ; prowess overcomes calamity [defeat]; patience always conquers anger, and good conduct [observance of customary duties] destroys all inauspiciousness.

3415

अवृत्तिकं त्यजेद् देशं वृत्तिं सोपद्रवां त्यजेत् ।  
त्यजेन् मायाविनां मित्रं धनं प्राणहरं त्यजेत् ॥

(आ) ŚP 1459, SH 1197, SR 153.29 (a. ŚP), SSB 481.29, IS 699,

One should abandon, a place if it does not provide livelihood, a job which is full of trouble, a friend who is deceitful and wealth if it endangers life. (A. A. R.).

3416

अवृत्तिकं प्रभुं भृत्या अपुष्पं भ्रमरास्तरुम् ।  
अजलं च सरो हंसा मुञ्चन्त्यपि चिरोषितम् ॥

(आ) KSS (KSS [AKM] 10. 61. 118, KSS [NSP] 10.61.118).

(a) अवृत्तिके KSS (NSP).

(d) चिरोषितः KSS.

Servants leave a master who does not support them ; bees a tree without flowers ; swans a tank without water, inspite of long association. (C.H. Tawney's translation).

अवृत्तिभयमन्त्यानां see No. 3417.

3417

अवृत्तिर्भयमन्त्यानां मध्यानां मरणाद् भयम् ।  
उत्तमानां तु मर्त्यानाम् अवमानात् परं भयम् ॥

(अ) MBh (MBh [Bh] 5. 34. 50, MBh [R] 5. 33. 51, MBh [C] 5. 1146), Cr 101 (CR 8.11). Cf. JSAIL 30.45.

(आ) VS 204, (a. Vyāsamuni), SR 80.26 (a. VS), SSB 354. 29 (a. Vyāsamuni), IS 702.

(इ) Cf. Nālaḍiyār 297, Nān-maṇi-Kaḍigai 4.

(a) अशनाद्भयं तु मंदानां MBh (var.) (*hyper-metric*); अवृत्तेर् or अशनात् MBh (var.), अवृत्तिभयन् ( प्रवृ° ), MBh (var.), CR (var.), SR, SSB; अवृत्ते CR (var.); अत्यानां (°त्यं) CR (var.).

(b) मध्यमानां मृतेर्भयम् VS (var.).

(c) तु स सत्वानां or मनुष्याणां or तु सर्वेषां [ तु म° ] MBh (var.); सत्त्वनाम् ( °त्वो° ) [ म° ] CR.

(d) अपमानान्महद्भयं (अव°) or अवमानभयं भयं MBh (var.).

Men of lowest class dread lack of sustenance ; those of the middle class dread death ; those of the highest class, however, dread in particular disrespect on this earth.

3418

अवृत्तिव्याधिशोकात्तन् अनुवर्तेत शक्तिः ।  
आत्मवत्सततं पश्येद् अपि कीटपिपीलकाः ॥

(अ) Vāgbhaṭa's Aṣṭāṅgahṛdaya (KSS 150) 1.2.23.

(आ) ŚP 645, SH 673, IS 701.

(a) अवृत्ति [ अवृत्ति ] IS.

(d) °पीलिकाः IS ; °पीलिकम् Aṣṭa°.

One should help, as far as possible, those who are without means of livelihood,

afflicted with diseases or sorrow ; one should also see with love, as one's own self, even the worms and the ants. (A. A. R.).

अवृत्तेर्भयमन्त्यानां see No. 3417.

3419

अवेक्ष्य स्वात्मानं विगुणमपरानिच्छति तथा

फलत्येतन्नो चेद् विलपति न सन्तीह गुणिनः ।

निमाष्टुं शप्तुं वा परिभंवितुमुद्यच्छति ततोऽप्य्

अहो नीचे रम्या सगुणविजिगीषा विधिक्वता ॥

(आ) VS 452 ( a. Vallabhadeva ), SR 61. 254 (a. VS), SSB 325.263 (a. Vallabhadeva).

Śikhariṇī metre.

Observing himself to be devoid of merits, he wishes others to be likewise ; if he does not succeed in this attempt he laments that there are no meritorious people at all. Then he attempts to threaten, curse and insult such meritorious people. Alas ! fate has given this fine weapon to the low-minded to vanquish the meritorious. (A. A. R.).

3420\*

अवेमव्यापाराकलनमतुरीस्पर्शमचिराद्

अनुन्मीलत्तन्तुप्रकरघटनायासमसकृत् ।

विषीदत्पाञ्चालीविपदपनयैकप्रणयिनः

पदानां निर्माणं पतगपतिकेतोरचतु नः ॥

(अ) Viśvaguṇādarśa 20.

(आ) SR 23. 136, SSB 38. 52, SRK 5. 4 (a. Viśvanaguṇādarśa).

Śikhariṇī metre.

May the creation of clothes, which did not need the use of a loom or contact with a shuttle and produced in profusion spontaneously without the trouble of arranging the mass of threads and which were solely used to ward off the danger to which

poor Draupadī was subjected, by the lord Viṣṇu [Kṛṣṇa, the lord having the emblem of the eagle in his flag] give protection to us all. (A. A. R.).

3421

अवेति तत्त्वं सदसत्त्वलक्षणं  
विना विशेषं विपरीतरोचनः ।  
यद्दृच्छ्या मत्तवदस्तचेतनो  
जनो जिनानां वचनात् पराङ्मुखः ॥

(अ) AS 138.

(b) °लोचनः AS (var.).

Vamśastha metre.

A person who is averse to the teachings of the Jina may know certain principles but without the true discrimination of the good and the bad and has a perverse understanding and may go out of his mind all of a sudden like one in intoxication. (A. A. R.).

3422

अवेत्तु शास्त्राणि नरो विशेषतः  
करोतु चिद्राणि तपोसि भावतः ।  
अतत्त्वसंसक्तमनास्तथापि नो  
विमुक्तिसौख्यं गतबाधमश्नुते ॥

(अ) AS 144.

(a) अवेति AS (var.).

(c) °संशक्त° or °संतक्त° AS (var.).

(d) विमुक्त° AS (var.); अश्नुते AS (var.).

Vamśastha metre.

A person may know the scriptures with special erudition and may perform penance of wondrous kind : still, not being attached to the true principles (of Jina) he does not enjoy the happiness of liberation which is free from trouble. (A. A. R.).

3423\*

अवेमि चेनामनघेति किं तु  
लोकापवादो बलवान् मतो मे ।  
ध्याया हि भूमेः शशिनो मलत्वे-  
नारोपिता शुद्धिमतः प्रजाभिः ॥

(अ) Ragh 14. 40. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 222).

(आ) Pras 15.8, IS 703.

(c) मलत्वे Ragh (var.), Pras

(d) निरूपिता Ragh (var.).

Upajāti metre ( Upendravajrā and Indravajrā ).

I<sup>1</sup> know her<sup>2</sup> indeed to be sinless ; but the slander of the people, I regard to be more powerful. For the shadow [or : reflection] of the earth is (falsely) supposed by the people to be the stain on the (naturally) spotless<sup>3</sup> moon. (R.D. Karmarkar's translation).

1 Rāma.

2. Sitā.

3. pure.

3424\*

अवेमि ते सारमतः खलु त्वां  
कार्ये गुरुण्यात्मसमं नियोक्ष्ये ।  
व्यादिश्यते भूधरतामवेक्ष्य  
कृष्णेन देहोद्वहनाय शेषः ॥

(अ) Kum 3.13. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 41).

(आ) Alm 62.

(b) नियोज्ये Kum (var.).

(c) आदिश्यते Kum (var.) ; अवेत्य [ अवेक्ष्य ] Kum (var.).

Upajāti metre ( Upendravajrā and Indravajrā ).

I know (full well) (your) strength, and so indeed I shall be employing you



(who are) like my own self, on a grave matter. Śeṣa is directed by Viṣṇu to bear (his) body on noticing (his) capability of holding the earth. (R.D. Karmarkar's translation),

3425

अवैमि पूतमात्मानं द्वयेनैव द्विजोत्तमाः ।  
सूर्ध्नि गङ्गाप्रपातेन घौतपावात्मसा च वः ॥

(अ) Kum 6.57. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 91).

(आ) Sar 3.59, AA 43.2-3.

I know that I am purified only by two things, oh best of Brāhmaṇa-s, namely, by the presence [fall] of the Ganges on my head and by the water used for washing your feet. (A. A. R.).

3426\*

अवैमि सौभाग्यमदेन वञ्चितं  
तव प्रियं यश्चतुरावलोकितः ।  
करोति लक्ष्यं चिरमस्य चक्षुषो  
न वक्त्रमात्मीयमरालपक्ष्मणः ॥

(अ) Kum 5.49. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 72).

(c) लक्षं or पात्रं Kum (var.) ; रविम् [चिरम्]  
Kum (var.),

Vamśastha metre.

I regard your lover as being deceived by the intoxication of (his) beauty, who does not for a long time make his face the mark of this eye (of yours) which glances prettily (and) which has curved eye-lashes. (R.D. Karmarkar's translation).

3427\*

अवैमि हंसावलयो बलक्षास्  
त्वत्कान्तिकीर्तेश्चपलाः पुलाकाः ।

उड्डीय युक्तं पतिताः स्रवन्ती-

वेशन्तपूरं परितः प्लवन्ते ॥

(अ) Nais 8.35.

Upajāti metre ( Upendravajrā and Indravajrā ).

I know the white rows of swans are but the moving grains of the fame of thy beauty, which flying and falling, as is proper, float in all directions on the waters of rivers and pools. (K. K. Handiqui's translation).

3428

अवैष्णवो हतो विप्रो हतं श्राद्धमवक्षिणम् ।  
अब्रह्मण्यं हतं क्षेत्रम् अनाचारं कुलं हतम् ॥

(अ) PdP, Uttarakh, 242.19.

(c) क्षत्रम् PdP.

(d) कुं हं tr. PdP (var.).

Lost is the Brāhmaṇa who does not worship Lord Viṣṇu ; useless is the ceremony to please the manes if there is no monetary gift ; worthless is the land where Brāhmaṇa-s are not present ; and undone is that family which does not observe traditional practices. (A. A. R.).

3429\*

अव्यक्तमक्षरमुपास्य वभूव कश्चित्  
स्वं लब्धवर्णमवगत्य कृतार्थमानी ।

सद्यस्त्रिभङ्गललितस्फुरणादमन्द-

नन्दोत्थया जडतयैव वयं कृतार्थाः ॥

(आ) SSB 37.37 (a. Śrī-Gaṅgāśahāya).

Vasantatilakā metre.

Some one considers himself fortunate that he has become learned [wise] by practising letters of the alphabet none too clearly (by worshipping Brahman which is

unmanifest and indestructible) ; but we are satisfied only by that state of *jaḍatā* [dullness or : perfect stability] which comes out of the great bliss resultant of the breaking of the three knots. (A. A. R.).

3430

अव्यक्तादीनि सूतानि व्यक्तमध्यानि भारत ।  
अव्यक्तनिघनान्येव तत्र का परिवेचना ॥

(अ) MBh (MBh [Bh] 6. 24. 28 and 11. 2, 7\* 1-2, MBh [ R ] and MBh [ C ] = Bhagavadgītā 2.28; MBh [R] 11.2.6 and 11.9.11 ; MBh [C] 11.51 and 11. 56. *d* often repeated ; see MBh [Bh] 6.24.28 fn.), Cr 102 (CR "Q"), GP 1.113.47, Vi 20.48, (cf. JSAIL 30.73).

(आ) ŚP 4135 ( a. Bhagavān Vyāsa ), VS 3270, SRHt 268.9 (a. MBh), SR 372. 158 (a. BhG), SSB 269.44 (a. Vyāsa), IS 704.

- (a) अभावादीनी MBh (var.) Strīparvan.  
(b) भावमध्यानी MBh ( var. ) Strīparvan ; शौरिका [भा°] GP ; चाप्यथ Vi.  
(c) अभावनिघनान्येव MBh (var.) Strīparvan.  
(d) त° का° tr. GP ; परिवेचना MBh (var.), GP (but GPy as above).

The beginnings of things are unmanifest, manifest their middles, son of Bharata, unmanifest again their ends ; why mourn about this. (F. Edgerton's translation).

3431

अव्ययवतोऽपि धनिनः  
स्वजनसहस्रं भवेत् पदस्थस्य ।  
अष्टधनस्य हि सततं  
वन्दुरपि मुखं न दर्शयति ॥

(अ) VCsr 12.8.

(a) अपनयतो VCsr (var.) ; हि or ऽपि हि [ऽपि] VCsr (var.) ; यनेन or निधिनं VCsr (var.).

(b) स्वजनः (°ने) VCsr(var.); वन्वु VCsr(var.); धनस्थस्य or वेदस्तस्य or स्वधस्ताच्च or अस्य (*sic* ! ) [प°] VCsr (var.).

(c) अष्टजनस्य हि (°धनयापि) VCsr (var.).

(d) दर्शयत्येव VCsr (var.) (*contra metrum*).  
Āryā metre.

A wealthy man, although not generous, will have a thousand retainers as long as he keeps his position ; but let him lose his wealth, and not even a blood-relation will so much as show his face. (F. Edgerton's translation).

3432

अव्यये व्ययमायाति व्यये याति सुविस्तरम् ।  
अपूर्वः कोऽपि भाण्डारस् तव भारति दृश्यते ॥

(अ) IS 705, Subh 139 and 282.

(b) सुविस्तराम् Subh (var.).

(c) भाण्डारो Subh (var.) (see *d*).

(d) दृश्यते ते सरस्वती (°ति) Subh (var.).

Novel is your treasury, oh goddess of speech, as it becomes empty when unused, and becomes larger when expended [used] ! (A. A. R.).

3433

अव्यवसायिनमलसं  
द्वेषपरं साहासच्च परिहीणम् ।  
प्रमदेव हि वृद्धपति  
नेच्छत्यवगूहितुं लक्ष्मीः ॥

(अ) P (PT 2.97, PTem 2. 86, PS 2. 60, PN 1.56, PP 2. 115, PRE 2.61, PM 2. 41), H (HJ 2.4, HS 2.3, HM 2. 4, HK 2.4, HP 2. 4, HN 2. 4, HH 40. 14-5, HC 54.3-4). Cf. Ru 111 ; ZDMG 58.9.

(आ) VS 2848 ( a. Ravigupta ), SH 1296, SRHt 67. 32 (a. Rāja), SSSN 54. 21, SR 62. 11 (a. H), SSB 327. 11, SRK 86. 9 (a. Prasaṅgaratnāvalī), IS 706.

(इ) Old Arabic 3.162.

(b) देवपरं PS (var.); पौरुषविहीनम् PTEM (var.); पौरुषच्च [ सा° ] PT, PTEM; पुरुषकार° VS, SRHt, SSSN; साहसात् प° PS (var.); परिहीनम् (°न) PS, HP, HH, VS, SR, SSB, SRK.

(c) वृद्धमिव पति प्रमदा ( कन्या VS, SSSN, SRHt) PT, PTEM, SRHt, SSSN; प्रमदा पतिमिव वृद्धं SR, SSB, SRK.

(d) नेच्छति लक्ष्मीरुपस्थातुम् SR, SSB, SRK; नेछ° HS; उपगूहितुं PS, HJ, HM, HP, HH, SSSN; उपगाहितुं PS (var.); उपगूहितुं HH, PS (var.); उपग्रहितुं HS; उपभूहितुं PS (var.).

Āryā metre.

Be a man irresolute, slothful, relying on fate, and without manly courage,— then Fortune is unwilling to embrace him, as a charming woman her aged spouse. (F. Edgerton's translation).

3434

अव्यवस्थितचित्तस्य प्रसादोऽपि भयंकरः ।  
व्यवस्थितप्रसन्नात्मा कुपितोऽप्यभयंकरः ॥

(अ) P (Psh 2.22). Cf. क्षणे तुष्टाः क्षणे रुष्टाः.

(आ) SRHt 193.74 (a. MBh), Vyās 70.

(इ) Vyās (C) 67 Vyās (S) 68.

(a) अव्यवस्थित° Vyās (C) (var.); °त्तस्तु Vyās (C).

(b) प्रसन्नोऽपि Vyās (C),

(c) व्यवस्थितः प्र° SRHt, Vyās (C).

Even the favour shown by one who has not steadiness of mind is frightening ;

but one who is steady and serene, though flies to anger (on occasions) does not cause fear. (A. A. R.).

3435

अव्यवस्थितवृत्तानाम् अभिन्नश्रुतिचक्षुषाम् ।  
अधर्माजितभोगानाम् आशीरप्यहितोचिता ॥

(आ) SNi 4.8.

Even the good will [blessing] of those who are unsteady in character and whose eyes are not open to the teachings of the scriptures and who indulge in pleasures acquired by unrighteousness, should be treated as unwholesome. (A. A. R.).

3436

... ..  
अव्यवस्थौ हि दृश्येते युद्धे जयपराजयो ॥

(अ) R (R [Bar] 5.35.55 cd, R [B] 5.37.55 cd, R [Kumbh] 5.38.53 cd, R [L] 5.34.62 cd).

...Victory or defeat is uncertain in a battle. (M.N. Dutt's translation).

3437

अव्याकरणमधीतं  
भिक्षद्रोण्या तरङ्गिणीतरणम् ।  
भेषजमपथ्यसहितं  
त्रयमिदमकृतं वरं न कृतम् ॥

(आ) SR 170.759, SSB 505.759.

Āryā metre.

Three things are better not done rather than done : learning which has no foundation of grammar, the crossing of a river in a boat that leaks, and the use of medicines along with unwholesome diet. (A. A. R.).

3438

... ..  
अन्याक्षेपो भविष्यन्त्याः कार्यसिद्धेहि लक्षणम् ॥

(अ) Ragh 10.6 cd. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 152).

...absence of delay is, indeed, a sign of future success in an undertaking. (M.R. Kale's translation).

3439

अव्याख्येयां वितरति परां प्रीतिमन्तनिमग्ना  
कण्ठे लग्ना हरति नितरां यान्तरध्वान्तजालम् ।

तां द्राक्षाद्यैरपि बहुमतां माधुरीमुद्दिगर्न्तीं  
कृष्णोत्पाख्यां कथय रसने यद्यसि त्वं रसज्ञा ॥

(अ) BhV (BhV [POS] 4. 10, BhV (C) 4. 17).

(a) °मग्नां BhV (var.).

(b) लग्नां BhV (var.); यान्तरव्याधि BhV (var.).

(c) द्राक्षाद्यैरपि BhV (C); द्राक्षार्यैरपि BhV (var.).

Mandākrāntā metre.

O tongue ! if you are an appreciator of sweetness, accustom yourself to the name *kṛṣṇa* which emits sweetness better than that of grapes even, which, when it occupies the interior of the heart, produces some indescribably great love (towards him) and which, when it lies in the throat, entirely drives away the internal ignorance. (H.D. Sharma's translation).

3440\*

अव्याजसुन्दरमनुत्तरमप्रमेयम्  
अप्राकृतं परममङ्गलमङ्घ्रिपद्मम् ॥

संदर्शयेदपि सकृद्भुवती दयाद्रीं  
द्रष्टास्मि केन तदहं तु विलोचनेन ॥

(अ) Ānas 61.

Vasantatilakā metre.

By which eye can I see your lotus-feet which are artlessly beautiful, excellent, incomparable, free from commonness, and supremely auspicious, even though your ladyship [the goddess] show them but once out of compassion for the devoted worshipper ? (A. A. R.).

3441\*

अव्याजसुन्दरीं तां  
विज्ञानेन ललितेन योजयता ।  
परिकल्पितो विधात्रा  
बाणः कामस्य विषविग्धः ॥

(अ) Māl 2.13. (Cf A. Scharpé's Kālidāsa-Lexicon 1.2 ; p. 2.25).

(आ) ŚP 3377 ( a. Kālidāsa ), SR 270. 9 ( a. ŚP ), SSB 93.9 ( a. Kālidāsa ).

(b) विज्ञानेनाद्भुतेन ŚP, SR, SSB.

(c) उपकल्पितो ( °ता ŚP ) Māl ( var. ), ŚP, SR, SSB.

(d) विषदग्वाः ŚP.

Āryā metre.

The creator, by furnishing her, who is so naturally beautiful, with attractive accomplishments, prepared an arrow of love steeped in poison. (C.H. Tawney's translation).

3442\*

अव्यात् स वो यस्य निसर्गवक्रः  
स्पृशत्यधिज्यस्मरचापलीलाम् ।

जटापिनद्धोरगराजरत्न-  
मरीचिलीढोभयकोटिरिन्दुः ॥

(अ) Navasahasānka-carita (BSS 53) 1. 1.

(आ) AR 98.3-4, ARJ 92.11-5.

(a) वायात् [अ°] Nava° (var.); कट्यात् [अ°] Nava° (var.).

(b) °धित्यधिज्यं Nava° (var.).

Upajāti metre (Indravajrā and Upendravajrā).

May that moon protect you all, who being naturally crescent in shape, plays the sportive roll of the strung bow of Cupid and whose two tips are illumined by the rays of the gems adorning the lordly serpents that are used for tying the matted hair (of Lord Śiva). (A. A. R.).

3443\*

अव्यात् स्वर्लोकचूडामणिपटलशिखाश्रेणिशोणीकृताङ्घ्रिः  
क्षोणीभारं विनेतुं जठरजुषि जगद्वाग्धवे देवकी वः ।  
राज्ञामुद्दामदोष्णां रणशिरसि रणत्कीकसच्छेदधीमाः

शस्त्राणां खण्णकाराः प्रतिहतिगुरवो यच्छ्रुतेर्दोहदोऽभूत् ॥

(आ) JS 34.101.

(a) °ताङ्घ्री JS (var.).

Sragdharā metre.

May that Devakī [mother of Śrī-Kṛṣṇa] whose feet were reddened by the mass of rays of the crest gems of the gods falling at her feet in obeisance, who had the longing in pregnancy, when the lord of the world [Kṛṣṇa] was in her womb for lessening the load of the earth (by the presence of the wicked), to listen to the clang of weapons, rendered sharp by the rebounds, which were frightful by the breaking of bones of hostile kings, arrogant by the might of their arms in the battlefield, grant protection to you all. (A. A. R.).

3444\*

अव्याद् वो वज्रसारस्फुरदुस्नखरक्रूरचक्रमाप्र-  
प्रोद्भिन्नेन्द्रारिवक्षःस्थलगलदसृगासारकाशमीरगौरः ।

प्रस्फूर्जत्केशराप्रप्रथितजलधरश्रेणिनीलान्जमाल्यः

सूर्याचन्द्रावतंसो नरहरिरसमाबद्धशूङ्गारलीलः ॥

(आ) Skm (Skm [B] 209, Skm [POS] 1. 42.

4) (a. Prajāpati).

(c) °श्रेणीनी° Skm (B) (*contra metrum*).

(d) °समारव्व° Skm (var.).

Sragdharā metre.

May the lord Man-lion [Nṛsimha] who was in love-sports of a peculiar kind, with the red paste of saffron in the form of blood oozing from the chest of the enemy of the gods [Hiraṇyakaśipu] which chest was torn asunder by the curved, cruel and mighty claws hard as adamant, who was adorned with a garland of blue lotuses in the form of the dark clouds clinging to his bristling manes and who was decorated with ornaments in the form of the sun and the moon, grant protection to you all. (A. A. R.).

3445\*

अव्याद् वो वलिताङ्घ्रिपातविचलद्भ्रूगोलहेलोन्मुख-  
आम्यद्विषकरिकल्पितानुकरणो नृत्यन् गणप्रामणी ।  
यस्योद्दण्डितशुण्डपुष्करमरुद्वाक्कुण्डसृष्टं मुहुस्  
ताराचक्रमुदत्तशीकरपृथ्वलीलामिवाभ्यस्यति ॥

(आ) SkV 83 (a. Rājasekhara), Prasanna 24 b.

(a) °तांघ्रिभार Prasanna.

(d) °मदक्त° SkV (var.) ; °गुदप्र° Prasanna.

Śārdūlavikṛīḍita metre.

May the dancing god Gaṇeśa by your aid, /copied by the guardian elephants of the horizon, /who spring up lightly from the earth that trembles / at the stamping of his feet, /the while with upraised trunk he drinks and then sprays back /like drops of water the great circle of the stars. (D.H.H. Ingalls's translation).

3446\*

अव्याद् वो वामनो यस्य कौस्तुभप्रतिविम्बिता ।  
कौतुकालोकिनी जाता जाठरीव जगत्त्रयो ॥

(आ) VS 59 (a. Vijayamādhava), SR 20. 60 (a. VS), SSB 33.1 (a. Vijayamādhava).

May the god Vāmana<sup>1</sup> protect you, in whose *kaustubha*-gem the three worlds, situated in his belly, were reflected as if curious to see (his great exploit of subduing the pride of the demon Bali). (A. A. R.).

1. the dwarf-incarnation of Lord Viṣṇu.

3447\*

अध्याधिगात्रमनुकूलतरं कलत्रं

वेश्म प्रसिद्धविभवं निशिता च विद्या ।

श्लाघ्यं कुलं चरमकालगतिः समर्थो

मातुः कटाक्षपरिणामविभूतयस् ते ॥

(अ) BhŚ 388 (doubtful).

Vasantatilakā metre.

These are the blessings conferred on you by the favourable glance of the mother-goddess—a body free from illness, a wife who is very much amenable, a mansion richly furnished, faultless learning, a noble family and the latter days that are proper in every way. (A. A. R.).

3448

अध्याधिजं कटुकं शीर्षरोगं

पापानुबन्धं परुषं तीक्ष्णमुग्रम् ।

सतां पेयं यन्न पिबन्त्यसन्तो

मन्युं महाराज पिब प्रशास्य ॥

(अ) MBh (MBh [Bh] 5. 36. 66, 5. 27. 23, and 2.57.19, MBh[R] 5.35.68, 5.27.23, and 2.64.18 ; MBh[C] 5. 1327, 5. 789, and 2.2138.

(इ) SS (OJ) 103.

(a) अथ्यधिकं MBh (var.) ; अध्याधिजं MBh (var.) ; तीक्ष्णरोगं ( °मुष्णं or °रोगी or °रोगि) MBh (var.) ; तीक्ष्णमुष्णं MBh 2.57.

(b) पापानुबिद्धं MBh (var.) ; यज्ञोमुपं पापफलोदयं च (पुरुषं पूतिगन्वि 2. 57) MBh 5. 27, SS (OJ).

(c) सतामपेयं न पिबन्ति (°त्य) संतो MBh (var.) ; च [न] MBh (var.).

(d) मृत्यु or मन्युर् MBh (var.) ; महाराजमिमं प्रशास्य MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

O king, anger is a kind of bitter, pungent acrid, and hot drink, painful in its consequences ; it is a kind of headache not born of any physical illness ; they that are unwise can never digest it. Do thou, oh king, swallow it up and obtain peace. (P.C. Roy's translation).

3449\*

अध्याधिना शरीरेण

मनसा च निराधिना ।

पूरयन्नधिनामाशां

त्वं जीव शरदां शतम् ॥

(अ) SuB 15.5.

May you live a hundred autumns with a body free from diseases, the mind free from worries, and fulfilling the desires of suppliants. (A. A. R.).

3450

अध्यापरेषु व्यापारं

यो नरः कर्तुमिच्छति ।

स एव निघ्नं याति

कीलोत्पटीव वानरः ॥

(अ) P (PT 1.5, PTem 1 2, PS 1.7, PN 2. 4, PP 1.8, Pts 1.21, PtsK 1.26, PRE 1. 6, PD 299.6, PM 1.9), H (HJ 2. 28, HS 2.29, HM 2. 30, HK 2. 30, HP 2. 26, HN 2,26, HH 44. 3-4, HC 58. 10-1). (Cf. KSS 10. 26-32, KsB 16.268). (Cf. Ru 5, ABORI 15.46).

(आ) SR 166. 569 (a. H), SSB 498. 569, IS 707, Subh 199.

(इ) Old Syriac 1 2.

(a) अध्यावृतेषु (°वृतेषु) PS (var.) ; व्यापारेषु (अ° missing) PN, .

- (b) इच्छति HS  
 (c) स नरो (भूमौ) निहतः ( निलयं ) जेते PT, PTem, PS ( but some texts as above), PN, HP (var.) ; स तथा निहतः N in HP, HS (var.) ; तत्र [एत्र] SR, SSB ; यान्ति IS.  
 (d) कीलोत्पाटितवानरः (°टी च IS) PS (var.) ; मर्कटः [वा°] PT, PTem.

The man who tries to concern himself with what is not his concern, he it is that lies slain, like the ape that pulled out the wedge. (F. Edgerton's translation).

3451\*

- अव्यापाररता वसन्तसमये प्रीष्मे व्यवायप्रियाः  
 सक्ताः प्रमृषि पल्वलाम्भसि नवे कूपोदकद्वेषिणः ।  
 कट्वम्लोष्णरताः शरद्यधिभुजो हेमन्तनिद्रालसाः  
 स्वैर्दोषैरपचीयमानवपुषो नश्यन्तु ते शत्रवः ॥  
 (आ) VS 2547 (a. Vaidya-Haricandra).

Śārdūlavikrīḍita metre.

May your enemies perish with their bodies languishing by the evil practices of idling in spring, hard-working in summer, stuck up in the muddy water of puddles in the rainy season, hating well-water, over-eating in autumn attached to highly hot, pungent and sour food and addicted to sleep in the cool season (during day time). (A. A. R.).

अव्याप्तश्चापि चाप्तोन्वे see No. 4968.

3452

- अव्याहृति न शक्या गौर् विना दण्डेन रक्षितुम् ।  
 इति प्रत्येति मुग्धोऽपि वल्लवः किमु राजकम् ॥  
 (अ) Jānakī 10.31.  
 (a) अव्याहृतं Jānakī (var.).  
 (c) मूढोऽपि [मु°] Jānakī (var.).

- (d) वल्लवः Jānakī (but some texts of Jānakī as above).

It is beyond question that even a silly cowherd believes that it is not possible to look after the kine without a rod ; how much more is it with the multitude of kings. (G.R. Nandargikar's translation).

3453

अव्याहृतं व्याहृताच्छ्रेय आहुः  
 सत्यं वदेद् व्याहृतं तद्वितीयम् ।  
 प्रियं वदेद् व्याहृतं तत्तृतीयं  
 धर्म्यं वदेद् व्याहृतं तच्चतुर्थम् ॥

- (अ) MBh (MBh [Bh] 5.36.12 and 12. 288. 38 *ab/dc*, MBh [R] 5. 35. 12 and 12. 299. 38 *ab/dc*, MBh [C] 5. 1271 and 12.11029 *ab/dc*).  
 (आ) IS 708.  
 (a) अव्याहृत व्याहृताच्छ्रेयामाहुः MBh Śānti-parvan (var.).  
 (b) वदे or वेदे [ वदेद् ] MBh Śānti-parvan (var.).  
 (c) तच्चतुर्थम् MBh Śānti-parvan (see d) ; वेदेद् MBh Śānti-parvan (var.).  
 (d) धर्मं MBh (var.) ; तुरीयं MBh (var.) ; तत्तृतीयं MBh Śānti-parvan (see c) ; तं [तच्] MBh Śānti-parvan (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

Silence is said to be better than to say anything ; to say the truth is the second best ; to say what is agreeable is the third best ; (and) to say what is consistent with *dharma* is the fourth best.<sup>1</sup>

1. in the Śānti-parvan the third best and the fourth best are transposed.

3454\*

अच्युत्पन्नस्वभावानां नारीणमिव सांप्रतम् ।  
 सीत्काराचार्यकं कर्तुम् अयं प्राप्तो हिमागमः ॥  
 (आ) JS 232.3 (a. Mahāmanuṣya), VS 1847  
 (a. Mahāmanuṣya).  
 (a) अच्युत्पन्नविलासानां VS.  
 (c) °चार्यतां VS.

This cool season (with falling snow) has come as if to teach how to draw in breath with a hissing noise to women who are inexperienced. (A. A. R.).

3455

अच्युत्पन्ने श्रोतरि  
 वक्षतृत्वमनर्थकं पुंसाम् ।  
 नेत्रविहीने भर्तारि  
 लावण्यमनर्थकं स्त्रीणाम् ॥

(आ) NBh 39. Variant of No. 2158.

Āryā-udgīti metre.

Meaningless (and dangerous) is proficiency in speech to men, if the hearers are not responsive [dull], just as the loveliness of women when the husbands are blind. (A. A. R.).

3456

अन्नतस्यापि ते धर्मः कार्यं एवान्तरान्तरा ।  
 मेधीभूतोऽपि हि भ्राम्यन् घासप्रासं करोति गौः ॥  
 (आ) SRHt 9.4 (partly reconstructed). (Cf. ABORI 53.141).  
 (d) लासप्रासं SRHt.

Though not observing certain vows (continuously) you should act according to *dharma* now and then. The ox, though consecrated to be sacrificed, does eat mouthfuls of grass when moving about. (A. A. R.).

3457

अशक्तः सततं साधुः कुरूपा च पतिव्रता ।  
 व्याधितो देवभक्तश्च निर्धना ब्रह्मचारिणः ॥  
 (आ) SR 166. 593, SSB 499. 593. Cf. Nos. 3458 and 3459.

A person without strength is ever well behaved; a woman who is plain is ever devoted to her husband ; one afflicted by disease has devotion to god ; young men who are poor remain bachelors ! (A. A. R.).

3458

अशक्तस्तस्करः साधुः कुरूपा चेत् पतिव्रता ।  
 रोगी च देवताभक्तो वृद्धा वेश्या तपस्विनी ॥  
 (आ) TP 466, IS 7459. Cf. Nos. 3457 and 3459.

A thief who became weak changes to a nobleman ; a woman who became ugly to a devoted wife ; a man who became sick to a worshipper ; (and) a prostitute who became old to a female ascetic.

3459

अशक्तस्तु भवेत् साधुर् ब्रह्मचारी व निर्धनः ।  
 व्याधितो देवभक्तश्च वृद्धा नारी पतिव्रता ॥  
 (आ) Cr 103 (CV 17. 6, CPS 348. 4). Cf. विद्या मित्रं प्रवासे च and Nos. 3457 and 3458

(आ) Sama 1 अ 115 and 2 व 12, IS 709.

(a) असत्यस्तु Sama 1 अ 115.

(c) व्यधिष्टो (°ष्ठो or °स्यो) CV (var.), Sama 1 अ 115 ; नागाधिष्टो CV (var.).

When a man becomes weak, he becomes virtuous ; when a man becomes poor he act like a *brahmacārin* ; when a man becomes sick he becomes devoted to God ; when a woman becomes old, she becomes faithful to her husband.



3460

अशक्ताः शक्तिमात्मीयां श्लाघन्ते ये च दुर्जनाः ।  
ते भवन्त्युपहासाय महतामेव संनिधौ ॥

(आ) Kt 71, KtR 71, Sskr̥ 32, SR 54 32  
(a. Kt), SSB 315. 33, IS 710, SRK 25.  
37 (a. ŚP [but not found there]).

(c) भवन्त्युपहासाय KtR ; ये [ते] SRK.

The weak who boast of their strength and those who are wicked become objects of ridicule in the presence of the great. (A. A. R.).

3461

अशक्ते रौद्रतातैक्षण्यं तीव्रपापेषु धीरता ।  
छद्मघोर्वाचि पारुष्यं नीचानां शौर्यमीदृशम् ॥

(अ) Dar 5 21.

(a) आसक्ता [अ°] Dar (var.).

(b) भीरुता [घी°] Dar (var.).

Exhibition of ferocity and sharpness towards the weak and boldness in actions of very great sins, a dissembling mind and harshness in speech,—such, in the low-minded, are the deeds of valour. (A. A. R.).

3462

अशक्तैर्बलिनः शत्रो कर्तव्यं प्रपलायनम् ।  
संश्रितव्योऽथवा दुर्गो नाग्या तेषां गतिर्भवेत् ॥

(अ) P (Pts 1.319, PtsK 1.362).

(आ) IS 711, Pr 363.

(c) संश्रयितव्यो would be better ; संश्रयितव्यं वा दुर्गं IS ; श्रयितव्यं च वा दुर्गं IS.

Quickness of the pair of legs must be resorted to by the weak in the presence of a superior foe. He should take shelter in a fortress otherwise ; no other course is available to him. (A. A. R.).

3463

अशक्तो यः क्षान्तिं सततमपकारिण्यपि जने  
विधत्ते सोऽवश्यं भुजग इव दंष्ट्राविरहितः ।

प्रभुः सत्यां शक्तौ क्षमत इह यस्मात् सुचरितः  
स तेजस्वी . लोकद्वितयविजिगीषुर्विजयते ॥

(आ) JS 445. 7 (a. Ācārya Kṣemasimha),  
SH 933, 199\* (a. Kṣemasimhācārya).

(c) विदधे SH 199\*.

(d) लोकाद्वितीय वि° SH.

Śikhariṇī metre.

When a weak person ever resorts to [pretence of] forgiveness even towards one who has constantly done him injury, he is necessarily like a serpent devoid of fangs. But when a lord who is powerful forgives on the ground of goodness of conduct, he is truly valorous and if he desires to win the three worlds, he will be successful. (A. A. R.).

3464\*

अशक्नुवन् सोढुमधीरलोचनः  
सहस्ररश्मेरिव यस्य वशनम् ।

प्रविश्य हेमाद्रिगुहागृहान्तरं

निनाय विभ्यद् दिवसानि कौशिकः ॥

(अ) Śiś 1.53.

(आ) SāhD ad 3.248 (p. 98), SR 365. 4 (a. SāhD), SSB 258.4 (a. Māgha).

(c) हेमाद्रिगुहाद्गुहान्तरं SR.

Vamśastha metre.

Unable to withstand his [Ravana's] sight, Indra, like an owl, of tremulous eyes, against the sun, having entered the interior of a cave in Mt. Meru, spent his days all trembling. (A. A. R.).

3465

- अशक्यं नारभेत् प्राज्ञः अकार्यं नैव कारयेत् ।  
 असत्यं नैव वक्तव्यम् आलस्यं नैव कारयेत् ॥
- (अ) Cr 104 (CS 3. 18, CNG 183, CNI I 286). Variant of Nos. 3466 and 3727.
- (आ) IS 712, Subh 121.
- (a) न शक्यं [अ°] CS (var.); असक्ये (°च्यं) CS (var.); नरभत् CS (var.); प्राज्ञो (°ज्ञ or °ज्ञं) CS (var.).
- (b) अकार्यं CS (var.); ह्यकार्यं CS (var.); मनसा [अ°] CNI I; कारयेत् or सेवय [का°] CS (var.); चिन्तयेत् CNI I.
- (c) स्वल्पकार्यं (स्वकार्यन्) न कुर्याच्च (कर्या) CS; न च [नैव] CNG, Subh.
- (d) निष्फलं नैव सेवयेत् (सै°; सवयत्) CS; आह-लस्य [आ] CNI I.

An intelligent man should not start an impossible task, nor should he do what should not be done, nor should he say untruth, nor should he be idle.

3466

- अशक्यं नारभेत् प्राज्ञो अकार्यं नैव कारयेत् ।  
 यथादेशगतं धर्मं यथाकालं च जीवयेत् ॥
- (अ) Cr 1128 (CNG 300). Cf. Nos. 3465 and 3727.
- (c) °गतधर्मं Cr; °गतं धर्मं is my suggestion.

An intelligent man should not start an impossible task, nor should he do what should be not done; he should live according to the laws [dharma] and time (changes) of the country in which he lives.

3467

- अशक्यः सहसा राजन् भावो वेत्तुं परस्य वै ।  
 अन्तःस्वभावैर्गतिस्तीर् नैषुष्यं पश्यता मृशम् ॥
- (अ) R (R [Bar] 6. 11. 52, R [B] 6. 17. 61, R [Kumbh] 6.17.57-8, R[L] 5.92.35).

- (a) अशक्यं R (B); न शक्यं R (L).
- (b) भावं R (L); बोद्धुं [वे°] R (B); नृणां भुवि [प° वै] R (L).
- (c) अन्तरेण स्वरैर्भिन्नैर् R (B); अन्तरेणेङ्गिते नीतैर् (?तं) R (L).
- (d) निषुष्यं [नै°] R (L); पश्यतां R (B); यस्य यादृशम् [प° मृ°] R (L).

It is impossible, oh king,<sup>1</sup> to fathom the depths of others' hearts. Clever and intelligent questions can only elicit clever and intelligent answers which may not be the truth. (T.S. Raghavacharya's translation).

1. "oh king" omitted in T. S.R.'s translation

अशक्यमपि शङ्केन see No. 3471.

3468

- अशक्यचारम्भवृत्तीनां कुतः क्लेशादते फलम् ।  
 आकाशमास्वादयतः कुतस्तु क्वलग्रहः ॥
- (प्र) KN (KN [TSS] 12. 12, KN [ĀnSS] 12. 12, KN [BI] 11 34).
- (आ) IS 713.
- (cd) भवन्ति परितापिन्यो व्यवतं कर्मविपत्तयः KN (BI), but marked the text above as variant.
- (d) कुतो हि क्वलग्रह KN (var.).

What fruit, save distress, can there be in store for him who undertakes an impracticable act? What mouthful, indeed, can he expect to get, who tries to snatch a mouthful from (empty) space? (M.N. Dutt's translation).

अशङ्कितच्च शङ्केत see No. 3470.

3469

- अशङ्कितमतिः स्वस्थो न शठः परिसर्पति ।  
 न चास्य दुष्टा वाक् चापि तस्मान् नास्तीह संशयः ॥

- (अ) R (R [Bar] 6.11.54, R [B] 6.17.63, R [Kumbh] 6.17.59-60, R [L] 5.92.37).  
 (b) प्रतिसर्पति R (L).  
 (c) दुष्टवागस्ति R (B); दुष्टव्यापत्तिस् [दु° वा° चा°] R (L).  
 (d) मे नास्ति R (B); नेहाऽस्ति [ना°] R (L).

A guilty man cannot freely roam about without fear of detection. Nor does his evil speech prevail; there is no manner of doubt about it.

3470

अशङ्कितेभ्यः शङ्केत शङ्कितेभ्यश्च सर्वशः ।  
 अशङ्क्याद्भयमुत्पन्नम् अपि मूलं निकृन्तति ॥

- (अ) MBh (MBh [Bh] Ādiparvan, Appendix I 81, l. 123-4, MBh [R] 1. 142. 60, MBh [C] 1.5602). Cf. No. 3471, न विश्वसेदमित्रस्य, and न विश्वसेदविश्वस्ये.  
 (आ) IS 714.  
 (a) अशङ्कितच्च MBh (var.).  
 (b) नित्यं शंकेन शंकितात् MBh (var.).  
 (c) शकिताद्भयमुत्पन्नं MBh (var.).  
 (d) समूलमपि वृन्तति MBh (var.).

Thou shouldst never trust the faithless, nor trust too much those that are faithful, for if those in whom thou confidest prove thy foes, thou art certain to be annihilated. (P.C. Roy's translation).

3471

अशङ्क्यमपि शङ्केत नित्यं शङ्केत शङ्कितात् ।  
 भयं हि शङ्किताज्जातं समूलमपि कुन्तति ॥

- (अ) MBh (MBh [Bh] 12.138.45, MBh [R] 12. 140. 45, MBh [C] 12. 5291-2). Cf. No. 3470, न विश्वसेदमित्रस्य, and न विश्वसेदविश्वस्ये.  
 (आ) SRHt 134. 10 (a. P), SSSN 108. 8. (a. P), IS 715.

- (a) अशंक्यमविशंकेत MBh (var.); अशंक्यमपि or अशंक्येनापि (अश°) MBh (var.); शक्येत MBh (var.).  
 (b) न त्वशङ्केत शङ्किता SRHt; शंकितं (°नं) MBh (var.); शङ्कितान् (°ताः) MBh (var.).  
 (c) ह्यश° SRHt, SSSN अशंकितान् [शङ्कि°] MBh (var.).  
 (d) मूलान्यपि निकृन्तति MBh (var.); अति° or परि° [अपि] MBh (var.).

The king should fear him from whom there is no fear; he should also always fear them that should be feared. Fear that arises from an unfeared one may lead to total extermination.<sup>1</sup> (P.C. Roy's translation).

1. O. Böhtlingk's translation is better: *Sei misstrauisch sogar gegen den, in den du kein Misstrauen zu setzen brauchst; gegen diejenigen aber, in die du Misstrauen setzest, sei stets misstrauisch: eine Gefahr, die von dem erwächst, in dem du kein Misstrauen setzest, vernichtet dich bis auf den Grund.*

अशङ्क्यमविशङ्केत see No. 3471.

अशङ्क्येनापि शङ्केत see No. 3471.

अशठमजिह्वलोलं see No. 3472.

3472

अशठमलोलमजिह्वं

त्यागिनमनुरागिणं विशेषज्ञम् ।

यदि नाश्रयति नरं श्रीः

श्रीरेव हि वञ्चिता तत्र ॥

- (आ) ŚP 470, VS 233 (a. Śrī-Harṣadeva), SH 917; 110°, Subh 73, SR 169. 731, SSB 503. 731 (a. Śrī-Harṣa), IS 716, SRK 223.19 (a. ŚP), cf. Kav p. 118.  
 (a) अशठमजिह्वलोलं (असढम्; °लोमम°) IS, Subh.

(c) न श्रयति or नाश्रयसि IS.

Āryā metre.

If the goddess of wealth does not resort to a person who is free from roguery, deceit and vacillation and who is munificent, affectionate and learned, it is only the goddess who is the poorer for it. (A. A. R.).

3473

अशठहृदयः कृतज्ञः

सानुक्रोशः स्थितः सतां मार्गं ।

अपरापवादकर्मा

शुचिकर्मरतः स खल्वार्यैः ॥

(अ) Dvi App. 3.

Āryā metre.

One who is not crafty at heart, grateful, full of compassion, ever remaining in the path of the good, never speaking ill of others, taking delight in doing pure actions—such a person is an *ārya* [noble person]. (A. A. R.).

3474

अशनं मे वसनं मे

जाया मे बन्धुवर्गो मे ।

इति मे मे कुर्वाणं

कालवृको हन्ति पुरुषाजम् ॥

(अ) SR 373.195, SSB 271.81, SRK 237. 65 and 100.4 (a. Sphuṭaśloka), IS 7698, SuMuñ 254.10-1.

Āryā-upagīti metre.

My food, my clothes, my wife, my relations—he who thus cries 'my, my' (incessantly), the wolf of time injures that goat-like man. (A. A. R.).

3475

अशनं वसनं यातो यस्य काश्याममार्गतः ।  
कीफटेन समा काशी गङ्गाप्यङ्गारवाहिनी ॥

(आ) Sama 2 ग 9.

That person who is at Banaras for the free supply of food, clothes and residence, to him Kāśī is equivalent to *kīkaṭa* [a mean place] and the water of the Gaṅgā consists of flames of fire. (A. A. R.).

3476

अशनमात्रकृतज्ञतया गुरोर्

न पिशुनोऽपि शुनो लभते तुलाम् ।

अपि बहूपकृते सखिता खले

न खलु खेलति खे लतिका यथा ॥

(अ) KR 1.23.1 ; 9.213.6.

(आ) IS 717, Subh 181 and 276.

(a) गुरोर् om Subh.

(b) पिश्रुतोपि शुनोर् or पिश्रुतो (three *akṣara*-s missing) Subh.

(c) बहूपकृते Subh.

(d) न Subh 181 (om.) ; खेलति Subh 276 (om.) ; कथा Subh.

Drutavilambita metre.

If a tale-bearer is grateful to his elders only for the food he gets, he is no match to a dog in this regard. If one cultivates friendship with the wicked to receive many a benefit this too does not play the game as are the creepers of the sky [they are castles in the air]. (A. A. R.).

अशनात् भयमन्त्यानां see No. 3417.

3477

अशनादिन्द्रियाणीव स्युः कार्याण्यखिलान्यपि ।  
एतस्मात् कारणाद् वित्तं सर्वसाधनमुच्यते ॥  
(अ) P (Pts 1. 8, PtsK 1. 8), SkP, Nāgarakh. 155.47.

(आ) IS 718.

(b) °खिलानि ह SkP.

(c) सर्वस्मा° SkP.

Just as the sensory organs are dependent on food for their strength, so are all activities dependent on wealth. Hence it is, they say, that wealth is the means of achieving every kind of activity. (A. A. R.).

अशानाङ्ग्यं तु संदानां see No. 3417.

3478

अशनैरशनैर्वाल्ये यौवने घस्मरात् स्मरात् ।  
कल्यवंकल्यतः शेषे स्फुटं नष्टं वयो नृणाम् ॥

(आ) VS 3392.

By frequent consumption of food during boyhood and by the devouring fire of love in youth and by disabilities, such as deafness in later years, man's life is clearly a waste. (A. A. R.).

अशयवत् प्र० see No. 2341.

3479\*

अशरणशरणप्रमोदभूतैर्  
वनतरुभिः क्रियमाणचारुकर्म ।

हृदयमिव दुरात्मनामगुप्तं  
नवमिव राज्यमनिर्जितोपभोग्यम् ॥

(अ) Mṛcch 8.4.

Puṣpīāgrā metre.

To creatures else forlorn, the forest trees/do work of mercy, granting joy and ease ;/like a sinner's heart, the park unguarded lies,/like some new-founded realm, an easy prize. (A.W. Ryder's translation).

3480\*

अशर्मदहनज्वलत्कटुकटाक्षरूक्षेक्षण-  
क्षणक्षपितशात्रवे जयति सिन्धुराधीश्वरे ।  
वयं न बहु मन्महे निजभुजानमद्गाण्डिव-  
च्युतास्त्रशिखिताण्डवज्वलितखाण्डवं पाण्डवम् ।

(आ) SR 123.192, SSB 425.1.

Pr̥thvī metre.

When the lord of Sindhura has vanquished the enemy in a moment by his furious look capable of burning all ill-luck, we do not think highly of Arjuna who burnt down the Khāṇḍava-forest by the fire released by the missiles discharged from the Gāṇḍīva-bow bent by him dexterously by his hands. (A. A. R.).

अशस्तवत् प्र० see No. 2341.

3481\*

अशस्त्रं पुरुषं हत्वा नरः संजायते खरः ।  
कृमिः स्त्रीवधकर्त्ता च बालहन्ता च जायते ॥

(अ) Mār̥k-P 15.18 cd-15.19 ab.

(आ) ŚP 727.

If a person kills a man without weapon in hand, he takes re-birth as an ass ; one who kills a woman is born as a worm ; the same is the case when a person kills a boy. (A. A. R.).

3482\*

अशस्त्रपूतमध्याजं पुरुषाङ्गोपकल्पितम् ।  
विक्रीयते महामांसं गृह्यतां गृह्यतामिवम् ॥

(अ) Mālatī 5.12.

(c) महामासां Mālatī (K).

(a) गृह्यतामिति Mālatī (NSP).

Human flesh, not (rendered) holy by a weapon, unadulterated and taken out of the limbs of males, is being sold ; take, take this !

3483

अशान्तहृतभुविशखाकवलितं जगन्मन्दिरं  
सुखं विषमवातभृग्नसनवचचलं कामजम् ।  
जलस्थशशिचञ्चलां भुवि विलोक्य लोकस्थितिं  
विमुञ्चत जनाः सदा विषयमूर्च्छनां तत्त्वतः ।

(अ) AS 263.

(a) असात° or अशात° AS (var.); °भुक्षिपा° or °भुक्विषा° AS (var.).

(b) °भुग्र° AS (var.).

(c) °चंचला or °चंचलं AS (var.).

(d) विमृंचति AS (var.); जनां AS (var.).

Prthvī metre.

The house of the world is closely surrounded by the flames of restlessness, the pleasures born of passion are unsteady like the ears of an elephant slapping in a strong breeze, and observing the painful state of affairs in the world which are inconstant like the moon's reflection in water, oh people, leave off truly the importance attached to sensory pleasures. (A. A. R.).

3484

अशान्तान्तस्तृष्णा घनलवणवारिव्यतिकरं  
गतच्छायः कायश्चिरविरसरूक्षाशनतया ।  
अनिद्रा मन्दोऽग्निर्नृपसलिलचौरानलभयात्  
कदर्याणां कष्टं स्फुटमघनकष्टादपि परम् ।

(अ) Dar 2 10.

Śikhariṇī metre.

To misers the greed within never subsides agitated, as they are, by the billows of the ocean of wealth, the body becomes devoid of lustre by consuming food that is without nutritive value and highly seasoned, they suffer from sleeplessness, a bad digestion and ever afraid of the king, water, thieves and fire—thus the miser's life is clearly far more painful than the misery of poverty. (A. A. R.).

3485

अशाश्वतमिदं सर्वं चिन्त्यमानं हि भारत ।  
कदलीसंनिभो लोकः समो ह्यस्य न विद्यते ॥

(आ) SRHt 263.21 (a. Bṛhatkathā),

All things in the world, oh descendant of Bharata, are impermanent when we think of them. The world is similar to a plain-tain tree, there is indeed nothing equal to it. (A. A. R.).

3486

अशासंस्तस्करान् यस्तु बलिं गृह्णाति पार्थिवः ।  
तस्य प्रक्षुभ्यते राष्ट्रं स्वर्गाच्च परिहीयते ॥

(अ) Mn 9.254. Cf. Mn 8.307, 386-7.

(c) यस्य Medhātithi.

(d) स्वर्गात्स Medhātithi.

The realm of that king who takes his share in kind, though he does not punish thieves, (will be) disturbed and he (will) lose heaven. (G. Buhler's translation).

3487

अशास्त्रचक्षुन्पतिर् अन्ध इत्यभिधीयते ।  
वरमन्धो न चक्षुष्मान् मदादाक्षिप्तसत्पथः ॥

(अ) KN (KN [TSS] 15.4, KN [ĀnSS] 15.4,  
KN [BI] 14.3).

(आ) IS 719.

A king who does not possess the eye of political knowledge is said to be blind ; it is better to have such a blind king than one, who though possessed of such eyes, transgresses the path of rectitude out of pride or carelessness. (M.N. Dutt's translation).

3488

अशास्त्रविदुषां तेषां न कार्यमहितं वचः ।  
अर्थशास्त्रानभिज्ञानां विपुलां श्रियमिच्छताम् ॥

(अ) R (R [Bar] 6.51.15, R [B] 6.63.15, R [Kumbh] 6.63.15, R [G] 6. 40, 15, R [L] 6.41.17).

A king, intent on the prosperity of state, should not listen to the unhealthy

advice of ministers not versed in the laws of virtue and statecraft. (T.S. Raghavacharya's translation).

3489

अशिक्षितानां काव्येषु शास्त्राभ्यासो निरर्थकः ।  
किमस्त्यनुपनीतस्य वाजपेयादिभिर्मखैः ॥

(अ) Sabhā 17.

To those who are not instructed in the *kāvya-s*, the study of the *śāstra-s* is of no use. Is there sanction to perform Vājapeya and other sacrifices to one who has never been properly initiated ? (A. A. R.).

अशिक्षितास्तरला माघे see No. 3495.

3490\*

अशिशिलपरिस्पन्दः कुन्दे तथैव मधुघ्नतो  
नयनसुहृदो वृक्षाश्चैते न कुड्मलशालिनः ।  
दलति कलिका चोती नार्तिस्मस्तथा मृगचक्षुषाम्  
अथ च हृदये मानग्रन्थिः स्वयं शिशिलायते ॥

(आ) SkV 159, Kav 61.

(b) नृक्षाश्चैते Kav (MS).

(c) श्चोति [चोती] Kav (MS).

Hariṇī metre.

The bees are buzzing loud/but only in the jasmine ; / the trees though fair to look upon / are not yet in full bud ; / the mango-flower has not unfolded yet / as has the knot of anger in fair women's hearts.—/ Shall we then say the knot/has loosened of its own accord ? (D.H.H. Ingalls's translation).

3491\*

अशिशिलमपरावसज्य कण्ठे  
वृढपरिरव्धवृहद्वहिः स्तनेन ।  
हृषिततनुर्ह्रा भुजेन मर्तुर्  
मृदुममृदु च्यतिविद्धमेकवाहुम् ॥

(अ) Śís 7 16.

Puṣpitāgrā metre.

Another young lady stepped along with her husband with her right arm tightly clasping his neck, as he grasped firmly with his left hand her plump breast, which hand in consequence was bristling with great pleasure. (A. A. R.).

3492-93

अशिराः पुरुषः कार्यो ललाटे ब्रह्मघातिनः ।  
असम्भाष्यश्च कर्तव्यस् तन् मनोरनुशासनम् ॥

राजा स्तेनेन गन्तव्यो मुक्तकेशेन धावता ।  
आचक्षणेन तत् स्तेयम् एवंकर्मास्मि शाधि माम् ॥

(अ) N 18.45-6 (Cf. मला ह्येते मनुष्येषु).

As pure and impure waters become alike on their junction in the ocean, even so (all) property acquired by a king (becomes pure in his hands).

As gold, on being thrown into blazing fire, acquires purity, even so all gains become pure in the hands of kings. (J. Jolly's translation).

3494

अशिष्यं शास्ति यो राजन् यश्च शून्यमुपासते ।  
कदर्यं भजते यश्च तमाहुर्मूढचेतसम् ॥

(अ) MBh (MBh [Bh] 5. 33. 38, MBh [R] 5.32.39, MBh [C] 5.1009).

(आ) IS 720.

(a) अशिष्यान् MBh (var.).

(b) यश्च (न च) शिष्यान् (°ष्यं) न शास्ति च (शासते) MBh (var.); न [च] MBh (var.).

(c) कर्मर्थं or कंदर्पं or कातर्यं MBh (var.); ग्रसते [भ°] MBh (var.); तु [च] MBh (var.).

(d) विदुर् [आहुर्] MBh (var.); मूढलक्षणं or मूढचेतनं MBh (var.).

O king, he who punisheth one that is undeserving of punishment, payeth homage to persons without knowledge, and waiteth upon misers, is said to be of little sense. (P.C. Roy's translation).

अशिव्यान् शास्ति यो राजन् see No. 3494.

3495

अशीतास्तरणो माघे फाल्गुने पशुपक्षिणौ ।  
चैत्रे जलचाराः सर्वे वैशाखे नरवानरौ ॥

(अ) Cr 2112 (CNPN 91, CM 199) (doubtful).

(a) अशीतास्तरणः Cr ; अशितास्तरला CM.

(b) °पक्षिनो CNPN.

(c) त्रे त्रे [चै°] CNPN ; चैले Cr ; जलचाराः Cr.

(d) °वानरौ CNPN.

Warmth is experienced by calves (?) in the Māgha month, by birds and beasts in the month of Phālguna ; all aquatic creatures in the month of Caitra and men and monkeys during the Vaiśākha. (A. A. R.).

3496

अशीतिनाम्भसा स्नानं पयःपानं वराः स्त्रियः ।  
एतद्वो मानुषाः पथ्यं स्निग्धमुष्णं च भोजनम् ॥

(अ) BhPr 322 (*samasyā*).

(आ) JS 400.119 (a. Aśvinīkumārau).

(b) नवाः [वराः] JS.

(c) एतद्वो (°द्वे) BhPr ; मानवः JS.

A bath in not too cold-water<sup>1</sup>, the drinking of milk, love-sport with beautiful women ; oh men, this is salutary for your health...as well as the hot meals dressed with oil or ghee<sup>2,3</sup> (J. Shastri's translation).

1. J. Shastri has : "a cold-water bath."

2. L.H. Gray translates the fourth *pāda* : and bland, warm food.

3. The last *pāda* which completes the verse was supplied by Kulidāsa.

3497

अशीमहि वयं भिक्षाम् आशावासो वसीमहि ।  
शयीमहि महीपुण्ड्रे कुर्वीमहि किमीश्वरैः ॥

(अ) BhŚ 210, VC (VCsr 10. 1, VCjr 10.3), PrC 4.180, PuPra 95.

(आ) ŚP 4104 (a. BhŚ), Pad 89.44 (a. BhŚ), SR 367.7, SSB 261. 8, Can 123. 16-7, IS 726 (cf. ZDMG 52.255), SSJ 36.14, SK 7.15, SU 1008 (a. BhŚ), SSD 2 f 111 b, JSub 114.4.

(a) मुञ्जिमहि (°हे) VC (but some texts as above), PrC, PuPra, BhŚ (var.); अशनीमहि BhŚ (var.), SR, SSB ; अशनीमहि Pad ; अशनीमहि BhŚ (var.) ; आसीमहे (आशी°) BhŚ (var.) ; आशीमहि (असी°) BhŚ (var.), VCsr (var.) ; भैक्ष्यं (°क्षं VCsr [var.]) VCjr, PrC, PuPra ; भिक्षं VCsr (var.).

(b) वासावहो or पासावसो or यशोवसो or आशावसं BhŚ (var.) ; जीर्णवासो PuPra ; जीर्ण PrC ; रथ्यवासो VCjr (var.) ; वशीमहि BhŚ (var.) ; वसामहि or वसीमहे VCsr (var.).

(c) शयीमहे BhŚ (var.), VCjr (var.) ; शयामहि VCsr (var.), BhŚ (var.) ; शय्यामहि BhŚ (var.) ; सयीमहि PuPra ; महीपुण्ड्रे (°ते VCjr [var.]) BhŚ (var.), VCjr (var.).

(d) कुर्वीमहि or कुर्वीमहि BhŚ (var.) ; किमीश्वरैः or यहीश्वरैः BhŚ (var.) ; धनेन किम् [कि°] PuPra.

When we live on alms, clothe our bodies with no artificial clothes but only the ten directions of the world,<sup>1</sup> and sleep on the surface of mother earth, we have no concern whatever with the rich. (P. G. Nath's translation).

1. i. e. remain naked.



3498

अशीला भिन्नमर्यादा नित्यसंकीर्णमंधुनाः ।  
अल्पायुषो भवन्तीह तथा निरयगामिनः ॥  
(आ) SRHt 22.4 (a. MBh).

Those men who are without good character and those that violate the accepted codes and indulging constantly in promiscuous sex relations ; become short-lived and go to hell. (A. A. R.).

3499

अशुचितानिलयं प्रलयं श्रियाम्  
अयशसां विभवं प्रभवं रुजाम् ।  
सुकृतनिर्दलनं चलनं धृतेः  
परिहरेत् परवल्लभया रतम् ॥

(आ) SuM 26.11.

(b) च रुजां तथा [प्र° ह°] SuM (var.).

(c) चलनं [च°] SuM (var.).

Drutavilambita metre.

Intimate relationship with other's wives is a source of impurity and danger to prosperity ; it produces infamy and causes diseases, it cuts the merits and undermines courage. (A. A. R.).

3500

अशुचिर्वचनाद् यस्य शुचिर्भवति पूरुषः ।  
शुचिश्चंवाशुचिः सद्यः कथं राजा न दैवतम् ॥

(आ) SR 142.10, SSB 460.13.

How is a king not equal to god by whose word the impure men become pure and the pure impure at once ? (A. A. A.).

3501\*\*

अशुचीक्षणेऽश्रुपाते कल्हे श्वासकासयोः ।  
रथ्याप्रसर्पणेऽभ्यङ्गे क्षृते नर्मण्युपस्पृशेत् ॥

(आ) ŚP 602, SH 628.

One should cleanse oneself with water when one sees impure things, shed tears and quarrels, coughs badly when goes along the street, smears himself with oil, sneezes and have amorous pastimes. (A. A. R.).

3502

अशुद्धप्रकृतौ राज्ञि जनता नानुरज्यते ।  
यथा गृध्रसमासन्नः कलहंसः समाचरेत् ॥

(अ) P (Pts 1.301, PtsK 1.335).

(d) कलहंसोऽपि सञ्चरेत् PtsK.

When the king is of an impure disposition the people as a whole are not attached to him, just as the swans' behaviour in the company of a vulture. (A. A. R.).

3503

अशुद्धा तु भवेन् नारी यावच्छल्यं न मुञ्चति ।  
निःसृते तु ततः शल्ये रजसा शुष्यते ततः ॥

(अ) Agni-purāṇa 64.9.

A woman may be considered as impure so long as the foetus is within her ; when once she delivered the foetus and starts her monthly course, she is pure. (A. A. R.).

3504

अशुद्धीनां तु सर्वासाम् आलयाः कुत्सिताः स्त्रियः ।  
सदा शौचं न कुर्वन्ति भुञ्जतेऽन्नं तथाविधाः ॥

(अ) Cr 105 (CR 1.38),

(b) आलयः CR (var.) ; कुत्सितप्रियाः CR (var.) ; कुत्सिता CR (var.).

(c) प्रशोरेयुर्न (प्राचारैदुन) गृह्णन्ति CR (var.) ;  
प्रचारैदुन [स° शौ° न] CR (var.).

(d) भुजन्ते CR (var.) ; तथाविधम् (°घा) CR (var.).

Uncultured women are the very abode of all kinds of impurities. They never wash themselves properly and they eat food that is far from clean. (A. A. R.).

3505

अशुभपुषि कलावप्यप्रमत्ताः स्वधर्माद्  
अनुदिनमुपकारानाचरन्ते बुधानाम् ।  
बहुजनपरिपुष्टा बद्धदोक्षास्त एते  
तनुसुखमपि हित्वा तन्वते राजसेवाम् ॥

(अ) SR 139.4, SSB 454.4.

(a) °प्रमत्ता SR (printing error).

(c) °परिपुष्टौ SSB.

Mālinī metre.

Even in the iron age which fosters unwholesome things there are good people who never swerve from their duties, who always render help to the learned people and support many a man and are ever addicted to them and serve the king faithfully, sacrificing personal comforts. (A. A. R.).

3506

अशुभोदये जनानां  
नश्यति बुद्धिर्न विद्यते रक्षा ।  
सुहृदोऽपि सन्ति रिपवो  
विषमविषं जायतेऽप्यमृतम् ॥

(अ) AS 371.

(d) अमृतम् or त्वमृतं AS (var.).

Āryā metre.

When inauspicious times come to people, the intellect perishes and they become helpless, even the best of friends turn out to be their enemies and nectarian food turns out to be poison. (A. A. R.).

अशुभे संचारे see No. 3785,

अशुचीसंचारे see No. 3785.

3507

अशुष्वन्नपि बोद्धव्यो मन्त्रिभिः पृथिवीपतिः ।  
यथा स्वदोषनाशाय विदुरेणाम्बिकासुतः ॥  
(अ) P (PP 1.120, Pts 1.160, PtsK 1.176).  
(आ) ŚP 1358, SH 1359, SR 146.149 (a. P),  
SSB 467. 36, VP 9.112, IS 721.

(a) अशुष्वन्नपि SSB.

Good counsellors should warn a king/ although he pays no heed/(as Vidura warned the monarch blind) / to cease from evil deed. (A.W. Ryder's translation).

3508\*

अशेषचक्षुःश्रवणं प्रतिकूलो भवन्नपि ।  
विनतानन्दहेतुर्यः स पुमानाप्तनन्दनः ॥  
(आ) SSK 3.14, KSSKP 3.14.

(a) °श्रवण° SSK.

Even if the entire host of serpents turns out to be hostile to one, the bird Garuda, the source of joy to Vinatā (if propitiated), comes to give him joy. (A. A. R.).

3509

अशेषदोषापगमप्रकाश-  
मित्रागमोत्साहमहोत्सवार्हम् ।  
विकासशोभां जनयत्यजलं  
धनं जनानां दिनमम्बुजानाम् ॥

(अ) Sam 4.92.

Upajāti metre (Indravajrā and Upendravajrā).

Wealth to men and day time to lotuses bring blooming lustre constantly ; they destroy all faults of men and darkness to lotuses and give great joy and enthusiasm to them by the help of friends and light of the sun. (A. A. R.).

3510\*

अशेषलङ्कापतिसैन्यहन्ता

श्रीरामसेवाचरणककर्ता ।

अनेकदुःखाहतलोकगोप्ता

त्वसौ हनूमास्तव सौख्यकर्ता ॥

(आ) SR 21 94, SSB 35 1.

Upajāti metre (Upendravajrā and Indravajrā).

This Hanūmān is the giver of happiness to you, who destroyed the entire host of Laṅkā's lord, who performed yeoman's service to Śrī-Rāma and rendered the world by the ending of sorrows. (A. A. R.).

3511\*

अशेषविघ्नप्रतिषेधदक्ष-

मन्त्राक्षतानामिच विङ्मुखेषु ।

विक्षेपलीला करशीकराणां

करोतु वः प्रीतिमिमाननस्य ॥

(अ) Vikram 1.8.

(आ) SR 2.17, SSB 3.18.

(a) वः SSB.

Upajāti metre (Upendravajrā and Indravajrā).

May the sprays plentifully discharged from his trunk by the elephant-faced god give joy to you all, which (sprays) serve as consecrated grains of rice scattered in all directions and which are efficient in warding off all obstacles in your path. (A. A. R.).

3512\*

अशोकनिर्भत्सितपथरागम्

आकृष्टहेमद्युतिकर्णिकारम् ।

मुक्ताकसापीकृतसिन्दुवारं

वसन्तपुष्पाभरणं वहन्ती ॥

(अ) Kum 3.53. (Cf. A. Scharpé' Kāli-dāsa-Lexicon I. 3 ; p. 49).

(आ) Daśarūpaka ad 4. 48 (p. 265. 1-2), Sar 5.128.

(b) आकृष्ट° Kum (var.); °कर्णिकारम् Sar (var.).

(c) °सिन्दुवारं Kum (var.).

(d) वहन्ति Kum (var.), Daś°

Upajāti metre (Upendravajrā and Indravajrā).

Wearing ornaments of flowers of spring, where the rubles were treated with contempt by the *aśoka*-flowers, the *karnikāra*-flowers had surpassed the splendour of gold (and) the *sinduvāra*-flowers had been formed into a necklace. (R.D. Karmarkar's translation).

3513\*

अशोके शोकार्तः किमसि वकुलेऽप्याकुलमना

निरानन्दः कुन्दे सह च सहकारेण रमसे ।

कुसुम्भे विध्रम्भं यदिह भजसे कष्टकशतैर्

असंदिग्धं दग्धभ्रमर भवितासि क्षतवपुः ॥

(आ) SkV 1074, Skm (Skm [B] 1780, Skm [POS] 4.28.5), AB 551.

(a) किमपि Skm ; व्याकुलमना Skm.

(b) कौन्दे Skm (var.).

(c) विध्रम्भं Skm.

(d) मुग्धभ्रमर Skm.

Śikhariṇī metre.

Oh foolish bee, unhappy with *aśoka*-flowers, indifferent to *bakula*, unjoyed by jasmine, / and taking no delight in mangoes ; / since here you trust the thorny safflower/it's certain you'll be pricked. (D.H.H. Ingalls's translation).

3514\*

अशोच्यः शोचते शोच्यं किं वा शोच्यो न शोच्यते ।  
कश्च कस्येह शोच्योऽस्ति देहेऽस्मिन् बुद्बुदोपमे ॥  
(आ) VS 3271.

The individual soul that is unbewal-  
lable grieves for that which is pitiable (the  
body). But why is that, which should be  
grieved for, neglected? Who and whose  
(body) deserves to be grieved for, as the  
body is evanescent like a bubble? (A. A. R.).

3515

अशोच्यानन्वशोचस्त्वं प्रज्ञावावांश्च भाषसे ।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥  
(अ) MBh (MBh [Bh] 6. 24. 11, MBh [R]  
6. 24. 11, = BhG 2. 11), PtsK 1. 475  
(d=MBh [Bh] 5.131.15 b).

(आ) IS 722.

(a) अनुशोचंस्त्वं (°च°) or अन्वशोच्यस्त्वं or अन्व-  
शोचस्त्वं MBh (var.).

(b) प्राज्ञवन्नाभिभाषसे (प्रज्ञावा°) MBh (var.).

(c) गतासूर्नगतासूंश्च PtsK.

Thou hast mourned those who should  
not be mourned, / and (yet) thou speakest  
words about wisdom ! / Dead and living  
men / the (truly) learned do not mourn.  
(F. Edgerton's translation).

3516

अशोच्यानीह भूतानि यो मूढस्तानि शोचति ।  
तद्दुःखाल्लमते दुःखं द्वावनथीं निषेवते ॥  
(अ) P (PP 1. 337, Pts 1. 334, PtsK 1.379).  
Cf. नष्टं मृतमतिश्रान्तं and मृतं वा यदि वा  
नष्टम्.

(आ) SR 164.514 (a. P), SSB 497. 514, IS  
723.

(c) स दुःखे Pts, SR, SSB; स [तद्] PtsK.

No life deserves lament; / fools  
borrow trouble, / and sadness to the sad, /

so make it double. (A.W. Ryder's trans-  
lation).

3517

अशोच्यो निर्धनः प्राज्ञोऽशोच्यः पण्डितवान्धवः ।  
अशोच्या विधवा नारी पुत्रपौत्रप्रतिष्ठिता ॥

(अ) Cr 106 (CN 54, CS 2.41).

(आ) SR 161.387, SSB 493.394, IS 724

(a) असौचो CS (var.); अशोच्या CN (var.);  
निर्धनो विद्वान् CS, CN (var.); प्यधनो  
विद्वान् [ति° प्रा°] CN (var.).(b) अशोच्यः (°च्यो; °च्य; °च्याः) पुत्रवान्नरः  
(पण्डितः नरः; °रा) CS, CN (var.); असौचो  
CS (var.); अशोच्यो CN (var.).(c) अशुच्य CS (var.); अशच्यो CS (var.);  
विधूवा CS (var.).(d) पुत्रपुत्रा° CS (var.); °समन्विता [°प्र°] CN  
(var.); °प्रतिस्थित CS (var.).

One destitute of wealth should not  
be deplored, if he is wise; nor one (though  
himself is not learned), if he is a com-  
panion of a learned man; nor a widow,  
if she is blessed with children and grand-  
children.

अशोच्यो निर्धनो विद्वान् sec No. 3517.

अशौश यस्य भार्या या see स शोच्यो यस्य  
[ भार्या या.

3518

अशनाति यः संस्फुरते निहन्ति  
ददाति गृह्णात्यनुमन्यते च ।  
एते षडप्यत्र विनिन्दनीया  
भ्रमन्ति संसारवने निरन्तम् ॥

(अ) AS 539.

(b) ददात्य AS (var.).

(d) निरन्तरे or निरन्तरं AS (var.) (both  
*contra metrum*).

Upajāti metre (Indravajrā and Upen-  
dravajrā).

He who kills (an animal), prepares dishes of it, he who eats (the flesh), gives, receives and permits it—all these six deserve to be condemned and they have to wander for ever in the woods of *saṃsāra*. (A. A. R.).

3519

अश्नाति यो मांसमसौ विधत्ते  
वधानुमोदं व्रसदेहभाजाम् ।  
गृह्णाति रेफांसि ततस्तपस्वी  
तेभ्यो दुरन्तं भवमेति जन्तुः ॥

(अ) AS 528.

(आ) SPR 144.35 (a. AS).

(c) रेफांसि AS (MS).

Upajāti metre (Indravajrā and  
Upendravajrā).

He who consumes the flesh of animals that move about (full of life) and permits their slaughter with approval, that pitiable man, gets the condemnation therefor and has to undergo endless births in this (unhappy) world for that sin. (A. A. R.).

3520

अश्नाभ्याच्छादयामीति प्रापश्यन् पापपूरुषः ।  
नामर्षं कुरुते यस्तु पुरुषः सोऽधमः स्मृतः ॥

(अ) MBh (MBh [Bh] 2.46.18, MBh [R] 2.50.16, MBh [C] 2.1801).

(आ) IS 725.

(b) प्रापश्यं MBh (var.) ; भरतर्षभ or हीनपौरुषः (हि°) or हि न पौरुषं or हीनपौरुषं or हीन-पूरुषः or हि न पुरुषः [पा°] MBh (var.).

(c) धारयेद् [कु°] MBh (var.).

(d) सो° पु° स्मृ° tr. MBh (var.),

That sinner is considered the worst of men who does not fly to anger thinking

that "I have enough food to eat and sufficient clothes to wear."

3521

अश्नीत पिवत खादत  
जाप्रत संविशत तिष्ठत वा ।  
सकृदपि चिन्तयताह्नः  
सावधिको देहवन्ध इति ॥

(अ) Vaidi 54.

Āryā-upagīti metre.

You may eat and drink and consume, keep vigilant, sleep or sit; but think at least once a day that the duration of the body has a limit set. (A. A. R.).

अश्नीमहि वयं मिक्षाम् see No. 3497.

अश्नोमिहि (°महि) वयं मिक्षाम् see No. 3497.

3522

अश्मना साधयेल्लोहं लोहेनाश्मानमेव च ।  
विल्वानिव करे विल्वैर् म्लेच्छान् म्लेच्छैः प्रसाधयेत् ॥

(अ) MBh (Bh) 12. App. I 10 l. 18-9.

(आ) SRHt 176. 53 (a. MBh) (partly re-constructed), SSSN 79.44.

(a) नाशयेल्लोहं MBh.

(c) °नीवापरैर् or विल्वे SRHt (reconstructed).

You may subdue iron by means of a stone, or a stone by means of iron (implements). Just as the *bilva* is overcome by *bilva*, one has to overcome the *mleccha-s* [outcastes] by the *mleccha-s*. (A. A. R.).

3523\*\*

अश्मातकस्य वामे  
वदरी वा दृश्यतेऽहिनिलयो वा ।  
पङ्भिरुदग्वास्य करैः  
साधं पुरुषद्वये तोयम् ॥

(आ) ŚP 2196.

Āryā metre.

To the left of an *aśmālaka*-tree if a *badari*-(*jujubee*) tree or an anthill is seen, six hands northward of this place one may find water at a depth of three men and a half. (A. A. R.).

3524

अश्मानमप्युपायेन लोहं वा जरयेन् नरः ।  
न तु कश्चिद् उपायोऽस्ति ब्रह्मस्त्वं येन जीर्यते ॥

(आ) SRHt 7.18 (a Itihāsasamuccaya).

One may consume and digest stone or iron by some means or other. But there is no means by which a Brāhmaṇa's wealth is with impunity consumed. (A. A. R.).

3525

अश्माप्यहृदयो यस्य गुणसारं परीक्षते ।  
उचितैव सुवर्णस्य तस्याग्निपतने रुचिः ॥

(आ) Dar 3.9.

Though the stone has no heart, its merits are carefully tested. It is but proper that gold when tested by fire reveals its brightness. (A. A. R.).

3526

अश्रद्धया हृतं दत्तं तपस्तप्तं कृतं च यत् ।  
असदित्युच्यते पार्थ न च तत् प्रेत्य नो इह ॥

(अ) MBh (MBh [Bh] 6.39.28, MBh [R] 6.39.23, MBh [C] 6. 1454=BhG 17. 28).

(इ) SS (OJ) 217.

(a) दान [द°] MBh (var.).

(c) असती° MBh (var.).

(d) चैतत् [च तत्] MBh (var.); नेह च [नो इह] SS (OJ).

Oblation offered or gift given without faith, /or austerity or action thus performed, / is called *asat* [not *sat*, not good], son of *Pr̥thā*; / it is naught hereafter and naught in this world. (F. Edgerton's translation).

3527

अश्रद्धादर्शनं भान्तिर् दुःखं च त्रिविधं ततः ।  
दौर्भनस्यमयोग्येषु विषयेषु च योगता ॥

(आ) Liṅga-purāṇa, Pūrvabhāga 9.2.

Absence of deep interest in worthwhile things, delusion and sorrow of three kinds, an unpleasant attitude and attachment to improper sensory pleasures. (A. A. R.).

3528

अश्रद्धेयं न वक्तव्यं प्रत्यक्षमपि यद् भवेत् ।  
यथा वानरसंगीतं तथैव प्लवते शिला ॥

(अ) Amitagati's Dharmaparīkṣā (IHQ) 17. 515.

(इ) Tantri (OJ) 54.

(a) असाक्षिकं Tantri (OJ).

(c) वानरणां यथा गीतं Tantri (OJ).

One should not say something, but worthy of credence, even if he had witnessed it with his own eyes, such as the musical concert of monkeys, as also, that a stone floats in water. (A. A. R.).

अश्रमाण्यं च वेदानां see No. 2186.

अश्रान्तं see No. 227.

3529\*

अश्रान्तं दृढयन्त्रणेन कुचयोरत्यक्तकाठिन्ययोर्  
आवद्धस्फुटमण्डलोल्लसितमिलच्चोलं विमुच्योरसः ।  
नीवीविच्छूरितं विधाय तममुं वामस्तनालम्बिनीं  
वेणीं पाणिनखाञ्चर्लः सिथिलयत्याक्रम्य पीठं पदा ॥

(आ) SR 258.34, SSB 69. 6, SRK 274.3 (a. Pañcāyudha-prapañca-bhāna).

(b) °मितश्चोलं SSB.

(c) तमिमं [तमम्] SRK.

Śārdūlavikrīḍita metre.

Moving on towards the seat on foot, he released from the chest her bodice, which kept up her bosom's roundness height and hardness by being tied tight at all times and having covered the region of her waist with it he releases with the tips of his nails the knot of her single braid which is hanging loose over her left breast. (A. A. R.)

3530

अश्रान्तविश्राणितयज्ञयूप-

स्तम्भावलीद्रागिवलम्बमानः ।

यस्य स्वभावाद् भुवि संचचार

कालक्रमादेकपदोऽपि धर्मः ॥

(अ) Deopāra Inscription (*Epigraphia Indica* I. 307-11) 24 and JASB (1906) 159 sqq. (attributed to Umāpatidhara).

(आ) Skm(Skm[B] 1395, Skm [POS] 3. 5.5) (a. Umāpatidhara).

(b) °वली द्राग° Deopāra Inscr.

(c) यस्यानुभावाद् Deopāra Inscr; Skm (var.).

(d) कालिक्र° Skm (var.).

Indravajrā metre.

*Dharma* though become one footed in course of time was able to move about by the good conduct of his,<sup>1</sup> supporting himself well on the rows of sacrificial posts which sacrifices were performed offering good fees without break. (A. A. R.):

1. king.

3531\*

अश्रान्तश्रुतिपाठपूतरसनाविभूतभूरिस्तवा-

जिह्वाब्रह्ममुखौघविघ्नतनवस्वर्गक्रियाकेलिना ।

पूर्वं गाधिसुतेन सामिघटिता मुक्ता नु मन्दाकिनी  
यत्प्रासाददुकूलवल्लिरनिलान्दोर्लरखेलद्विवि ॥

(अ) Naiṣ 2.102.

(आ) JS 377 2 (a. Śrī-Harṣa), AA 36.7-10.

Śārdūlavikrīḍita metre.

The silken streamer flying over the palace in the city played in the sky with undulations caused by the wind, as if it were the celestial Gaṅgā left half-made in times of yore by the sage Viśvāmītra, whose game of creating a new heaven was interrupted by the mouths of Brahmā, busily engaged in manifold prayer emanating from tongues that were sanctified by the untiring recital of the Vedas. (K. K. Handiqui's translation).

3532

अश्रान्तिर्वन्धुतां घत्ते कष्टं नष्टस्य नश्वरः ।  
स्कन्धेन पङ्गुना पङ्गुर् नहि वर्त्मनि नीयते ॥

(आ) SRHt 262.6 (a. Bṛhatkathā).

Unwearied efforts keep up good relationships, the transitory nature of things lost is painful ; no lame person is ever led along the road by being borne on the shoulders of one who is lame. (A. A. R.).

अश्रान्तोऽपि बहेद् भारं see No. 3402

3533\*

अश्रावि भूमिपतिभिः क्षणवीतनिद्रं

अशन्नं पुरो हरितकं मुदमादधानः ।

ग्रीवाप्रलोलकलकिङ्किणिकानिनाद-

मिश्रं दधद्दशनचर्चुरशब्दमश्वः ॥

(अ) Śiś 5.58.

(आ) Alm 63.

(d) °चुर्चर° Śiś (var.).

Vasantatilakā metre.

The sound of munching green grass by a horse mixed with the tinkles of the petty bells that arose as he moved his neck and giving great delight was heard by the kings, as they lost sleep for a moment. (A. A. R.).

3534\*

अश्वच्छलेन सुदृशो

हृतपावकधूमकलुषाक्ष्याः ।

अप्राप्य मानमङ्ग

विगलति लावण्यवारिपूर इव ॥

(आ) SāhD ad 10.691 ( p. 264 ) ( a. Viśva-nātha), SR 260.113, SSB 74.1.

Āryā-udgīti metre.

The flood of beauty of the fair-eyed one, incapable of being contained in her body, falls overflowing, under the disguise of tears, as her eyes are pained by the smoke of fire kindled by the oblation of ghee. (Translation in *Bill. Ind.* 9).

3535\*

अश्रुतमिव खलजल्पितम्

अदृष्टमिव गुरुमुखेन्दुमालिन्वम् ।

अगणितनिजापमानं

भामिनि भवदर्थमच्युतः सहते ॥

(आ) Vidy 466.

Āryā-gīti metre.

Acyuta [Kṛṣṇa] bears up for your sake, charming lady, the scandals of the wicked as if he were deaf, ignores the black looks on the moon-face of the elders and minds not the great shame that are heaped on his head. (A. A. R.)

3536

अश्रुतश्च समुन्नद्धो

वरिद्रश्च महामनाः ।

अपार्शचाकर्म्मणा प्रेप्सुर्

भूढ इत्युच्यते बुधैः ॥

(अ) MBh (MBh [Bh] 5. 33. 30, MBh [R] 5.32.30, MBh [C] 5.1000). (Variant of No. 2162).

(आ) IS 727.

(इ) MBh (Ju) p. 228.

He who is ignorant of scriptures yet vain, poor yet proud, and who resorteth to unfair means for the acquisition of his objects, is a fool. (P.C. Roy's translation).

3537\*

अश्रुभिः पाद्यमाकल्प्य

प्रणीय हृदयासनम् ।

उपेतं दयिते कान्ता

परिष्वङ्गमुपानयत् ॥

(आ) SSB 154.1 (a. Saṁgrahīṭṛ).

When the beloved returned (after a long travel), the wife welcomed him with a warm embrace, having offered water for washing the feet with tears (of joy) and a seat improvised in her heart. (A. A. R.).

3538

अश्वं नैव गजं नैव

व्याघ्रं नैव च नैव च ।

अजापुत्रं बलि दद्याद्

देवो दुर्वलघातकः ॥

(अ) Cr 2113 (CvGt 7.14).

(आ) SR 156.136, SSB 484. 139, Sama 2 d 33 and अ 12, SPR 49. 6 (a. Y [but does not appear in Y]), SSNL 118, SRK 226.60 (a. Sphuṭaśloka).

(a) अश्वो नैव गजो नैव CvGt.

(b) नैव सिंहस्त rest illegible CvGt.

(c) अजानां बलिरुद्दिश्य (?) CvGt.

Fate approves the destruction of the weak but leaves untouched the (strong) horse, the elephant and even the tiger ; sacrifice-offerings are made of (helpless) sons of the goat.

अश्वं भुक्तं गजोन्मत्तं see No. 3558,



अश्वं श्रान्तं गजं मत्तं गावः see नग्नस्नानं गजं मत्तं  
[ गावः.

3539

अश्वं स्नातं गजं मत्तं वृषभं काममोहितम् ।  
शूद्रमक्षरसंयुक्तं दूरतः परिवर्जयेत् ॥

(अ) Cr 108 (CR 8.88, CPS 278. 16). Cf.  
नग्नस्नानं गजं मत्तं and शून्यमश्वं गजं मत्तं.

(a) श्रान्तं [स्ना°] CR (var.), CPS.

One should keep far off from a horse after the bath ; an elephant in rut, a bull infatuated by passion and a Śūdra who has only a smattering of learning.

अश्वं श्रान्तं गजं मत्तं वृषभं see No. 3539.

अश्वंस्त्रत्तं गजं मत्तं see शून्यमश्वं गजं मत्तं.

3540

अश्वः शस्त्रं शास्त्रं

वीणा वाणी नरश्च नारी च ।

पुरुषविशेषं प्राप्ता

भवन्त्ययोग्याश्च योग्याश्च ॥

(अ) P (PT 1. 43, PTem 1.39, PS 1. 38, PN 2. 28, PP 1. 69 and 84, Pts 1. 110, PtsK 1. 124, PRt 1. 44), (cf. Ru 32), H ( HJ 2. 74. HS 2. 73, HM 2. 75, HK 2. 75, HP 2. 67, HN 2. 66, HH 50. 26-7, HC 65.18-9).

(आ) ŚP 331 (a. Viṣṇuśarman), VS 314, SH 559 (a. Viṣṇuśarman), SPR 1141. 13 ( a. Jaina-Pañcatantra ), NV 32. 59 (p. 401) (a. Vallabhadeva), RJ 1442, SR 86.10 (a. P), SSB 365. 11 (a. P), SRK 90. 7 and 240. 90 (a. Prasaṅga-ratnāvalī ), GSL 28, SRHt 27. 10 ( a.

Kalāvidyā), SSSN 32. 6, SRRU 923, NBh 271, Sama 1 अ 61, SLPr 48.5-6, IS 735.

(a) अश्वः शस्त्रं (अश्वशस्त्रं or अस्य°) च शास्त्रं च PN (*contra metrum*) ; अश्वः श° शा° tr. PT, PTeu, RJ ; शस्त्रं च शास्त्रं च IS (*contra metrum*).

(b) वी° वा° tr. PtsK ; नारी [वा°] PS (var.) ; वेणी [वा°] PS (var.) ; च om. PN.

(c) प्राप्य मनुष्यविशेषं HJ (*contra metrum*) ; °विशेषप्राप्ता NBh ; पुरुषविशेषः PS (var.) ; प्राप्य PN, PS (var.), HP, HH (*contra metrum*), SRHt, SH, Sama ; प्राप्य हि HS, HM ; लब्ध्वा [प्रा°] NV.

(d) भवन्ति योग्याश्च योग्याश्च PS (var.) ; भवन्ति योग्या अयोग्याश्च (अयो° GSL ; ग्याः SRRU, Sama ) PtsK, H (but HP as above, HH marked below), NV, ŚP, VS, SR, SSB, SRK, GSL, SRRU, Sama ; भवन्त्य-योग्यायोग्याश्च HH (*contra metrum*) ; अयोग्या योग्याश्च PS (var.) ; भवन्ति योग्या-स्त्वयोग्याश्च IS ; भवन्ति योग्याययोग्यानि .SH.

Āryā metre.

In case of horse, or book, or sword, / of woman, man, or lute, or word, / the use or uselessness depends/on qualities the user lends. (A.W. Ryder's translation).

अश्वः शास्त्रं शस्त्रं see No. 3540.

3541

अश्वः सुप्तो गजो मत्तो गावः प्रथमसूतिकाः ।  
अन्तःपुरगतो राजा दूरतः परिवर्जयेत् ॥

(अ) Cr 107 (Cv 8. 9). (Variant of No. 3558).

(आ) IS 7460.

(a) अश्वशान्तो गजोन्मत्तं Cv ( var. ); अश्वान्नातो हि Cv ( var. ); गजः सुप्तो Cv ( var. ); यन्म Cv ( var. ).

(b) गावस तरुणवत्सिका Cv ( var. ).

One should keep far off from a horse that is asleep, from an elephant that is in rut, from a cow that newly calved for the first time (and) from a king who entered the women's apartments.

3542\*\*

अश्वगन्धापलं त्रिंशच्च चूर्णयित्वा विचक्षणः ।  
वृद्धदारुकचूर्णेन समभागं च कारयेत् ॥

(आ) ŚP 3042.

Thirty *pala*-s by weight of *aśva-gandhā*<sup>1</sup> a wise man should powder and mix it with the powder of *vr̥ddhadaruka*<sup>1</sup> and take them in equal parts. (A. A. R.).

1. Āyurvedic medicinal herbs.

3543\*

अश्वत्थचलपत्राग्र- लीनलोकणोपमे ।  
स्थिराशा जीविते यस्य तत्समो नास्त्यचेतनः ॥  
(आ) SRHt 264.29 (a. Mahābhārata).

There is no man so devoid of good sense as he who is firmly convinced that he has a very long life which is like a drop of water concealed at the tip of the leaf of the holy fig-tree.<sup>1</sup>

1. The *aśvattha*-leaf is ever moving in a breeze. (A. A. R.).

3544\*\*

अश्वत्थमेकं पिचुमन्धमेकं  
न्यप्रोधमेकं दश चिञ्चिणीकाः ।  
कपित्थवित्त्वामलकत्रयं च  
पञ्चाभ्रवापी नरकं न पश्येत् ॥

(आ) Br̥hatparāśarasmti 10. 379, ad Vi (ALS 93) p. 836, ŚP 2104.

(b) तिन्त्रिणीश्च [चि°] ad Vi.

Upajāti metre (Indravajrā and Upen-dravajrā).

He who plants and nurtures the following trees will never see hell : one each of the holy fig-tree, the margosa [*nimba*] and the banyan-tree, ten tamarind-trees, and three each of woodapple, the holy *bilva*, the myrobalan and five mango-trees. (A. A. R.).

3545\*

अश्वत्थस्य महत्त्वं  
को ननु वक्तुं नरः प्रभवेत् ।  
सवितरि यत्रालक्ष्मीर्  
मन्वे लक्ष्मीरमन्वास्ते ॥

(आ) SSB 642.2.

Āryā metre.

Who can adequately give expression to the greatness of the holy fig-tree ? Great is its inauspiciousness on Sundays and great the prosperity on Saturdays. (A. A. R.).

3546\*

अश्वत्यामा बलिर्व्यासो हनूमांश्च विभीषणः ।  
कृपः परशुरामश्च सप्तैते चिरजीविनः ॥  
(आ) PdP 5.46.7 in *Purāṇa* IV 1, p. 157.

These seven have everlasting life — *Aśvatthāmā* [the son of Droṇa], *Bali* [the munificent demon], *Hamūmān* [the monkey chief], *Vibhīṣaṇa* [the ally of Rāma], *Kṛpa* [the uncle of the twins, *Nakula* and *Sahadeva*] and *Paraśurāma* [the great sage and warrior]. (A. A. R.).

3547

अश्वत्यामा हत इति  
युधि गिरमनुतां युधिष्ठिरोऽवादीत् ।

पुनरनुतापमवापत्

पापं कृत्वानुत्प्येत ॥

(अ) Upadeśa śataka (KM II 20) 28.

Āryā metre.

In the battlefield Yudhiṣṭhira made an untrue statement that Aśvatthāma, the son of Droṇa, had been killed ; later he felt remorse. If a person commits a sin he will live to regret it. (A. A. R.).

3548

अश्वपृष्ठं गजस्कन्धो नारीणां च पयोधरः ।  
दन्तघावनशस्त्रं च यथा स्थूलं तथा सुखम् ॥

(आ) IS 728, Subh 31, (cf. ZDMG 52.256)

(a) गजस्कन्धं Subh.

(b) पयोधरं Subh.

The back of a horse, the neck of an elephant, the breasts of women and the twig used as tooth-brush, the stouter they are the greater is the pleasure. (A. A. R.).

3549\*\*

अश्वप्रशंसा विख्याता धनुर्वेदस्ततःपरम् ।  
गान्धर्वशास्त्रमपरं वृक्षायुर्वेदे एव च ॥

(आ) ŚP 32.

We deal in this work with the following subjects : the praise of good horses that are well known, the science of archery, the science of music and the treatment of trees for their proper growth. (A. A. R.).

अश्वप्लुतं माघवर्गजितं च see No. 3550.

3550

अश्वप्लुतं वासवगर्जितं च  
स्त्रीणां च चित्तं पुरुषस्य भाग्यम् ।

अवर्षणं चाप्यतिवर्षणं च  
देवो न जानाति कृतो मनुष्यः ॥

(अ) VC (VCsr II 9, VCjr II 12), Vet 3.26, Śto 334. 19 ac/bd, BhPr 143, Cr 1199 (CNP II 172), KR 7.164.3.

(आ) SR 172.828 (a. VC), SSB 507. 828, IS 729, Sama 2 व 35.

(a) अश्वप्लुतं IS ; माघवर्गजितं VCjr, Cr, KR, Vet (but a in Vet as above), VCsr (var.), Sama ; वा च [च] IS (*contra metrum*).

(b) चरित्रं (च चित्तं) भवितव्यतां (°ता) च VCjr, Vet, Cr, KR.

(c) अवर्षण वर्षणमर्थकादं d in Vet ; प्रवर्षणं चापि निवर्षणं च QE in VCsr ; चाप्यवर्षणं H in Śto ; चापिसर्वं° AB in Vet.

(d) देवा VCjr (देवो न OF in VCjr) जनन्ति VCjr (OF as above), KR ; °स्याः (°यः OF) KR, VCjr, D in Vet.

Upajāti metre (Indravajrā and Upendravajrā).

The bound of a horse and Indra's roar [thunder] and the mind of women, the fate of man, both lack of rain and excess of rain God knoweth not ; how should man ? (L.H. Gray's translation).

3551\*\*

अश्वमध्ये कृतरवा शिवा युद्धप्रपञ्चकृत् ।  
शिवा सप्तस्वरा प्राह्या बहुशब्दाश्च निष्फलाः ॥

(आ) ŚP 2450.

A vixen howling in the midst of horses is indicative of a war prolonged. The howls are to be understood as seven in number, its numberless howls are of no consequence. (A. A. R.).

3552

अश्वमेघसहस्रं च सत्यं च तुलया धृतम् ।  
अत्यरिच्यत सत्यं च इति वेदविदो विदुः ॥

(अ) Urdhvāmāya-samhitā I. 19 in Verzeichniss der Oxforder Handschriften by Th. Aufrecht 301.6), as quoted in IS. (Variant of Nos. 3553-56).

(आ) IS 730.

If a hundred horse-sacrifices were weighed against Truth then Truth would weigh more; that is known to those knowing the true meaning of the Veda.

3553

अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।  
अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते ॥

(अ) MBh (MBh [Bh] 1.69.22; 12. 156. 26 and 13.74.29, MBh [R] 1.74.102; 12. 162. 26 and 13.75.31, MBh [C] 12. 6002 and 13.3651-2), Cr 1200 (CNNM 65), R (R [Bar] Ayodhyakh. App. I, No. 18 l. 15-16), MP 8.42, H (HJ 4. 135, HS 4.129, HM 4.131, HK 4.138, HP 4. 136, HN 4. 136, HH 118. 26-7, HC 160.3-4), PTem Annex 4.211, PT<sub>2</sub> IV p. 203, Vi 8.36, N 4.211, Nāradya-manusamhitā 1.189. (Variant of Nos. 3552, 3554-56).

(आ) Smṛticandrikā 47, Smṛtisaraḥ 121, Vivādacandraḥ 147, Vivādārṇavasetuḥ 122, Vyavahāracintāmaṇi 48 and 56, Vyavahārakalpataruḥ 52, Vyavahāramātrkā 331, Vyavahāratattvam 215, Vyavahārasaukhyam 50, Asahāya-bhāṣya 71, SRHt 14. 1 (a. MBh), SR 83.2 (a. MBh), SSB 360. 2, SPR 54. 2 (a. MBh), IS 731, SRS 2. 1. 47, Sama 1 अ 79.

(b) वृते MBh 12 (var.); कृतम् [वृ°] Sama.

(c) °सहस्रादि SR, SSB; °सहस्राणि MBh (var.); °सहस्राच्च MBh (var.), SRHt: °सहस्रात्

(हि) MBh (var.), N, Cr; °सहस्राद् हि SRS.

(d) एकं MBh (var.); एवातिरिच्यते MBh (var.), Cr, Sama; अतिरिच्यते (अत्यरि°), MBh (var.); अविशिष्यते MBh (var.); अतिरिच्यते R.

If a hundred horse-sacrifices were weighed against Truth, then Truth would outweigh hundred horse-sacrifices.

3554

अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।  
तुलयित्वा तु पश्यामि सत्यमेवातिरिच्यते ॥

(अ) R (G) 2.61.40. (Cf. R[Bar] Ayodhyakh. App. I. No. 18, l. 15-6 [Ñ]), (Variant of Nos. 3552-53 and 3555-56).

(आ) IS 732.

(b) सत्यं चैव (or एव) विशिष्यते R (Bar) Ñ<sub>2</sub>, B<sub>2</sub>.

If a hundred horse-sacrifices were weighed against Truth, and if I weighed them, I would see that truth weighs more.

3555

अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।  
नामिजानामि यद्यस्य सत्यस्यार्धमवाप्नुयात् ॥

(अ) MBh (MBh [Bh] 12.23. 17, MBh [R] 13. 22. 17, MBh[C] 13, 1544) (Variant of Nos. 3552-54 and 3556).

(आ) IS 733.

(a) तु [च] MBh (var.).

(b) तु [च] MBh (var.); मे [च] MBh (var.).

(c) अमि° [नामि°] MBh (var.); यजं तु (त) [यद्यस्य] MBh (var.).

(cd) अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते D in MBh (as 205\*), see No. 3553.

(d) सत्यन्न [सत्यस्य] MBh (var.).

If a hundred horse-sacrifices were weighed against Truth, I could not say with certainty whether the hundred horse sacrifices could obtain even a half of the weight Truth has.

3556

अश्वमेधसहस्रस्य फलं सत्यं तुलाग्तरे ।  
घृत्वा संलोढ्यते राजन् सत्ये भवति गौरवम् ॥

(आ) Pras 10.3, IS 734. (Variant of Nos. 3552-55).

(d) सत्यं Pras.

If the reward for a hundred horse-sacrifices were weighed against Truth, then this reward, oh king, would bring disgrace and the higher weight would be on the side of Truth.

3557\*

अश्वमेधसहस्राणां सहस्रं यः समाचरेत् ।  
नासौ पदमवाप्नोति मद्भुक्तं यदवाप्यते ॥

(अ) MBh (Bh) 12 App. 17 B l. 156-7.

(आ) SRHt 266.8 (a. MBh), SSSN 245.1.

(b) समाहरेत् SSSN.

He who performs a thousand horse-sacrifices can not obtain that (supreme) position which can be reached by my devotces. (A. A. R.).

3558

अश्वयानं गजं मत्तं गावश्चैव प्रसूतिकाः ।  
तथा चान्तःपुरे वासी दूरतः परिवर्जयेत् ॥

(अ) Cr 109 (CS 3. 44, CNPh 61, CK1 65) (Variant of No 3541). Cf. दुर्गं त्रिकूटः

परिखा and रहस्यभेदं पशुन्यं.

(आ) IS 7460.

(a) अश्वं भुक्तं गजोन्मत्तं CS (var.); अश्वायानं (°श्वयानं ; °श्वयातां) CS (var.); गजोन्मत्तौ

(°त्वं) CS (var.), CK1; गजा (°ज ; °जोन्) CS (var.); मेन्त CS (var.); मत्ता (°त्तो) CS (var.).

(b) गावश्चयास्तु CS (var.); गाव CS (var.); प्रसूतिका (°सू°) CS (var.).

(c) अथयांतपुरो दासी CS (var.); अन्तःपुरो दासी CS (var.); चान्तपुरो दासी (°री°) CS (var.); चान्तःपुरा दासीं CKI; चात् पुरि दासी CS (var.); चान्तःपुरीं CNPh; चान्तःपुरा वासी CS (var.).

(d) दूरत CS (var.); परिवर्जयेत् CS (var.).

One should shun at a distance a horse-carriage, an elephant and a drunken man ; so also one should flee from a new calved cow and maid-servant of inner appartments. (B.C. Dutt's translation).

अश्वव्यूहैर्भटानीकं see सारं द्विगुणसारेण.

अश्वशस्त्रं च शास्त्रं see No. 3740.

अश्वशान्तो गजोन्मत्तं see No. 3541.

3559\*\*

अश्वशालां समासाद्य यदान्तर्भधुमक्षिकाः ।  
मधुजालं प्रवध्नन्ति त्रियन्तेऽश्वस्तदा ध्रुवम् ॥

(अ) Aśvacikitsaka 2.23.

(आ) ŚP 1672 (a, Nakula).

(c) प्रकुर्वन्ति Aśva°.

(d) तदाश्वान् घ्नन्ति कृत्स्नशः Aśva°.

When honey bees build their hive inside a stable the horses therein are sure to die (quickly). (A. A. R.).

3560

अश्वस्य लक्षणं वेगो मदो मातङ्गलक्षणम् ।  
चातुर्यं लक्षणं नार्या उद्योगः पुरुषलक्षणम् ॥

(आ) Sama 2 उ 2.

The good characteristic feature of a horse is its speed ; the shedding of rut indicates that the elephant is good ; cleverness is the good feature of women ; energetic action is the characteristic feature of manliness. (A. A. R.).

अशवाः शस्त्रं शास्त्रं see No. 3540.

अशवात्मदीनं विद्येत see No. 2206.

3561

अश्वानां च पताकानां बालानां पण्ययोषिताम् ।  
विदूषकपटानां च चापल्यमतिमण्डनम् ॥

(आ) Subh 228, IS 736, Pr 364 (?).

(a) च om. Subh.

(d) इतिम° [अतिम°] Subh.

Speed adorns horses, flags, young boys, prostitutes, buffoons and garments.

3562

अशवा नागाः स्यन्दनानां च सङ्घा  
मन्त्राः सिद्धा वैवतं चानुकूलम् ।  
एतान्याहुः साधनानि स्म राज्ञां  
येभ्यश्चेयं वृद्धिर्लकृष्यते मे ॥

(आ) SRHt 105.11 (a Pañcatantra), SSSN 115.11 (a. P).

(d) येभ्यः श्चे SSSN.

Śālinī metre,

Groups of horses, elephants and chariots, efficient counsel and fate that is favourable—these are the means of success to kings ; my mind is exhilarated by the possession of these. (A. A. R.).

3563

अशवा यस्य जयस्तस्य यस्याश्वास्तस्य मेदिनी ।  
अशवा यस्य यशस् तस्य यस्याश्वास् तस्य काञ्चनम् ॥

(आ) ŚP 1606 (a. Śāringadhara), SR 143. 50  
(a. ŚP), SSB 462.1 (a. Śāringadhara).

He who has a cavalry force is sure of success, he wins the earth by them and attains fame, and also amasses gold with their aid. (A. A. R.).

3564

अश्वारूढं पयःपानं गजारूढं तु मैथुनम् ।  
शिविकीमर्दनं चैव पादचारी तु भोजनम् ॥

(आ) NBh 221, Sama 2 प 37.

(a) अश्वारूढः Sama.

(b) गजारूढश्च Sama.

(c) आन्दोलिकायां मर्दनं NBh.

(d) च added before पाद° NBh ( *contra metrum* ) ; पादचारि (?) NBh ; च [तु] Sama.

Drinking water while riding a horse, dalliance with women while on elephant's back, massaging while in a palanquin, and eating food while moving on foot (are all unhealthy for one's welfare). (S. Bhaskaran Nair's translation).

3565

अश्वारूढं यतिं वृष्ट्वा खट्वारूढां रजस्वलाम् ।  
सकेशां विधवां वृष्ट्वा सचैलं स्नानमाचरेत् ॥

(आ) Sama 2 स 64.

On seeing an ascetic riding a horse and a woman in her courses seated on a cot, and a widow who keeps on her tresses one should take a bath with clothes on. (A. A. R.).

अश्वारूढः पयःपानं see No. 3564.

3566-68\*\*

अश्वारचतुष्कोटिमिता लक्षाण्येकावशं च ।  
सप्तत्रिंशत्सहस्राणि तथा शतचतुष्टयम् ॥

सप्ततिश्चैव संख्याताः प्रोच्यन्ते पत्तयस्ततः ।  
 षट्कोट्योऽशीतिलक्षणि पञ्चाधिकमितानि च ॥  
 द्विषष्टि च सहस्राणि तथा शतचतुष्टयम् ।  
 पञ्चाशदिति संख्याता महाक्षौहिणिका वृधैः ॥  
 (अ) ŚP 1919-21.

The Mahākṣauhiṇī army, the wise men say, consists of horses to the number of four crores and eleven lakhs, thirty seven thousands and four hundred and seventy ; as for the foot-soldiers it has six crores and eighty-five lakhs, sixty-two thousands and four-hundred and fifty. (A. A. R.).

अश्वान्नातो हि गजो मत्तो see No 3541.

अश्विनी जातको वत्सः see No 3570

3569\*\*

अश्विनीमंत्ररेवत्यो मृगो मूलं पुनर्वसुः ।  
 पुष्यो ज्येष्ठा तथा हस्तः प्रस्थाने श्रेष्ठ उच्यते ॥  
 (अ) ŚP 2555.

At the time of starting on a journey the days on which the following asterisms are seen are considered best : the *Aśvīnī*, the *Anurādhā*, *Revatī*, *Mṛgaśīrṣa*, *Mūla*, *Punarvasu*, *Puṣya*, *Jyeṣṭhā* as well as the *Hasta*. (A. A. R.).

3570

अश्विनी स्रूयते वत्सं कामधेनुस्तुरंगमम् ।  
 तथैव सागरो वीह्य यथा राजा तथा प्रजा ॥  
 (अ) Cr 2114 (CL I 2.7, CM 200). Cf. राज्ञि धर्मिणि धमिष्ठाः ; यथा देशम् तथा भाषा ; राजा राक्षसरूपेण.

(अ) Sama 2 य 12.

(a) जातको वत्सः Cr.

(b) कामधेनु तुरंगमाः Cr.

(c) जलमध्ये गतो दगधो Cr.

A mare may give birth to a calf, a good cow to a colt and the sea may produce fire, (if it is true) that the people are like the king. (A. A. R.).

3571

अश्वीये यमवाहनस्य नकुलस्याशीविषाणां कुले  
 मार्जारस्य च मूषकेषु घटते या प्रीतिरात्यन्तिकी ।  
 क्षीणैर्ज्यै विधुरेषु बन्धुषु वृद्धे लोकापवादे शनैर्  
 ज्ञेया कामिजनेषु संव गणिकावर्गस्य नैसर्गिकी ॥

(अ) Jalhana's Mugdhopadeśa (KM VIII) 10.

Śārdūlavikrīḍita metre.

The abundant affection that is seen in buffalos to groups of horses, of a mon-goose towards a collection of snakes, of cats towards mice and of a householder who has lost his wealth towards indigent relations, the same affection is natural to the host of harlots towards indigent lovers. (A. A. R.).

3572-75

अश्वे जवो वृषे धौषं मणो कान्तिः क्षमा नृपे ।  
 हावभावो च वेश्यायो गायके मधुरस्वरः ॥  
 वातृत्वं घनिके शौर्यं सैनिके बहुदुग्धता ।  
 गोषु दमस्तपस्विषु विद्वत्सु वावद्वक्ता ॥

सम्येष्वपक्षपातस्तु तथा साक्षिषु सत्यवाक् ।  
 अनन्यभक्तिभृत्येषु सुहितोक्तिश्च मन्त्रिषु ॥

मौनं मूर्खेषु च स्त्रीषु पातिव्रत्यं सुमूषणम् ।  
 महाद्रुमूपणं चैतत् विपरीतममीषु च ॥

(अ) Śukranītisāra 3. 235-8.

Speed in horses, ability to bear a burden in bullocks, splendour in jewels, mercy in kings, gestures in prostitutes, sweet voice in singers, charity in richmen, prowess in soldiers, plentiness of milk in cows, restraint in ascetics, eloquence in learned

men, impartiality in councillors, truthfulness in witnesses, devotion in servants, good counsels in ministers, silence in fools, faithfulness in wives are the proper ornaments. The opposite of these are improper attributes of the subjects (mentioned above). (B.K. Sarkar's translation in the SBH 13).

3576

अश्वयानं यानं स्त्रीभिर् लीलेव प्रोच्यते लीला ।  
मांसां भुषतं भुक्तं चान्यद् अयानमलीलाभुषतम् ॥

(आ) Pras 24.3, IS 737.

(b) लीलेव Pras.

(c) चान्यम् Pras.

(d) अलीलमभुक्तम् Pras (*contra metrum*).

Riding on a horse is real riding ; amusement with women is real amusement ; eating of meat is real eating ; all others are neither riding, nor amusement, nor eating.

3577

अष्टकुलाचलसप्तसमुद्रा

ब्रह्मपुरंवरदिनकररुद्राः ।

न त्वं नाहं नायं लोकस्

तदपि किमर्थं क्रियते शोकः ॥

(अ) Moham(Moham[KSH 266] 7, Moham [NS] 10, Moham [JA] 10), Vet ad 22.16 (p. 199.16) ab.

(आ) SR 373 (a. Moham), SSB 270. 59, IS 738, SPR 341.18 (a. Moham 15).

(c) नष्टा यत्र विचित्रा माया Vet ; लोकः Moham (KSH).

(d) स्यास्यति तत्र कथं मम काया Vet.

Mātrāsamaka metre.

The eight mountains, the seven oceans, Brahma, Purandara, the Sun, Rudra, and human being, are all perishable ; why then should we give ourselves up to sorrow ? (K. Krishen Bahadur's translation).

3578

अष्टधा देवतायोनिस् तिर्यग्योनिश्च पञ्चधा ।  
एकधा मानुषी योनिर् इमे भूताश्चतुर्वरा ॥

(आ) SP 4284 (a. Yogarasāyana).

Divine beings are born of eight different sources, five in the case of animals and one in regard to men, thus are the living beings born of fourteen sources, (A. A. R.).

3579

अष्टपादश्चतुष्कर्णो द्विमुखी द्विमुखस्तथा ।  
राजद्वारे पठेद् घोरो न च देवो न राक्षसः ॥

(आ) SR 185.22 (puzzle<sup>1</sup>).

(a) °श्चतुःकर्णो SR ; (°श्चतुष्कर्णो is my correction).

1. वाद्यचतुर्घटः.

Eight feet it has and ears four, two faced it faces two other quarters, it roars at the gate of the king's palace, and is neither a god nor a demon. (Reply : Four faced large drum). (A. A. R.).

3580\*\*

अष्टमं ब्रह्मरन्ध्रं स्यात् परं निर्वाणसूचकम् ।  
तद्ध्यत्वा सूचिकाग्रामं धूमाकारं विमुच्यते ।  
तच्च जालंधरं ज्ञेयं मोक्षदं लीनचेतसाम् ॥  
(आ) SP. 4359.

The eighth is the Brahmarandhra, an aperture in the crown of the head which is indicative of the final liberation. Meditating on the same which resembles the tip of a needle one is released (from worldly bondage) in the shape of smoke. This is to be known as Jālandhara which given beatitude to those whose minds are absorbed in it. (A. A. R.).



3581\*\*

अष्टमी च अमावास्या वर्जनीया चतुर्दशी ।  
पूर्णिमार्धदिनं यावन् निषिद्धा सर्वकर्मसु ॥

(आ) ŚP 1824.

For the performance of auspicious functions the eighth lunar day, the day of the dark fort-night, the fourteenth lunar day upto half day of the full moon are to be avoided as they are forbidden. (A. A. R.).

अष्टमी च गुरुं हन्ति see No. 3582.

3582\*

अष्टमी हन्त्युपाध्यायं शिक्ष्यं हन्ति चतुर्दशी ।  
आमावास्योऽभयं हन्ति प्रतिपत् पाठनाशिनी ॥

(अ) Cr 1201 (CNF 18).

(आ) SuB 3.6 (MS)=SuB 3. (1).

(a) हंतुयंद्वायं CNF (MS); च गुरुं हन्ति SuB.

(b) सिष CNF (MS); चतुर्दशी CNF (MS).

(c) पञ्चदशयुभयं SuB.

(d) प्रीतिपद् बुद्धिनश्यति (°त्ति) Cr; प्रीतिपद्-  
बुधिनारयति CNF (MS); प्रतिपत्सु न  
चिन्तयेत् SuB.

(By the traditional study of the scriptures) on the eighth lunar day the teacher is harmed, the fourteenth one is injurious to the students and the day of the dark fortnight harmful to both. The day after the full or new moon injures the intelligence. (A. A. R.).

3583

अष्टमे द्वादशे वापि साकं यः पचते गुहे ।  
कुमित्राप्यनपाश्रित्य किं वै सुखतरं ततः ॥

(अ) MBh (MBh [Bh] Āraṇyaparvan, App. I. 21. 27, MBh [R] 3. 193. 26 *ab/cd*, MBh [C] 13237-8).

(आ) IS 739.

(a) अष्टम्यां वा नवम्यां वा (°मे नवमे वापि) MBh (var.).

(b) श° यः tr. MBh (var.); यः पाकं MBh (var.); यत् MBh (var.).

If without having to associate with a wicked friend, a man cooks scanty vegetables in his own house at the eighth or the twelfth part of the day, there can be nothing happier than that. (P.C. Roy's translation).

अष्टमे नवमे वापि see No. 3583.

अष्टम्यां वा नवम्यां वा see No. 3583.

3584\*

अष्टाङ्गयोगपरिशीलनकीलनेन

दुःसाधसिद्धिसविधं विदधद् विदूरे ।

आसादयन्नभिमतामधुना विवेक-

ख्यातिं समाधिघनमौलिमणिविमुक्तः ॥

(आ) Kpr 7.270, KāP 240.11-4.

Vasantatilakā metre,

Having set aside the hard following of the eight-fold Yoga, the crown-gem of Yogins, got final emancipation, after having got at discriminative knowledge. (G. jhā's translation).

3585\*\*

अष्टाङ्गुलस्य कथितो चायोर्मानो विचक्षणः ।

चतुरङ्गुलमानं च तेजस्तत्त्वं निगद्यते ॥

(आ) ŚP 2804.

Wise men say that in the case of the arteries Iḍā and Piṅgalā, their capacity to

hold air is of the order of eight-fingers. To the extent of four fingers they hold the essence of *tejas* [brilliance]. (A. A. R.).

3586\*\*

अष्टादश तथा मध्ये हीने चैवं चतुर्दश ।  
सप्ताङ्गुलः खुरः प्रोवत उत्तमाश्वस्य पण्डितः ॥  
(आ) ŚP 1637.

(The shanks of the best of horses extend to twenty-two fingers), of the middling ones eighteen, and fourteen in the inferior, ones. Wise men say that in the best of horses the hoof extends to seven fingers. (A. A. R.).

अष्टादशपुराणानां see No. 3587.

3587

अष्टादशपुराणेषु व्यासस्य वचनद्वयम् ।  
परोपकारः पुण्याय पापाय परपीडनम् ॥

(आ) SSap 697, SRRU 970, SPR 753. 12  
(a. Bhāgavata).

(a) अष्टादशपुराणानां SRRU.

(b) सारं सारं समुद्धृतम् SRRU.

(c) परापकारः SRRU.

In the course of the eighteen Purāṇa-s the sage Vyāsa has made two ( very fine ) statements : doing help to others results in religious merit, doing injury to others brings about sin. (A. A. R.).

3588

अष्टादशापि स्मृतयो वदन्ति  
यस्यापराधः खलु तस्य दण्डः ।  
स्वस्यापराधः खलु नाभिमूले  
शिरः कृतो मुण्डयते मृगाक्षि ॥

(आ) Sama 2 य 28.

Upajāti metre (Indravajrā and  
Upendravajrā).

All the eighteen law-books declare that punishment should be meted out where the fault is found ; deer-eyed one, offence is indeed committed at the root of the navel, why then should the hair on the top of the head be shaved off ? (A. A. R.).

3589

अष्टानां लोकपालानां संभवत्यंशतो नृपः ।  
तस्मादभिमवत्येष सर्वभूतानि तेजसा ॥

(अ) a = Mn 5. 95 c.

(आ) SRHt 62.18 (a. MBh), SSSN 51.11  
(a. Mn.).

A king is constituted of the parts of the eight guardians of the quarters. Therefore it is that he overcomes all other beings by his effulgence (A. A. R.).

3590\*

अष्टाभिः किल दण्डनीतिनिपुणैः सत्प्राड्विवाकैः समं  
मध्येसौधमनुत्तमासनगतः कार्याणि कुर्वन् नृणाम् ।  
विष्णुर्भूपवपुर्विधाय किमसौ दिक्पालयुक् पालयत्य्  
एवं शान्तिमतो मनाद् न कुरुते कास्कानयं माधवः ॥

(आ) SSB 428.5 (a. Kṛṣṇarāma).

(a) सत्प्राड्विवाकैः SSB (*contra metrum*).

Śārdūlavikrīḍita metre.

Whom does not this Mādhava cause to believe for a moment, that he is the Lord Viṣṇu, taken the form of that god along with the eight guardians of the quarters when he administers justice with the assistance of eight judges who are proficient in the laws of jurisprudence, seated on a high seat in the interior of the palace ? (A. A. R.).

3591\*\*

अष्टावङ्गानि योगस्य यमो नियम आसनम् ।  
प्राणायामः प्रत्याहारो धारणा ध्यानतन्मयः ॥

(अ) ŚP 4425.

There are eight stages of the Yoga [philosophy of Patañjali], namely, *yama* (self-control), *niyama* [restraint of the mind], *āsana* [postures of sitting], *prāṇāyāma* [breath-control], *pratyāhāra* [restraining the organs], *dhyāna* [meditation], *dhāraṇā* [steady abstraction of the mind], and *samādhi*, [perfect absorption of thought in the supreme spirit]. (A. A. R.).

3592-94

अष्टाविमानि हर्षस्य	नवनीतानि	भारत ।
वर्तमानानि दुश्यन्ते	तान्येव	सुसुखान्यपि ॥
समागमश्च सखिभिर्	महांश्चैव	धनागमः ।
पुत्रेण च परिष्वङ्गः	संनिपातश्च	मैथुने ॥
समये च प्रियालापः	स्वयूयेषु	च संनतिः ।
अभिप्रेतस्य लाभश्च	पूजा च	जनसंसदि ॥

(अ) MBh (MBh [Bh] 5.33.78-80, MBh [R] 5.32.100-2, MBh [C] 5.1066-8).

- (a) एतानि [इमानि] MBh (var.).  
 (b) महास्थानानि or रमणीयानि [ न° ] MBh (var.).  
 (d) तथैव [ता°] MBh (var.); सुसुखान्युत (°नि च) or स्वसुखान्यपि or च सुखानि च or सुसुखान्यपि MBh (var.).  
 (e) सखिभिर्वै [ च स° ] MBh (var.); मित्रेण or सुखिभिः MBh (var.).  
 (f) सुमहांश्च [म°] MBh (var.).  
 (g) तनयस्य [पु° च] MBh (var.).  
 (i) तु [च] MBh (var.); °लाभः or °जातः MBh (var.).  
 (j) °पूज्येषु or °यूय्ये च or प्रयुज्येषु MBh (var.).  
 (k) अभिप्रेतार्थलाभश्च MBh (var.).

These eight, O Bhārata, are the very cream of happiness, and these only are attainable here, viz. meeting with friends,

accession of immense wealth, embracing a son, union for intercourse, conversion with friends in proper times, the advancement of persons belonging to one's own party, the acquisition of what had been anticipated, and respected in society. (P.C. Roy's translation).

3595

अष्टोत्तरशतं श्लोकं चाणक्येन यथोदितम् ।  
 यस्य विज्ञानमात्रेण नृणां प्रज्ञा प्रवर्धते ॥

(अ) Cr 1202 (CNW 1, CNF 3 cd/ab, CNI II 1 (Introductory stanza to some *Aṣṭottaraśata*-texts of CN)).

- (b) प्रयुज्यते CNF,  
 (c) येन CNF, CNI II.  
 (d) नृणां CNF, CNI II; संज्ञा CNI II; विवर्धते CNF.

The verses one hundred and eight in number which were given to the world by Caṇakya are such, that if men knew them well their intelligence and wisdom would vastly increase.

3596

अष्टौ गुणाः पुरुषं दीपयन्ति  
 प्रज्ञा च कौल्यं च दमः श्रुतं च ।  
 पराक्रमश्चावहुभाषिता च  
 दानं यथाशक्ति कृतज्ञता च ॥

(अ) MBh (MBh [Bh] 5. 35. 45, MBh [R] 5.32.103; 5.34. 53 and 5. 36. 31, MBh (C) 5. 1069; 1233 and 1364. See एतान् गुणांस् तात.

- (आ) IS 740, SSap 308.  
 (a) गुणास्तात [गुणाः] MBh (var.); पुरुषन् MBh (var.); प्रीणयन्ति MBh (var.).  
 (b) कुलं चैव [च कौ° च] MBh (var.); कौली MBh (var.); श्रुतं दमश्च [ द° श्रु° च ] MBh (var.); दमः [श्रु°] MBh (var.).

(c) अ बहुमायिता MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā) (defective in a).

These eight qualities glorify a man, viz. wisdom, high birth self-restraint, learning, prowess moderation in speech, gift according to one's power and gratitude. (P. C. Roy's translation).

अष्टौ गुणास्तत पुरुषं see No. 3596.

3597

अष्टौ तान्यव्रतघ्नानि आपो मूलं फलं पयः ।  
हविर्ब्रह्मिणकाम्या च गुरोर्वचनमौषधम् ॥

(अ) MBh (MBh [Bh] 5. 39. 56, MBh [R] 5.38.71-2, MBh [C] 5.1516).

(b) ह्यापो MBh (var.); जलं [आ°] MBh (var.); घृतं [फ°] MBh (var.).

(c) °कामस्य or °काम्यं च or कामाय MBh (var.).

These eight, viz. water, roots, fruit, milk, clarified butter, (what is done at) the desire of a Brāhmaṇa, (or at) the command of a preceptor, and medicine, are not destructive of a vow. (P. C. Roy's translation).

3598-99

अष्टौ नृपेमानि मनुष्यलोके  
स्वर्गस्य लोकस्य निदर्शनानि ।

चत्वार्येषामन्ववेतानि सद्भिः  
चत्वार्येषामन्ववयन्ति सन्तः ॥

यज्ञो वानमध्ययनं तपश्च  
चत्वार्येतान्यन्ववेतानि सद्भिः ।

दमः सत्यमार्जवमानुशंस्यं  
चत्वार्येतान्यन्ववयन्ति सन्तः ॥

(अ) MBh (MBh [Bh] 5. 35. 47-48, MBh [R] 5. 34. 55-6, MBh [C] 5. 1235-6). Cf. इज्याव्ययनदानानि.

(आ) IS 741-2.

(d) चैषाम् or तेषाम् or नैषाम् [एषाम्] MBh (var.); अनुयाति or अन्ववसन्ति or °वायति or °वावति MBh (var.).

(f) अन्ववयन्ति MBh (var.).

(g) दमः सत्यम् tr. MBh (var.); घमः [दमः] MBh (var.).

(h) अनुयाति or अन्ववेतानि or °वायति or वसन्ति MBh (var.).

No. 3598 :

Indravajrā metre (defective in *cd* which are composed in Śālinī metre).

No. 3599 :

Epic Upajāti metre (Indravajrā and Upendravajrā) (defective).

Those eight, O king in the world of men, are indications of heaven. Of the eight (mentioned below) four are inseparably connected with the good, four others are always followed by the good.

The first four which are inseparably connected with the good are : sacrifice, gift, study and ascetism, while the other four that are always followed by the good are self-restraint, truth, simplicity and abstention from injury to all. (P.C. Roy's translation).

3600-2

अष्टौ पूर्वनिमित्तानि नरस्य विनशिष्यतः ।  
ब्राह्मणान् प्रथमं द्वेष्टि ब्राह्मणंश्च विशुध्यते ॥

ब्राह्मणस्त्वानि चादत्ते ब्राह्मणांश्च जिघांसति ।  
रमते निन्दया चैषां प्रशंसां नाभिनन्दति ॥

नेतान् स्मरति कृत्येषु याचितश्च चाम्यमूयति ।  
एतान् दोषान् नरः प्राज्ञो बुद्ध्या बुद्ध्वा विवर्जयेत् ॥

(अ) MBh (MBh [Bh] 5.33.75-7, MBh [R] 5.32.97-9 ; MBh [C] 5.1063-5).

- (आ) SRHt 7. 11-13 *ab*.  
 (b) भवन्ति [न°] MBh (var.); हि विनश्यतः MBh (var.).  
 (d) प्रबोद्धते [वि°] MBh (var.); विरुच्यति SRHt.  
 (e) उपादत्ते [चा°] MBh (var.).  
 (f) जिघांसते MBh (var.).  
 (h) अघिगच्छति or अभिनन्दते MBh (var.).  
 (i) नैनान् [नै°] MBh (var.).  
 (j) अप्यसूयति or अम्यसूयते MBh (var.).  
 (kl) सममन्नाह्यणे दानं द्विगुणं ब्राह्मणब्रुवे SRHt.  
 (l) बुध्येद् or वा च [बु° first] MBh (var.); चैव or बुच्या [बु° second] MBh (var.); विसर्जयेत् or च वर्जयेत् MBh (var.).

These eight are the immediate indications of a man devoted to destruction, viz. hating the Brāhmaṇa-s, disputes with Brāhmaṇa-s, appropriation of a Brāhmaṇa's possession, taking the life of a Brāhmaṇa, taking a pleasure in reviling Brāhmaṇa-s, grieving to hear the praises of Brāhmaṇa-s, forgetting them on ceremonious occasions, and giving vent to spite when they ask for anything. These transgressions a wise man should understand, and understanding, eschew. (P.C. Roy's translation).

3603

- अष्टौ मासान् यथादित्यस् तोयं हरति रश्मिभिः ।  
 तथा हरेत् करं राष्ट्रान् नित्यमर्कव्रतं हि तत् ॥
- (अ) Mn 9. 305. (Cf. R [Bar] Ayodhyā-kāṇḍa, App. I. 29.5-6, R[G]2.122.19). For *ab* cf. मासान्ष्टौ यथा सूर्यः.  
 (आ) VirR 19.11-2, SRHt 178.81 *ab*, SSSN 80.61.  
 (b) तथा° [य°] SSSN.  
 (c) राज्यान् Medhātithi.

(cd) एवं घर्मेण संचेयं तदादित्यव्रतं स्मृतम् R ; एवं राष्ट्रात् करान् (°रं) राजा । हरेदादित्यसन्निभः SRHt, SSSN.

(d) सम्यग् [नित्यम्] Nandana, VirR.

As the sun during eight months (imperceptibly) draws up the water with his rays, even so let him<sup>1</sup> gradually<sup>3</sup> draw his taxes from his kingdom ; for that is the office in which he resembles the sun. (G. Bühler's translation).

1. the king.

2 or : duly (सम्यग्).

3604\*\*

अष्टौ यदा तु दृश्यन्ते समन्ताद् देवयोनयः ।  
 उपसर्गं तमित्याहूर् देवमुन्मत्तवद् बुधाः ॥

(आ) ŚP 4526.

When eight demi-gods are seen on all sides, wise men say, that it forebodes great calamity as if destiny were in state of utter confusion. (A. A. R)

3605\*

अष्टौ यस्य दिशो दलानि विपुल. कोशः सुवर्णाचलः  
 कान्तं केसरजालमर्ककिरणा भृङ्गाः पयोदावली ।  
 नालं शेषमहोरगः प्रविततं वारान्धिर्लीलया  
 तद्वः पातु समुद्धरन् कुवलयं क्रोडाकृतिः केशवः ॥

(आ) SH 39,,SR 18.34, SSB 31.8.

(a) कोपः SH.

(b) कान्ताः SH ; भृङ्गाः SH

(d) तन्नः [तद्वः] SSB.

Śārdūlavikrīḍita metre.

May the lord Viṣṇu in the form of the divine Boar protect you all—who uplifted the lily-like earth when submerged in the waters of the ocean, which lily-earth had petals of the eight quarters. a huge bud of the golden mountain Sumeru, the charming filaments of the sun's rays, the bees of rows

of clouds and the stalk in the form of the great serpent *Ādiṣeṣa*. (A. A. R.).

3606\*

अष्टौ हाटककोटयस्त्रिन्नवतिर्मुक्ताफलानां तूलाः  
पञ्चाशन्मधुगन्धमत्तमधुपाः क्रोधोद्धताः सिन्धुराः ।  
अश्वानामयुतं प्रपञ्चचतुरं वाराङ्गनानां शतं  
दत्तं पाण्ड्यनृपेण यौतकमिदं वैतालिकायापर्यताम् ॥

(अ) BhPr 231, PrC 55, PrK 30, PuPra 347, VC (VCsr 30. 16, VCjr 30.3. VCmdr 30. 119-22, VCbr 30. 11), KR 9.220.3

(आ) ŚP 565, SR 205.10 (a. ŚP). SSB 564. 13. (Cf Kav 106).

(b) °मदगन्धमत्तमधुपक्रोधोद्धृताः (°मदगन्धलुब्ध-मधुपाः or °धुप°) PrK, PrC, KR, VCsr, VCjr, VCbr, ŚP; °मदनोरलुब्धमधुपाः VCmdr; °मदमत्तगन्धमधुपक्तोद्धृताः PuPra; क्रोधोद्धृताः VCjr, VCbr, KR, ŚP; घूर्धराः VCsr.

(c) लावप्योपचयपञ्चतदृशं ( ताख्यं PuPra; °ञ्चचतुरं ŚP) PrK, VCjr, PuPra, ŚP; पाण्याङ्गनानां [वा°] PrK, VCsr, VCmdr, ŚP, SR, SSB; त्रिशतं (°ती) [अयुतं] VC.

(d) श्रीमद्विक्रमभूमिपाल भवतस्तत् पाण्ड्यराट्प्रे-पितम् VCsr; दण्डे [दत्तं] PrC, PrK, PuPra, VC, KR, ŚP, SR, SSB; पाण्ड्य° PrC (var.), VCbr; दत्तमखिलं तद्गौलिकायापियत् [श्री° व°] VCmdr; दौकितम् [घो°] PrC, PrK, PuPra, VCbr, KR, ŚP, SR, SSB; °कास्यापितम् PrC, PrK (var.), PuPra, VCbr, VCjr; वेदालिकस्यपितम् KR; °कायापितं PrK (var.); कायापयं ŚP; °कायापयम् SR, SSB.

Śardūlavikrīḍita metre.

Eight ten-millions of gold (pieces). ninety-three balances of pearls, fifty elephants

with bees intoxicated by the sweet perfume (of their ichor and) roused to fury, a myriad of horses, (and) a hundred courtesans manifoldly skilled—let this present, given by the Pāṇḍya prince, be bestowed upon the bard.<sup>1</sup> (L.H. Gray's translation).

1. Vikramārka's words In ŚP words of the comptroller of the treasury

3607

असंकल्पाज्जयेत् कामं क्रोधं कामद्विर्वर्जनात् ।  
अर्थानिर्वेक्षया लोभं भयं तत्त्वावमर्शनात् ॥

(अ) BhPṇ 7.15.22.

(c) अर्थानिर्वेक्षया BhPṇ (var.).

One should conquer passion by not brooding over love, anger by avoiding (improper) desires, greed by realizing that (excess) wealth is a source of danger, and fear by contemplating on the truth. (A. A. R.).

3608

असंकल्पितमेवेह यदकस्मात् प्रवर्तते ।  
निवर्त्यारम्भमारब्धं ननु दैवस्य कर्म तत् ॥

(अ) R (R [Bar] Ayodhyākāṇḍa ad 2.19.20 [487\* 3-4], R [B] 2. 22. 24, R [R] 2. 22.24).

(c) व्याहृत्यारब्धमारब्धं or व्यावर्त्य च समारब्धं (°क्रोधं) R (var.).

(d) विद्धि [ननु] R (var.); दैव कस्य R (var.).

The hinderance in this world to the completion of works taken in hand, and the origination of an unthought of event in its stead is nothing but the action of Destiny. (M.N. Dutt's translation).

3609\*

असंख्यपुष्पोऽपि मनोभवस्य  
पञ्चैव वाणार्थमयं ददाति ।

एवं कदर्यत्वमिवावधायं

सर्वस्वमप्राहि मधोर्वधूमिः ॥

(अ) Vikram 10.39.

(आ) JS 239.7 (a. Bilhaṇa), Pad 64. 31 (a. Bilhaṇa), VS 1868, ŚP 3799 (a. Bilhaṇa), AP 56, SR 334. 104 (a. VS), SSB 201. 2, RJ 1214, (a. Bilhaṇa) SuSS 84.

Upajāti metre (Upendravajrā and Indravajrā).

This (spring season) though possessed of countless flowers, gives only five for the arrows of Cupid ; thus having ascertained the miserliness of spring, as it were, the women took away all his belongings. (S. C. Banerji's translation).

3610

असंख्या: परदोषज्ञा गुणज्ञा अपि केचन ।  
स्वयमेव स्वदोषज्ञा विद्यन्ते यदि पञ्चषाः ॥

(आ) IS 746, Subh 275, SSB 358.4.

(a) परदोषज्ञा: Subh (MS).

(c) स्वदोषज्ञा: Subh (MS); स्वदोषज्ञो IS.

(d) विद्यते IS; पञ्चषा [प°] Subh (MS); सशयः IS.

Innumerable are the people who are efficient in seeing the faults of others, a few who recognize others' merits ; and if people are capable of seeing their own faults, they may be five or six. (A. A. R.).

3611\*

असंगतेनोन्नतिमागतेन

चलेन वक्रेण मलीमसेन ।

सा दुर्जनेनेव समस्तमेतं

प्रवाधते झूयुगलेन लोकम् ॥

(अ) Skm (Skm [B] 816, Skm [POS] 2. 69. 1) (a. Yajñaghōṣa), AB 521.

(b) वक्रेण Skm (POS).

(c) समस्तमेतत् Skm (POS).

Upajāti metre (Upendravajrā and Indravajrā).

She troubles the whole world by the pair of her eye-brows, as do the wicked people, that are placed high, inconstant, crooked [in shape or : behaviour] and dark. (A. A. R.).

3612

असंगृहीतस्य पुनर् मन्त्रस्य शृणु यत्फलम् ।  
अहीनं धर्मकामाभ्याम् अर्थं प्राप्नोति केवलम् ॥

(अ) P (PT 3.39, PRE 3.28). Cf. Ru 138.

(इ) Old Syriac VI. 18.

Hear however the fruit of counsel that is not communicated. One (thereby) gains complete worldly profit, without loss in *dharma* or *kāma*.<sup>1</sup> (F. Edgerton's translation).

1. F. Edgerton has "in religion or love "

3613

असंचयादपूर्वस्य क्षयात् पूर्वाजितस्य च ।  
कर्मणो बन्धमाप्नोति शारीरं न पुनः पुनः ॥

(आ) ŚP 4423.

By not accumulating the remote consequence of acts and by the gradual exhaustion of the previous ones the body of man does not, again and again, come under the bondage of 'consequence of actions.' (A. A. R.).

असंज्ञा: खल्वेते जल° see प्रसीद प्रारम्भाद् विरम.

असंत° see also असन्त°

3614

असंतुष्टस्य विप्रस्य तेजो विद्या तपो यशः ।  
स्रवन्तीन्द्रियलौत्येन ज्ञानं चंवावकीर्यते ॥

(आ) BhP<sub>n</sub> 7.15.19.

Of a Brāhmaṇa who has no contentment his brilliance, learning, penance and fame, all perish ; and due to his pampering to the senses his knowledge too is all scattered [lost]. (A. A. R.).

3615

असंतुष्टा द्विजा नष्टाः संतुष्टाश्च महीभृतः ।  
सलज्जा गणिका नष्टा निर्लज्जाश्च कुलाङ्गना ॥

(अ) Cr 110 (CV VIII. 18, CN 78, CL IV. 3, CR VIII. 130, CSLd 3. 80, CnT II 10.9, CnT III 7.18 [cf. 3. 7], CnT V 34, CnT I 17, CPS 261. 109), H (HJ 3. 67, HS 3. 64, HM 3. 64, HP 3. 62, HN 3. 62, HK 3. 64, HH 85. 5-6, HC 113.5-6), P (PX 1. 6 [ZDMG 61. 27], PKS 10 [ZDMG 64.62]). Cf Samaya-mātrkā 4.68 and 4.70.

(आ) SPR 1289.7 (a. C), SH 1248, Vyās 54, SRHt 236. 2 (a. Vyāsaśataka), SSSN 198.2, SR 162.411 (a. C), SSB 493.418, VP 9.63, IS 755, NT 42, NBh 178, Sama 1 अ 11, Sama 2 अ 2.

(इ) LN (P) 117, DhN (P) 353 v. l., NKy (B) 145, NŚ (OJ) 4. 24, TK (OJ) 28, Vyās (C) 52, Vyās (S) 50.

(a) असंतुष्टो द्विजो CN (var.), PKS, PX, SRHt, NBh, SSSN ; असंतुष्टो CL (var.) ; असंतुष्टः CV (var.), CL (var.) ; असंतोषा CL (var.) ; द्विज CL (var.) ; यतिर् [द्विजा] Vyās (C) ; नष्टः CV (var.), CL (var.), CN (var.), CR (var.), HH ; नष्टः CL (var.), PKS ; नष्टः NBh.

(b) संतुष्टा इव पाथिवा CN, HS, HM, HH, HP (var.) ; संतुष्टाः पृथिवीभुजः CR (but CRP, CRBh I as above) ; संतुष्टाः पृथिवीपतिः CN (var.) ; संतुष्टाः (°ष्ट HS

पाथिवाः (°व HS ; °वास् HN, HP) सदा (तथा) CN (var.), HN, HJ, HM, HN, HH, HC, HP (var.) ; संतुष्टश्चैव पाथिवाः (°थि°) CN (var.), PKS ; संतुष्टश्च महीभृतः (°भुजः ; पतेः ; पतिः) CR (var.), HK, Sama ; संतुष्टश्च (संतोषेणो) महीपतिः CL (var.) ; °तुष्टः क्षत्रियस्तथा PX, SRHt, NBh, SSSN ; संतुष्टा च CV (var.), HP ; संतोषेण CL (var.) ; महीभुजः CV (var.), SR, SSB ; महीपतिः (°ति) CL, CV (var.), HP (var.), Sama 2, Vyās (C) ; पृथिवीपतिः CV (var.) ; तु पाथिवाः CL (var.) ; चैव पाथिवाः CL (var.) ; एव पाथिवाः SH.

(c) सलज्ज CL (var.) ; गणिका CL (var.) ; नष्टाः CV (var.) ; लज्जा [न°] CN (var.).

(d) निर्लज्जा यत्कुलाङ्गना PX ; निर्लज्जा च CV (var.), CL (var.), HJ, PKS, SH, SRHt, Sama, Vyās (C), SSSN ; पण्यस्त्रीभिः NBh ; निर्लज्जाः सुकुला° CN (var.) ; निर्लज्जेव NT ; व [च] CN (var.) ; कुलाङ्गना CN (var.) ; HJ, HP (var.), PKS, Sama, Vyās (C), SRHt ; कुलस्त्रियः CL (var.), CN (var.), CR (var.), HS, HP, HM, HN, HK, HH, SR, SSB ; कुलयोपितः CN (var.).

Discontented Brāhmaṇa-s (and) contented kings ; chaste courtezans (and) unchaste women of family are ruined.

3616

असंतुष्टाश्च्युताः स्थानान् मानात् प्रत्यवरोपिताः ।  
स्वयं चोपहृता भृत्या ये चाप्युपहृताः परैः ॥

(आ) SRHt 130. 12 (a. MBh [?]), SSSN 103. 8. See असंतुष्टो द्विजो No. 3615.

Those officers who are deprived, by themselves or by others, of their position in the service, and those who are demoted from their position of honour, feel themselves greatly dissatisfied. (A. A. R.)



3617

असंतुष्टोऽसकृल्लोकान्  
अकिञ्चनोऽपि संतुष्टः

आप्नोत्यपि सुरेश्वरः ।  
शेते सर्वाङ्गविज्वरः ॥

(अ) BhPṛ 10.52. 32.

Though the king of gods repeatedly conquers the worlds his mind is dissatisfied; where as a poor man, if he is contented, sleeps comfortably free from all kinds of worries. (A. A. R.).

3618

असंतोषः परं दुःखं संतोषः परमं सुखम् ।  
सुखार्थो पुरुषस् तस्मात् संतुष्टः सततः भवेत् ॥

(अ) PdP, Sṛṣṭikh. 19.261.

Absence of contentment is a great misery and contentment is supreme happiness. Hence people who desire their own happiness should always remain contented. (A. A. R.).

3619

असंतोषः परं पापम् इत्याह भगवान् हरिः ।  
लोभः पापस्य बीजोऽयं मोहो मूलं च तस्य वै ।  
असत्यं तस्य हि स्कन्धो महाशाखा सुविस्तरा ॥

(अ) PdP, Pātālakh. 87.54.

It has been stated by the lord Viṣṇu that want of contentment is a great sin. Greed is the prime cause [seed] of that sin, delusion is the root-cause of that (greed), untruthfulness is the trunk of that tree of sin with all its great branches spreading far. (A. A. R.).

3620

असंतोषपरा मूढाः संतोषं यान्ति पण्डिताः ।  
असन्तोषस्य नास्त्यन्तस् तुष्टिस्तु परमं सुखम् ॥

(अ) MBh (MBh [Bh] 3. 206. 20, MBh [R] 3.215.21-2 ; MBh [C] 3.14084-5).

(आ) SRHt 268.5 (a. MBh), IS 757, Brahma-dharma 2.5.2, SMa 1.86.

(c) अन्तो नास्ति विवित्सायाः (विपासायाः Brah°) SRHt, Brah°; अंतं [अन्तस्] MBh (var.).

(d) सन्तोषः [तु°] SRHt, Brah°, SMa ; तुष्टे [तुष्टि°] MBh (var.); हि or च [तु] MBh (var.).

The wise are always contented and the foolish always discontented. There is no end to discontentment, and contentment is the highest happiness. (P. C. Roy's translation).

3621

असंतोषोऽसुखायं च लोभादिन्द्रियविभ्रमः ।  
ततोऽस्य नश्यति प्रज्ञा विद्येवाभ्यासवर्जिता ॥

(अ) MBh (MBh [Bh] 12. 284. 25, MBh [R] 12.295.25, MBh [C] 12.10846).

(इ) SS (OJ) 466.

(a) सुखायेति (°खी चेति) MBh (var.).

(b) °संभ्रमः MBh (var.).

(c) नरस्य or ततो हि [त°] MBh (var.).

(d) विद्याभ्यासविवर्जिता MBh (var.); विविद्याभ्यास° or विद्या चाभ्यास° MBh (var.); °वर्जिताः MBh (var.).

Non-contentment is painful. Greed confounds the senses. That leads to the loss of wisdom. It is like the loss of learning due to want of practice. (Raghu Vira's translation).

3622

असंत्यागात् पापकृतामपापांस्  
तुल्यो दण्डः स्पृशते मिश्रभावात् ।  
शुष्केणाद्रं दहते मिश्रभावात्  
तस्मात् पापं सहसंधि न कुर्यात् ॥

(अ) MBh (MBh [Bh] 5.34.67 and 12. 74. 23, MBh [R] 5.33.69 and 12. 73. 23, MBh [C] 5.1164 and 12.2797).

(आ) SRHt 232.8 (a. MBh), SSSN 178. 7, IS 758.

(इ) SS (OJ) 332.

(a) असंयोगात् MBh 12; असंत्यागात् MBh (var.); अपापीस् or अपापास् or अपापात् MBh (var.); अपापान् SS (OJ).

(b) तुल्ये दंडा स्पृश्यते मिथ्याभावात् MBh (var.); दोषः [द°] SS (OJ); स्पृशति MBh (var.); मित्रभावात् MBh (var.), SRHt, SSSN; मंत्र° or अपि भारत MBh (var.).

(c) शुष्केनाद्रं MBh (var.); दृहते or दृश्यते MBh (var.); मित्रभावात् (मिथ्या°) MBh (var.), SRHt, SSSN; संप्रयोगान् MBh (var.).

(d) न मिश्रः (मैत्री or मैत्रं) स्यात् पापकृद्भिः कथंचित् ( कदापि or कदाचित् ) MBh 12; सग MBh (var.).

Śālinī metre (defective).

As fuel that is wet burneth with that which is dry, so a sinless man is punished equally with the sinful in consequence of constant association with the latter. Therefore, friendship with the sinful should be avoided. (P.C. Roy's translation).

असंय° (°थि°) see असन्ध° (°न्धि°).

असंद° see असन्त°

3623

असंदधानो मानान्धः समेनापि हतो भृशम् ।  
आमकुम्भमिवाभित्त्वा नावतिष्ठेत शक्तिमान् ॥

(अ) P (PP 3.11, Pts 3.14, PtsK 3.13.). (Cf. KN [BI] 9.60).

(आ) IS 759.

(a) मानाद्यः PtsK.

(c) आमकुम्भ इवान्येन Pts, PtsK.

(d) करोत्युभयसंक्षयम् Pts, PtsK.

See, the bully to whose soul / power is all, and peace is not, /clashing with an equal foe, /crumbles like an earthen pot. (A.W. Ryder's translation).

3624

असंदिग्धमना भूत्वा वदेद्विद्वुरसो यथा ।  
विशुद्धो वचसा यो हि वाक्यशल्येन हन्यते ॥

(इ) NM (T) 2.3.

Being not dubious speak as sweet as the juice of molasses; one who speaks with angry mind becomes down by his own weapon-like speech. (S. Pathak's translation).

असंप° see असम्प°.

3625

असंपत्तो परो लाभो गुह्यस्य कथनं तथा ।  
आपद्विमोक्षणं चैव मित्रस्यैतत् फलत्रयम् ॥

(अ) P (Pts 2. 176, P [NSP 1959] 2. 190).

(आ) IS 763.

Great is the gain [support] at adverse times, and a confidant to help him in private affairs, and gets him out of a dangerous situation—these three are the fruits reaped of a good friend. (A. A. R.).

3626

असंपन्नः कथं वन्धुर् असहिष्णुः कथं प्रभुः ।  
अनात्मवित् कथं विद्वान् असंतुष्टः कथं सुखी ॥

(आ) NBh 5.

How can an indigent person be a good relative? how is he a good master who never forgives? how is one learned if one has no self-knowledge? how can one be happy without contentment? (A. A. R.).

3627

असंपादयतः कंचिदर्थं जातिक्रियागुणः ।  
यदुच्छ्वाशवद्वत्पुंसः संज्ञायै जन्म केवलम् ॥

(अ) Śiś 2.47, VC (VCsr II 5, VCbr II 15).  
(आ) ŚP 462 (a. Māghakavi), SR 81. 2 (a. Śiś.), SSB 355. 2, SRK 75. 13 (a. Māgha), IS 764, SMa 2.84.

(a) किञ्चिद् VCbr,

A man who *effects no useful end* either by his *caste*, his *deeds*, or his *virtues*, his birth serves only for a *name*, like an accidentally formed word<sup>1</sup> [which *makes no sense* either as *real or common noun*, a *verb*, or an *adjective*, and can constitute no word unless it be a *proper noun*]. (F. Edgerton's translation).

1. contains a series of puns.

3628

असंप्राप्तरजा गौरी प्राप्ते रजसि रोहिणी ।  
अव्यञ्जना भवेत् कन्या कुचहीना च ननिंका ॥

(अ) P (PP 3.183, PtsK 3. 213).  
(आ) Bhavisya-purāṇa in VīrS 768. 23-4, Aṅgirā in VīrS 769.6-7 (but could not be traced in Aṅgira-smṛti), Gṛhyasam-graha 2.28 ab+229 cd (as quoted in IS), IS 765.

(a) अप्राप्तरजसा गौ° Bhav°, Gṛhya°; अनवाप्त-रजा Aṅg°.

(c) अव्यञ्जनकुचा ( °ना भवेत् Gṛhya ) कन्या श्यामा Aṅg°) Bhav°, Aṅg°, Gṛhya°.

(d) तु [च] Bhav°, Aṅg°, Gṛhya°.

Before nubility, 'tis said/that she<sup>1</sup> is white ; but after, red ;/before her womanhood is plain,/she is, though naked, free from stain. (A.W. Ryder's translation).

1. a girl.

असंभ° see असम्भ°,

3629

असंभवं हेममृगस्य जन्म  
तथापि रामो लुलुभे मृगाय ।

प्रायः समापन्नविपत्तिकाले  
धियोऽपि पुंसां मलिना भवन्ति ॥

(अ) H (HJ 1. 27, HS ad 1. 24, HM 1. 27, HK 1. 28, HH 10. 6-7), MBh (MBh [Bh] Sabhāparvan ad 67.5; 583\*, MBh [R] 2. 75. 5), Cr 1204 (CNP 97), Mahān (Calcutta 1840) 179. Cf. न निर्मिता केम च ; पौलस्त्यः ( कथम् ; रामो हेममृगम् ).

(आ) SPR 1245.15 (a. H), SR 92.53 (a. H), SSB 376. 60 (a. H), IS 766.

(a) असंभवे MBh ; जन्तोस् MBh.

(c) प्रावः MBh (R) ; समापन्नपराभवानां MBh ; समासणपराभवानां MBh (R) ; समासन्न-वित्तिकाले Mahān, SR, SSB.

(d) हि [ऽपि] Mahān ; विपर्यस्ततरा [पु० म०] MBh ; मुलिनोभवन्ति CNPN ; मलिनीभ° Mahān, SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

Impossible is the birth of a golden deer, yet Śrī-Rāma coveted such a deed. Generally, when calamities are near at hand, even the minds of (superior) men get confused. (F. Johnson's translation).

3630

असंभवगुणस्तुत्या जायते स्वात्मनस्त्रया ।  
कर्णिकारं सुगन्धीति वदन् को नोपहस्यते ॥

(अ) Dṛṣṭāntakalikāśataka 60.

(आ) SR 68.695 (a. Dṛṣṭān°), SSB 502.695. IS 767.

(d) वद IS (var.) ; के नो° Dṛṣṭān°.

By praising a thing that is highly improbable shame accrues to person's own self. Which person is not laughed at for saying that the *karnikāra*-flower has sweet-smell ? (A. A. R.).

3631

असंभाव्यं न वक्तव्यं प्रत्यक्षमपि दृश्यते ।  
शिला तरति पानीयं गीतं गायति वानरः ॥

(अ) Cr 111 (CN 87, CN<sup>SPK</sup> 60, CNP II 39, CPS 372.58.), Vet 11.5 *ab/dc*.

(आ) SR 162.416, SSB 494.423, IS 768 *ab/dc*, VP 9.67, Subh 104 *ab/dc*.

(a) असंभाव्यं CN (var.) ; कर्तव्यं [व°] Vet (var.).

(b) प्रवक्तव्यं तथा न हि Vet (var.) ; प्रत्यक्षमवलोकितम् CN (var.) ; प्रत्यक्षं यदि (यज्ञ) CN (var.), Vet ; प्रत्यक्षे CN (var.).

(c) तथा तरति सा (शा) शिला Vet ; तथा राजन्तरेतिशिलाः Subh (changed by O. Böhlingk to तथा राजंस्तरेच्छिला) ; तथैव तरिता शिला CNP II ; पानीये CN (var.), CPS, SSB.

(d) यथा वानरगीतानि (°संगीतं ; °संगीता CNP II ; °ङ्गास् ; °नां) CNP II, Vet, Subh ; गायन्ति वानराः CN (var.), CPS

Though actually seen with our own eyes, we ought not to talk seriously of absurd things, such as of stone floating on water and monkey singing songs.

3632

असंभाव्यं न भाषेत भाषसे यदि तत्तथा ।  
परेषां हि समुद्देशे नात्मनश्च शुभं फलम् ॥

(आ) SSB 362.11.

One should not say anything that ought not to be said, if he does say, then it causes agitation in others and it will not result in his own welfare, (A. A. R.).

3633

असंभृतं मण्डनमङ्गयष्टेर्  
अनासवाख्यं करणं मवस्य ।  
कामस्य पुष्पव्यतिरिक्तमस्त्रं  
बाल्यात् परं साथ वयः प्रपेदे ॥

(अ) Kum 1. 31. (Cf. A. Scharpé's *Kālidāsa-Lexicon* I. 3 ; p. 20).

(आ) AIK 313. 14-5, *Kāvyañ* 39. 19-20, AR 158.8-9, ARJ 155.3-4, *Rasagaṅgā* 584. 2-3, Sar 3. 15 (p. 319), *Sāh ad* 3. 129 (p. 52), *Alaṅkārasūtra* ed. Tarkālaṅkāra 160, Amd 297. 853, A'A 40. 3-6, SR 255.20 (a. *Rasagaṅgādharā*), SSB 65.23.

(b) अनान° Kum (var.).

(d) साद्यु Kum (var.), *Sāh*, SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

She now reached the age beyond childhood (which is) an unartificial decoration, to a slender body, (which is) the most potent cause of intoxication, not going by the name of 'wine' (and which is) stronger than the flowers of *Kāma*. (R. D. Karmarkar's translation).

3634

असंभेद्यः शुचिर्दक्षः कृताश्रस्य परीक्षकः ।  
सूदानां च विशेषज्ञः सूदाध्यक्षो विधीयते ॥

(अ) SRHt 142.1, SSSN 109.1.

(The king) should employ as the superintendent of his kitchen one who cannot be corrupted, pure, efficient, an expert in examining food that is prepared and specially skilled in the choice of good cooks. (A. A. R.).

3635

असंभोगेन सामान्यं कृपणस्य धनं परैः ।  
अस्येदमित्तिःसंधन्धो हानौ दुःखेन गम्यते ॥

(अ) H (HJ 1. 171, HS 1. 152, HM 1. 157, HK 1:159, HP 1. 121, HN 2. 122, HH 29.15-6, HC 39.16-7).

(आ) Skm (Skm [B] 2204, Skm [POS] 5. 41.4) (a. Śrī-Vyāsapāda), JS 61. 1 (a. Vyāsa), SR 71.19 (a. H), SSB 341.19, IS 769, SRK 62. 7 (a. Prasaṅgaratnā-valī), Sama 1 अ 39,

(b) घने HS.

(d) जायते [ग°] HS.

By non-enjoyment a miser's wealth (is) common property (shared) by others : (his own) interest (in it is), "this (is) his." At the loss (of it) he is oppressed by grief. (F. Johnson's translation).

3636

असंभ्रमो विलज्जत्वम् अवज्ञा प्रतिवादिनि ।  
हासो राज्ञः स्तवश्चेति पञ्चैते जयहेतवः ॥

(अ) Kalivi 2.

Five causes that contribute to success in debates are the absence of nervousness, freedom from shyness, contemptuous disregard of the opposing speaker, a sense of humour and a liberal praise of the king. (A. A. R.).

असंम° see असम्म°.

3637

असंमतः कस्तव मुक्तिमार्गं  
पुनर्भवकलेशमयात् प्रपन्नः ।  
बद्धश्चिरं तिष्ठतु सुन्दरीणाम्  
आरेचितसूचतुरैः कटाक्षैः ॥

(अ) Kum 3.3 (in some editions 3.5). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 39).

(आ) SCSL 84.

(c) कामिनीनाम् [सु°] Kum (var.).

(d) °ललितैः [°च°] Kum (var.); विलासैः [क°] Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Who is it who against your will has set out on the path of salvation, from fear of the pains of rebirth ? Let him stand long bound by the love-glances, charming with arching of brows, of beautiful women. (J. Brough's translation in SCSL).

3638

असंमाने तपोवृद्धिः संमानान्च तपःक्षयः ।  
पूजया पुण्यहानिः स्यान् निन्दया सद्गतिर्भवेत् ॥  
(आ) SR 160.329, SSB 491.336.

(b) तपःक्षयः पूजया SR (*contra metrum*).

(c) पुण्यहानिः स्यान् SR (*contra metrum*).

When one is not honoured there is increase of penance, penance decreases when honour is received. By being treated with respect there is loss of religious merit, by being censured one attains the happy state. (A. A. R.).

3639\*

असंमुखात्कोकनभाभिमुख्यं  
निषेध एवानुमतिप्रकारः ।  
प्रत्युत्तरं मुद्रणमेव वाचां  
नवाङ्गनानां नव एव पन्थाः ॥

(आ) PV 297 (a. Vāhinīpati or Viśvanātha Vāhinīpati), SR 318. 5, SSB 175. 6, SuSS 789.

(c) वाचो SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

Novel is the way with the newly wedded, favour is bestowed when she does not face the lover, denial is the manner of giving consent (for dalliance) and a reply is furnished when her lips are sealed! (A. A. R.).

असंयोगात् पापकृताम् see No. 3622.

3640

असंविभागी दुष्टात्मा कृतघ्नो निरपन्नपः ।  
तादृङ्नराधमो लोके वर्जनीयो नराधिप ॥

(अ) MBh (MBh [Bh] 5. 38. 36, MBh [R] 5.37.39-40, MBh [C] 5.1436-7).

(आ) IS 744.

(b) कृतज्ञो or वृत्तघ्नो MBh (var.).

(c) तादृशो घनमाल्लोके MBh (var.); नराधिपो MBh (var.).

(d) सदा वृधैः [न°] MBh (var.).

That wretch who doth not give to others their due, who is of wicked soul, who is ungrateful, and shameless, should, oh king, be avoided. (P.C. Roy's translation).

3641

असंवृतस्य कार्याणि प्राप्तान्यपि विशेषतः ।  
निःसंशयं विपद्यन्ते भिन्नप्लव इचोदधौ ॥

(अ) K (K [K] 7.13. 44, K [S] 305. 3-4, K [G] 328. 1-2, K [J] 182. 9-10, K [V] 267, K [P] 491.7-8).

(आ) SRHt 173. 20 (a. Kauṣilya), SSSN 76. 17.

(c) निस्सदयं K (var.), SRHt, SSSN.

(d) भिन्नः प्लव K (var.), SRHt, SSSN.

The affairs of one, who cannot maintain secrecy, even if achieved with particular success, undoubtedly perish, like a broken boat in the ocean. (R.P. Kangle's translation).

3642

असंवृताकारतया भिन्नमन्त्रस्य भूपतेः ।  
सकृच्छिद्रघटस्येव न तिष्ठत्युदयोदकम् ॥

(आ) SRHt 106.7 (a. Mahābhārata, but not found in MBh [Bh] edition), SSSN 115. 6.

By not keeping a careful guard over his facial expressions the state secrets of a king get divulged, and hence just as a pot with a single hole holds no water he cannot hope for any prosperous reign. (A. A. R.).

3643\*

असंशयं क्षत्रपरिग्रहक्षमा  
यदार्यमस्यामभिलाषि मे मनः ।

सतां हि संदेहपदेषु वस्तुषु  
प्रमाणमन्तःकरणप्रवृत्तयः ॥

(अ) Śāk 1.22 (in some texts 1.21). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 18), PP 1.211.

(आ) Daśarūpaka ad 4.54 (p. 269), SāhD ad 3 191, Amd 79.169, AA 129. 22-130.2, Sar 5. 37, Kuv ad 112 (p. 190), KH 105.17-7, IS 745.

(b) यदेवम् Śāk (var.); यदेयम् IS.

(c) संता [स°] IS.

(d) अन्तःकरणस्य वृ° Kuv (var.).

Vamśastha metre.

That she is free to wed a warrior-king / my heart attests. For, in conflicting doubts, / the secret promptings of the good man's soul / are an unerring index of the truth. (Sir Monier Monier-Williams's translation).

3644\*

असंशयं न्यस्तमुपान्तरक्ततां  
यदेव रोवधुं रामणीभिरञ्जनम् ।

हृत्तेऽपि तस्मिन् सलिलेन शुक्लतां  
निरास रागो नयनेषु न श्रियम् ॥

- (अ) Kir 8.38.  
(आ) SR 338. 81 (a. Kir.), SSB 208. 23 (a Māgha).  
(a) असंशयन्यस्त° Kir (var.).  
(c) शुक्लतान् Kir (var.).  
Vamśastha metre.

Undoubtedly the black collyrium was applied to the eyes by the damsels to conceal the redness at the corners ; but when the pigment was washed away by the water sports the ruddiness dispelled the whiteness of the eyes but not their loveliness (A. A. R.).

3645

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।  
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

- (अ) MBh (MBh [Bh] 6.28.35 = BhG 6 35),  
cf. MBh 3.49.26 and 3.246.25.  
(आ) Sama 1 अ 13, Sama 2 अ 15.  
(c) अभ्यासैव Sama 1.  
(d) वैराग्येण MBh (var.).

Without doubt, O mighty armed, the mind is hard to curb and restless : but it may be curbed by constant practice and by dispassion. (Annie Besant's translation).

3646

असंशयं विजानीहि काले सर्वं फलिष्यति ।  
धृतिं धारय विलम्बं भवेत् सर्वं समञ्जसम् ॥

- (आ) SSMā 27.1-2.

Know without doubt that all actions will bear their fruit at the proper time ; keep up a brave heart with confidence, everything then will turn out beautifully. (A. A. R.).

असंशयन्यस्तमुपा° see No. 3644.

3647\*

असकलकलिकाकुलीकृतालि-  
स्खलनविकीर्णविकासिकेशराणाम् ।  
मरुदवनिरुहां रजो वधुभ्य.  
समुपहरन् विचकार कोरकाणि ॥

- (अ) Śiś 7.26.

Puspitāgrā metre.

From the filaments of flowers of the trees that were in bloom, being scattered about by the stumbling of the bees which were worried by the half-open state of the buds, the breeze, while bringing the pollen to the young ladies, rendered all the buds in a condition of full bloom. (A. A. R.).

3648\*

असकलनयनावलोकनेन  
स्मितपरिहासमनोहरैर्वचोभिः ।  
कमलमुखि मुरारिरेवमेवं  
कथय कियन्ति दिनानि वञ्चनीयः ॥

- (अ) Vidy 543 (a. Kavirāja).  
(आ) SPR 658.16 (a. BhG).

Puspitāgrā metre.

Tell me, for how many days, lotus-faced one, is Kṛṣṇa, the enemy of Mura, to be deceived in this manner by the glances directed towards him from eyes half-turned and with pleasing words, jokes and blooming smiles ? (A. A. R.).

3649\*

असकलनयनेक्षितानि लज्जा  
गतमलसं परिपाण्डुता विषादः ।  
इति विविधमियाय तासु नृपां  
प्रभवति मण्डयितुं वधूरनङ्गः ॥

- (अ) Kir 10.59.

Puspitāgrā metre.

Glances directed from the corners of the eyes, bashfulness, gentle walk, paleness and feigned regrets,—these constituted the (seductive) ornaments of the damsels. Cupid has thus the power to decorate the ladies. (A. A. R.).

3650

असकृदसकृन्नष्टां नष्टां मृगो मृगतृष्णिकां  
श्रमपरिगतोऽप्युत्पङ्गमाक्षः परैति पुनः पुनः ।  
गणयति न तन्मायातोयं हृतः सलिलाशया  
भवति हि मतिस्तृष्णान्धानां विवेकपराङ्मुखी ॥

(आ) Any 38.9, ASS 5.3.

(a) °न्नष्टाङ्गोऽयं ASS.

(c) हृतः [हृतः] ASS.

Hariṇī metre.

The deer pursues the mirage again and again with eye-lashes raised and not minding the fatigue though repeatedly he gets disappointed in reaching it. Desirous of water he does not see that he is undone by the illusory appearance of water; for, to those who are blinded by excessive greed, the mind gets deprived of the faculty of discrimination. (A. A. R.).

3651\*

असकृन् न नेऽति सावधि-  
निषेधवोधिभ्रुतिर्मया कलिता ।  
गमयति परमनवरतं  
या तमखण्डार्थरूपमानन्दम् ॥

(आ) Ras 98.

(a) Version A : सावधि-

Version B : साऽवधि-

(c) Version A : परम् अनवरतं

Version B : परम-नव-रतं

Āryā-gīti metre.

Version A :

Many a time have I heard the scriptural text 'Not this, not this'—thus setting aside limitations it leads one always to that bliss of Brahman which is beyond all comprehension by words.

Version B :

Many a time has she said (during love-sports) 'No, no'—words setting a limit and indicative of negation; but the same always brings to me immeasurable pleasure. (A. A. R.).

3652\*

असकृदेकरथेन तरस्विना  
हरिहयाप्रसरेण धनुर्भृता ।  
दिनकरामिमुखा रणरेणवो  
रुघिरे रुघिरेण सुरद्विषाम् ॥

(आ) Ragh 9. 20 (in some editions 9. 23).  
(Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 137).

(आ) Alm 64.

(a) एव हि तेन [एक°] Ragh (var.).

Drutavilambita metre.

Many a time, was the dust on the battlefield going upwards in the direction of the sun, suppressed with the blood of the enemies of the gods by that powerful warrior of a matchless chariot, who took the lead of Indra. (M.R. Kale's translation).

3653\*

असकृद् युधि विजितावधि  
भीतो बार्हदथाज्जले दुर्गम् ।  
कृत्वा हरिन्यंघात्सीद्  
विजितोऽप्याशाङ्कनीयोऽरिः ॥

(आ) Upadeśasataka (KM. II) 61.

Āryā metre.



Śrī-Kṛṣṇa lived in a fortress in the midst of waters out of fear of the enemy Jarāsandha, though he had many a time vanquished him in battle ; an enemy, though defeated, is a source of apprehension. (A. A. R.).

3654

असकृन् न वदेवाशां प्राययेद् देवतां सकृत् ।  
नालायनी पञ्च पतीन् प्रापोञ्चार्यं पुनः पुनः ॥  
(प्र) Purāṇārthasaṁgraha 37 (in *Purāṇa* VII. 2 ; p. 377).

One should not make one's request repeatedly by praying to the gods for the same but once. Nālāyanī was obliged to take five husbands as she made her request to the god again and again. (A. A. R.).

3655

असक्तमाराधयतो यथायथं  
विभज्य भक्त्या समपक्षपातया ।  
गुणानुरागादिव सख्यमीषिवान्  
न बाधतेऽस्य त्रिगणः परस्परम् ॥

(प्र) Kir 1.11.

Varṁśastha metre.

The three objects of human life do not get in any mutual conflict, remaining friendly as though through affection for the qualities of him, who was seeking to obtain them with a proper discrimination and with a devotion displaying an equal regard for all (of them), without getting (unduly) addicted with any one of them. (S.V. Dixit's translation).

असक्तिरनभिष्वङ्गाः see महाभूतान्यहंकारो.

असवर्धे नारभेत्प्राज्ञः see No. 3465.

असङ्ग° or असङ्ग° or असङ्ग° or असङ्ग° see असं°.

3656

असङ्गसंगदोषेण सत्याश्च मतिविभ्रमः ।  
एकरात्रप्रसङ्गेन काष्ठघण्टाचिडम्बना ॥

(अ) Sama 2 क 53, Sama 2 अ 53.

(b) सत्यश्च Sama 2 क.

By the fault of unrestricted attachment even the mind of a chaste woman gets deluded ; for the affair of one night she gets the disgrace of the odium of a wooden bell. (A. A. R.).

3657

असज्जनः सज्जनसङ्घिसङ्गात्  
करोति दुःसाध्यमपीह साध्यम् ।  
पुष्पाश्रयाच्छंभुशिशोर्जघ्नुद्धा  
पिपीलिका चुम्बति चन्द्रविम्बम् ॥

(अ) SRK 88.2 (a. Kalpataru), SR 87. 25, SSB 367.43, IS 7699.

Upajāti metre ( Upendravajrā and Indravajrā ).

A person of low status is able to achieve what appears to be impossible, by his association with one who is in close touch with the good. An ant kisses the disc of the moon by climbing on to the head of Śiva along with the flowers which decorate it. (A. A. R.).

3658

असज्जनायाशु वरं न दद्यात् प्रीतितो नृपः ।  
वरं भस्मासुरायेशः वत्त्वा नीलिफलं गतः ॥

(अ) Purāṇārthasaṁgraha 91 (in *Purāṇa* VII. 2).

(d) नीलिदत्वानीति Purā° (var.).

A king should not grant any boon to the wicked even though pleased with them (for some service done). Having granted a boon to the demon Bhasmāsura Lord Śiva had the (bitter experience) of the fruit of the indigo plant. (A. A. R.).

3659

असज्जनाश्चेन् मधुरं चोभिः  
शक्यन्त एव प्रतिकर्तुमार्यैः ।  
तत्केतकीरेणुभिरम्बुराशेर्  
बन्धक्रियायामपि कः प्रयासः ॥

(आ) SkV 1293.

(a) अस...नाश्चेन् SkV (MS).

Upajāti metre (Upendravajrā and  
Indravajrā).

If the wicked could be held off by the good/with sweet words,/ one would find it easy with pandanus pollen/to build a dyke against the sea. (D. H. H. Ingalls's translation).

3660

असज्जनेन संपर्काद् अनयं यान्ति साधवः ।  
मधुरं शीतलं तोयं पावकं प्राप्य तप्यते ॥

(आ) SRHt 232.2 (a. Vyāsaśataka), SSSN 178. 3, NBh 244, Vyās 41.

(इ) Vyās (C) 37, Vyās (S) 37.

(a) संसर्गाद् NBh.

(b) असतं [अ<sup>०</sup>] NBh.(d) निर्गुणम् [त<sup>०</sup>] SRHt, SSSN, Vyās.

Even good people get themselves corrupted by their close association with the undesirable. Water which is sweet and cool becomes hot [devoid of merit] when associated with fire. (A. A. R.).

असज्जनेन संसर्गाद् see No. 3660.

3661

असतः श्रीमदान्धस्य दारिद्र्यं परमाञ्जतम् ।  
आत्मौपम्येन भूतानि दरिद्रः परमीक्षते ॥

(अ) BhPñ 10.10. 13.

(आ) SH 924, 117\*.

(b) परमञ्जनम् BhPñ (var.).

(c) भूतानि BhPñ (var.); पुनरीक्षते SH.

Poverty is an excellent cosmetic ointment to those who are bad and are blinded with the pride of wealth ; the poor man sees all beings as equal unto himself (without arrogance). (A. A. R.).

असतमलोलमजिह्वं (°मजिह्वमलोलं°) see No. 3472.

3662

असतां च परिक्षेपः सतां च परिगूहनम् ।  
अभूतानां च हिंसानाम् अधर्माणां च वर्जनम् ॥<sup>1</sup>

(अ) KN (KN [ TSS ] 14.51, KN [ĀnSS] 14.51, KN [BI] 13.51).

(a) परिव्लेषः KN (BI).

(c) अहिंसा सर्वभूतानाम् KN (BI).

1. इति वृत्तं महीपतेः.

Infliction of hardship on the wicked, and to afford facilities for the advancement of the honest, abstinence from doing injury to any being, and the avoidance of sin or unrighteousness (these are the functions of the king). (M.N. Dutt's translation of the KN [BI] text).

3663

असतां धर्मबुद्धिरचेत् सतां संतापकारणम् ।  
उपोषितस्य व्याघ्रस्य पारणं पशुमारणम् ॥

(आ) NBh 46.

If wicked people suddenly turn religious they become a source of worry to the good. The tiger which has undergone a fast has the feast and after fast by the killing of animals. (A. A. R.).

3664

असतां प्रग्रहः कामः कोपश्चावग्रहः सताम् ।  
व्यसनं दोषबाहुल्याद् अत्यन्तमुभयं मतम् ॥

(अ) K (K [K] 8.3.65, K [S] 330. 16-7, K [G] 34. 3-4, K [J] 199. 12-3, K [V] 290, K [P] 539.1-2).

(b) °वग्रहस् K (S), K (V).

(c) °बाहुल्यात् K (V).

Lust means the favouring of evil persons, anger, the suppression of good persons. Because of the multitude of evils (resulting from them), both are held to be a calamity without end. (R. P. Kangle's translation).

3665

असतां वत सत्तापि न न्यायानुगता यदा ।  
ततस्तेभ्योर्यंपूत्त्याशा सुधातिप्सेव भोगिनः ॥

(आ) SSB 314.1.

Even the excellence of the wicked when it is not in accordance with justice (is of no use) and any expectation of the fulfilment of our desires through them is similar to the desire to get nectar from a serpent. (A. A. R.).

3666

असतां सङ्गदोषेण सती याति मतिभ्रमम् ।  
एकरात्रिप्रवासेन काष्ठं मुञ्जे प्रलम्बितम् ॥

(अ) Cr 1203 (CNP N 56, CM 12).

(a) असतां CNPN.

(b) मतिभ्रमः CNPN.

(d) काष्ठमुञ्ज प्रलम्बिता CNPN.

By the fault of associating with the wicked the good mind becomes troubled, by the growth of a single night a piece of wood hangs on *muñja*.

3667

असतां सङ्गदोषेण साधवो यान्ति विक्रियाम् ।  
दुर्योधनप्रसङ्गेन भीष्मो गोहरणे गतः ॥

(अ) P (Pts 1.251, PtsK 1. 281), Śts 202. 3.  
(Cf. MBh [Bh] 4.33.1 sqq.).

(आ) SH 781, SuM 9.55, IS 747.

(b) यान्त्यगौरवम् SuM.

(c) सुयो° [दुर्यो°] SuM, SH.

(d) गोहरणं PtsK, SuM; गोप्रहणं SuM (var.).

By the fault of association with the wicked good persons become contaminated. Due to close relationship with Duryodhana the (righteous) Bhīṣma went to lift the cattle (of the king of Virāṭa). (A. A. R.).

3668

असतां सङ्गमुत्सृज्य सत्सु सङ्गं समाचरेत् ।  
असतां सङ्गदोषेण माण्डव्यः शूलमाप्तवान् ॥

(आ) Bahudarśana 82, IS 7461.

Leaving at arm's length the association with the wicked one should cultivate friendship with the good. The sage Māṇḍavya was impaled (with the thieves) due to the fault of his association with the rogues. (A. A. R.).

3669

असतां सहजो भावश् छद्मः केनापि हेतुना ।  
संस्कार इय वीजानां फलेन सह जायते ॥

(अ) Āś 3.4.

The inborn nature of the wicked, hidden as it may be for some reason, comes out through its result, as the potentiality of seeds through the fruit. (C. Sankarama Sastri's translation).

3670

असतामुपभोगाय दुर्जनानां विभूतयः ।  
पिचुमन्दः फलाढ्योऽपि कार्करेवोपभुज्यते ॥

(आ) SRHt 42. 36 (a. Bṛhatkathā), SSSN 37.12.

The abundance of wealth of the wicked people is intended for the enjoyment of the like kind. The margosa tree [the bitter picumanda] though rich in fruit, is enjoyed but by the crows. (A. A. R.).

3671

असता सह सङ्गेन को न यात्यधमां गतिम् ।  
पयोऽपि शौण्डिनीहस्ते मद्यमित्यभिधीयते ॥

(अ) Cr 112 (CSr 2. 50, CKI 49-50). Cf. न स्यातव्यं न गन्तव्यं.

(आ) IS 7462,

(a) असन्तानहसंगे CS (var.); असतां (°मां; °न्ता; °संता) CS (var.); अधमं CS (var.).

(b) अधमा CS (var.); गतिः CS (var.); गम् CS (var.) (scribe's error).

(c) सुण्डिनीहस्ते (सुडिनि°; सूडि°; सुलि°) CS (var.).

(d) इतेभिधीयते CS(var.); अविधीयते CS(var.).

Who is there that is not debased by bad company, when pure water in the hands of a vintress passes for liquor? (B.C. Dut's translation).

3672

असतीचरितं तद्वद् वसन्तादेश्च वर्णनम् ।  
प्रोष्मादेर्यर्णनं तद्वद् वपदिरपि वर्णनम् ॥

(आ) ŚP 47.

Likewise the conduct of bad women, the description of spring and other seasons, the description of the summer season, etc. as also of the rainy season (are the contents in the work). (A. A. R.):

3673

असती भवति सलज्जा  
क्षारं नीरं च शीतलं भवति ।  
दम्भी भवति विवेकी  
प्रियवक्ता भवति घूर्तजनः ॥

(आ) P (Pts 1.418).

(आ) SR 171.780, SSB 505.780, IS 748, GSL 29.

(c) दम्भी Pts.

Āryā metre.

A woman of loose character is unusually modest; saline water is extraordinarily cool; a hypocrite is uncommonly intelligent; and a knave is excessively sweet-tongued. (Dr. A. Sharma's translation).

3674

असतोऽपि भवति गुणवान्  
सङ्गयोऽपि परं भवन्त्यसव्वृत्ताः ।  
पङ्काद्वदेति कमलं  
क्रिमयः कमलादपि भवन्ति ॥

(आ) SRHt 199.144 (a. Ravigupta), SSSN 182. 62 (a. Ravigupta), VS 2866 (a. Argata). Cf. ABORI 48.149, No. 11.

(d) क्रमयः SRHt.

Āryā metre.

A virtuous person may spring even from a bad source and one of bad conduct

even from the virtuous. The (beautiful) lotus springs from (dirty) mud, but worms are seen to spring even from a lotus. (A. A. R.).

3675

असतो वा सतो वापि स्वयं स्वान् वर्णयन् गुणान् ।  
हास्यतां याति शक्रोऽपि किं पुनः प्राकृतो जनः ॥

(आ) SSB 358.6.

By extolling one's own qualities whether they really exist or not, a person, however powerful, becomes a laughing stock ; how much more then, in the case of those who are of common clay ? (A. A. R.).

3676

असत्कार्यरतोऽधीर आरम्भी विषयी च यः ।  
स राजसो मनुष्येषु मृतो जन्माधिगच्छति ॥

(अ) Y 3.138. (Cf. Mn 12.32 and 12.40).

(a) धीर Y (NSP).

One who takes delight in unrighteous acts, is unsteady, is always set on enterprises, and is given to sensual pleasures, is of the *rājasa*-character (and) when dead, takes birth among men. (J.R. Gharpure's translation).

असत्त्वसत्यस्य सतश् see No. 3684.

3677

असत्प्रतिग्रहीता च नरके यात्यधोमुखे ।  
एको मिष्टान्नभुग् यः स याति पूयवहं नरः ॥

(अ) Viṣṇupurāṇa 2.16.17 ab + 2.16.18 cd.

(आ) ŚP 710 (a. Viṣṇupurāṇa), SH 837.

(a) °गृहीता SH.

(cd) वेगी पूयवहं चैको याति मिष्टान्नभुङ्गनरः Viṣṇupurāṇa,

One who accepts gifts from the wicked goes to hell remaining with his body upside down. That man who enjoys sumptuous food alone goes to that hell which is full of filth. (A. A. R.).

असत्प्रतिग्रहे युक्तः see No. 1362.

3678

असत्प्रलापं पारुष्यं पैशुन्यमनृतं तथा ।  
चत्वारि वाचा राजेन्द्र न जल्पेन् नानुचिन्तयेत् ॥

(अ) MBh (MBh [Bh] 13. 13. 4, MBh [R] 13.13.4, MBh [C] 13.585). Cf. पारुष्य-मनृतं चैव.

(आ) ŚP 636, VS 2963, SH 662, SR 146.177 (a. VS), SSB 468.65, IS 749.

(इ) SS (OJ) 81.

(a) असत्प्रलापः SSB.

(ab) पा° पै° tr. MBh (var.).

(b) पैशुन्यम् MBh (var.).

(c) एतानि [°च] MBh (var.).

(d) न कुर्यान्नापि चिन्तयेत् MBh (var.) ; जल्पन (°प°) MBh (var.) ; जल्पेन्न च चि° SH ; नापि [नानु°] MBh (var), VS ; नैव SR, SSB ; °न्न च ŚP.

The four acts that are done with speech, oh king, and that should never be indulged or even thought of, are evil conversation, harsh words, publishing other people's faults and falsehood. (P.C. Roy's translation).

असत्यं साहसं माया see No. 1527.

असत्यः शीलविकृता see No. 3683.

3679

असत्यः सर्वलोकेऽस्मिन् सततं सत्कृताः प्रियैः ।  
भर्तारं नानुमन्यन्ते विनिपातगतं स्त्रियः ॥

(अ) R (R [Bar] 2.34.20, R [B] 2.39.20, R [R] 2.39.20-1).

(आ) IS 752.

(b) सत्क्रियैः or सत्कृतं R (var.); प्रियोः R (var.).

(c) नामिमन्यते or अश्वमन्यते [ना°] R (var.).

(d) विनिपातरतं or विनिपातगता R (var.).

Those women that although having always been carefully tended by their husbands, do not regard them during the incident of adversity, are in this world reckoned as unchaste. (M.N. Dutt's translation).

3680

असत्यता निष्ठुरताकृतज्ञता

भयं प्रमादोऽलसता विपादिता ।

वृथाभिमानोऽपि च दीर्घसूत्रता

तथाङ्गनाक्षादि विनाशनं श्रियः ॥

(अ) KN (KN [TSS] 10.42, KN [ĀnSS] 10.42, KN [BI] 10.39).

(आ) SR 174.912 (a. KN), SSB 511.912.

(c) ह्यतिदीर्घ° KN (BI), SR, SSB.

(d) तथाङ्गरीक्ष्यादि SSB.

Vamśastha metre.

Untruthfulness, cruelty, ungratefulness, fearfulness, carelessness, idleness, cheerlessness, useless pride or pique, and extreme procrastination, and the company of women, addiction to gambling, etc.—these are the causes that ruin prosperity. (M.N. Dutt's translation).

असत्यन्यपि सोढानि see No. 3723.

3681

असत्यमप्रत्ययमूलकारणं

कुवासनासप्तमृद्विवारणम् ।

विपत्तिदानं परवञ्चनोजितं

कृतापराधं कृतिभिर्विवर्जितम् ॥

(अ) BhŚ 389 (doubtful), SuMu 31.

(आ) SPR 64. 20 (a. SuMu), SR 83. 2, SSB 360. 5, SRK 112. 3 (a. Kalpataru), IS 7700.

(a) °प्रत्ययमूल° IS.

Vasantatilakā metre.

Untruthfulness is the root cause of distrust, the abode of bad inclinations, the block to prosperity, the primary cause of calamity, getting worse by deceit, the promoter of offences and hence avoided by the good. (A. A. R.).

3682\*

असत्यमेतद् विदितं समस्तम्

अकार्यकारीति मृषा प्रपञ्चः ।

कुचापलापक्रममेव कर्तुम्

आच्छादनं ते हृदयस्य शश्वत् ॥

(अ) Ras 114.

(b) Version A : अ-कार्य-कारीति.

Version B : अकार्यं अकारीति.

(c) Version A : कु-चापला-पक्रमम्.

Version B : कुचा-पलाप-क्रमम्.

Upajāti metre ( Upendravajrā and Indravajrā ).

Version A :

It is untrue : it is all known [established], that he does wrong things is mere propaganda. This constant concealment of the heart is only to get rid of unworthy tendencies.

Version B :

[or : All those untruthful things are known completely, it is idle to pretend that

she does no wrong. This constant covering of the heart is only to indulge in rash acts by the bosom ! ] (A. A. R.).

असत्ययशसः पुंसश् see No. 3684.

असत्यशीलविकृता see No. 3683.

3683

असत्यशीला विकृता दुर्ग्राह्यहृदयाः सदा ।  
युक्त्यः पापसंकल्पाः क्षणमात्राद् विरागिणः ॥

(अ) R (R [Bar] 2.901\*, l. 3-4, R [B] 2.39. 22, R [Kumbh] 2.39.22cd+23ab).

(a) असत्यशीलविकृता R (var.); असत्यः शील- विकृता R (var.).

(b) दुर्गा ग्रहदयाः R (var.).

(c) असत्यः [यु<sup>०</sup>] R (var.).

(d) क्षणमात्राद्विराजिताः IS.

Those women that are untruthful, unmindful, of evil ways, heartless, intent on unrighteous acts, and whose love is evanescent, are unchaste. (M. N. Dutt's translation).

3684

असत्यसंघस्य सतश् चलस्यास्थिरचेतसः ।  
नैव देवा न पितरः प्रतीच्छन्तीति नः श्रुतम् ॥

(अ) R (R [Bar] 2.101.18, R [B] 2 109. 18, R [Kumbh] 2.109.18, R [G] 2.118.18).

(a) असत्ययशसः (°वचसः) पुंसश् or असत्यस्य सतः पुंसश् or असत्त्वसत्यस्य सतश् R (var.); असत्यसंघन° R (var.); ततश् or सत्यश् [स°] R (var.).

(b) चलान् R (var.); [अ] स्थित R (var.).

(c) देवः R (var.).

(d) प्रीयंत इति (°व) नः श्रुतं or प्रतिगृह्णन्ति नः श्रुतं or प्रतिगृह्णं कुरु R (var.).

We have heard that gods and the *pitri-s* do not accept offerings from one inclined to untruth, or who is unsteady and of volatile faculties. (M.N. Dutt's translation).

असत्यस्तु भवेत् साधुर् see No. 3459.

3685

असत्यस्य वणिग्मूलं शाखास्तस्य वराङ्गनाः ।  
कायस्था. पत्रपुष्पाणि फलानि द्यूतकारिणः ॥

(अ) Cr 113 (CR 8.39, CPS 246.71).

(a) वणिक् CR (var.).

(b) शाखा CR (var.), CPS; वराङ्गना CR (var.), CPS.

(c) कामस्तत् [का°] CR (var.), CPS.

(d) द्यूतकारकः CR (var.), CPS.

The roots (of the tree) of untruth are the merchants, the harlots are the branches thereof; the *kayasitha-s* are the leaves and flowers and the fruit are seen in the gamblers. (A. A. R.).

असत्यस्य सतः पुंसश् see No. 3684.

असत्यां च गुणे see No. 3688.

3686

असत्याः सत्यसंकाशाः सत्याश्चासत्यरूपिणः ।  
दृश्यन्ते विविधा भावास् तस्माद् युक्तं परोक्षणम् ॥

(अ) P (PP 1.439).

(c) भावां PP (var.).

The true seem often false, the false seem true; appearances deceive, so think it through. (A.W. Ryder's translation).

3687

असत्या च हता वाणी तथा पंशुन्ववादिनी ।  
संदिग्धोऽपि हतो मन्त्रो व्यप्रचित्तो हतो जपः ॥

(अ) PdP, Uttara-kh. 242.24.

(c) सन्दिग्धश्च PdP (var.).

Undone is speech vitiated by falsehood, so are the words used to carry tales; the mystic formulas which are ambiguous are worthless and the muttering of prayers with distracted mind is useless. (A. A. R.).

3688

असत्यात्मगुणे शस्त्रं हस्ताभ्यां विनिवार्यते ।  
एषापि न गतिः क्षेम्या न चान्या विद्यते क्वचित् ॥

(आ) JS 403.8 (a. Bhagavān Vyāsa)

(a) असत्यां च गुणे JS; चत्यात्म (?) [च गु°]  
JS (var.).

If true merits of the heart are absent, a weapon should be avoided by the hands. If this too is found to be not beneficial, no other course is known to exist. (A. A. R.).

3689

असत्येनैव जीवन्ति वेश्याः सत्यविवर्जिताः ।  
एताः सत्येन नश्यन्ति मद्येनैव कुलाङ्गनाः ॥

अ) Sam 4.68.

Prostitutes<sup>1</sup> can live by insincerity alone; their profession banishes them from the light of the truth. Through truth they fall on ruin, as well-born ladies fall by spirituous drink. (E. Powys Mathers's translation).

1. E. Powys Mathers has 'Courtezans' for वेश्याः.

3690

असत्संपर्कदोषेण अधस्ताद् यान्ति साधवः ।  
मार्गस्तिमिरदोषेण समोऽपि विद्यमायते ॥

(अ) Cr 114 (CSr 2. 51, CKI 50-1). Cf.  
No. 3666.

(आ) SRHt 231. 1 (a. Vyāsaśataka), SSSN  
178.1, Vyās 37, IS 7463.

(इ) Vyās (C) 33, Vyās (S) 33.

(a) असत्यं CS (var.).

(b) सज्जनोऽपि विगह्यंते SRHt, Vyās (C),  
SSSN, Vyās; अधमां (°मा; °मां) [अधस्ताद्]  
CS (var.); सधव (°वा) CS (var.).

(c) मार्गवृत्तिमिरं पश्य CS (var.); मार्गस्यवृत्ति-  
मिरकः CS (var.); मार्गसूतिमित्याकं CS  
(var.); °सम्पर्कात् SRHt, SSSN, Vyās;  
मेघेषु [मा°] CS (var.); तिमिरश्चाकः CS  
(var.); °दोषेन CS (var.).

(d) विद्यमायते CS (var.); विशमा भव CS  
(var.).

The best are debased in the company of the bad, as the sun is obscured by the gathering clouds, and appears different than what he is. (B. C. Dutt's translation).

3691

असत्सङ्गाद् गुणज्ञोऽपि विषयासक्तमानसः ।  
अकस्मात् प्रलयं याति गीतरक्तो यथा मृगः ॥

(आ) ŚP 4189 (a. Yogarasāyana), SR 87. 7,  
SSB 368.17 (a. Yogarasāyana).

Even a person conversant with merits, if attracted by the company of the wicked and the mind also attached to sensual pleasures, may come to grief all of a sudden, as does a deer attracted by hunter's music. (A. A. R.).

3692

असदृशजनेषु याच्छ्रा  
महतां नहि लाघवाय सुहृदर्थे ।

हरिरपि पाण्डुमुतेभ्यः  
स्वयमर्थो धार्तराष्ट्रेषु ॥

(आ) SRHt 210.23 (a. Śṛṅgāraprakāśa).



Āryā metre.

A begging mission for helping friends to people of unequal status made by the great, does not in any way lower their status; even the lord Hari<sup>1</sup> went with a request to the sons of Dhṛtarāṣṭra for helping the Pāṇḍava-s. (A. A. R.).

1. Kṛṣṇa.

3693

असद्धर्मस्त्वयं स्त्रीणाम् अस्माकं भवति प्रभो ।  
पापीयसो नरान् यद्वै लज्जां त्यक्त्वा भजामहे ॥

(अ) MBh (MBh [Bh] 13.38.14, MBh [R] 13.38.14, MBh [C] 13.2215).

(आ) IS 753, SR 349.52, SSB 228 52.

(a) आपद्धर्मस् MBh (var.); स्त्रियं (°यः) or स्वयं or च यः [त्वयं] MBh (var.), स्त्रीपु [स्त्री°] MBh (var.).

(b) अस्माकं भविता विभो MBh (var.); भविता or भवता or द्रुवता [भ°] MBh (var.).

(c) अन्यालं or यान्वं [यद्वै] MBh (var.).

(d) श्रयामहे [भ°] MBh (var.); भजन्ति ताः [भ°] SR, SSB.

This, oh puissant one, is a sinful disposition with us women that, casting off modesty, we cultivate the companionship of men of sinful habits and intentions. (P.C. Roy's translation).

3694

असद्भिः सेवितो राजा स्वयं सन्नपि दूष्यते ।  
किं सेव्यो भोगिसंवीतो गन्धवानपि चन्दनः ॥

(आ) SRHt 133.6 (a. [?] Vallabhadeva).

A king who is surrounded by wicked people becomes spoilt, though he himself may be good. Does the sandal tree, though full of fragrance, deserve to be approached when surrounded by snakes? (A. A. R.).

3695

असद्भिः रसतामेव भुज्यन्ते घनसंपदः ।  
फलं किम्पाकवृक्षस्य ध्वाङ्क्षा भक्षन्ति नेतरे ॥

(अ) KN (KN [TSS] and KN [ĀnSS] omitted; KN [BI] 4.14). Cf. Agni-purāṇa 239.

(आ) IS 754.

(d) ध्वाङ्क्षा KN (var.).

The wealth and prosperity of the wicked are enjoyed only by others of the same nature. Only crows and no other birds taste the fruit of the *kimpāka*-tree. (M.N. Dutt's translation).

3696\*

असद्वृत्तो नायं न च सखि गुणैरेव रहितः

प्रियो मुक्ताहारस्तत्र चरणमूले निपतितः ।

गृहाणं न मुग्धे व्रजतु तव कण्ठप्रणयिताम्

उपायो नास्त्यन्यो हृदयपरितापोपशमने ॥

(अ) Amar (Amar [NSP] 140, Amar [S] 61 [p. 139]; Rāmā 61 only).

(आ) ŚP 3552, VS 1607 (a. Amaruka), SkV 658(a. Bhaṭṭa-Hari), Kav 371, Prasanna 148 b, Skm (Skm [B] 712, Skm [POS] 2 48.2), JS 197. 10, Any 146. 45, SR 308. 13 (a. VS), SSB 159.13 (a. Amaruka), IS 7701, SRK 283.5 (a. ŚP).

(a) खलु [सखि] Amar, ŚP, VS, JS, Any, SR, SSB, SRK; गुणैरेव Kav, SRK.

(b) प्रिये Any; चरणयुग्मे cf. Amar (S).

(c) गृहाणेन VS; गृहाणैवं Prasanna; गृहाणाम् वाले तव पततु कण्ठं पुनरसाव् Any; निज° [तव] Amar (NSP), VS, SR, Kav, Skm, JS, Any.

(d) नास्त्यन्यस्तत्र Amar, ŚP, VS, Kav, Skm, JS, SR, SSB, SRK; हृदयसंतापशमने

(°यदाहोप°SP, SR, SSB, SRK)Amar, SP, VS, JS, SR, SSB, SRK; नैवान्यस्तव हृदय-तापोपशमने Any; °पापनयने Skm (POS).

Śikhariṇī metre.

Your darling, who lies fasting<sup>1</sup>, having fallen at your feet, is not of false conduct, dear friend, nor is he devoid of virtues [or : your dear pearl necklace<sup>2</sup> which lies fallen at your feet is not ill-rounded nor devoid of strands]. Take him [or : it], innocent one, and place him [or : it] on your neck. There is no other way to cool the fever of your breast. (D.H.H. Ingalls's translation).

1. मुक्त-ग्राहार.
2. मुक्त-हार.

असध्यं नारभेत्प्राज्ञः see No. 3465.

असन्तवत् प्र० see No. 2341.

असन्तानहसंगे see No. 3671.

असन्तुष्टो द्विजो नष्टः see No. 3615.

असन्तो नाम्यध्याः see प्रिया न्याय्या.

3697

असन्तोऽभ्यथिताः सद्भिः किञ्चित्कार्यं कदाचन ।  
मन्यन्ते सन्तमात्मानम् असन्तमपि वितश्रुम् ॥

(अ) MBh (MBh [Bh] 5. 34. 43, MBh [R] 5.33.44 ab+5. 33. 45 ab, MBh [C] 5. 1138 a+1139 a)<sup>1</sup>.

(आ) IS 756.

(इ) SS (OJ) 352.

(a) प्राथिताः MBh (var.); स्म्यधिताः (स्पृ<sup>०</sup>) MBh (var.); ह्यधितः MBh (var.).

(b) वचित् कार्थं MBh (var.).

(c) आरमाजन् or आरमजम् or आरमजम् SS (OJ) (var.).

1. MBh (R) and MBh (C) insert between *ab* and *cd* the following :

तावन्न तस्य सुकृतं किञ्चित्कार्यं कदाचन.

Unrighteous persons, who may by chance be requested by the righteous to do something for them regard themselves as righteous and regard the righteous person as unrighteous.<sup>1</sup> (P.C. Roy's translation).

1 P.C. Roy has "...regard themselves, after doing very little, as righteous, even though they are widely known as unrighteous."

3698

असन्तो ये निवर्तन्ते वेदेभ्य इव नास्तिकाः ।  
नरकं भजमानास्ते प्रतिपद्यन्ति कित्त्वपम् ॥  
(आ) SRHt 124.1 (a. MBh[?]), SSSN 149.1.

The evil minded who turn away from the Veda-s, as also the people who do not believe in god, go to hell if committing great sin. (A. A. R.).

असन्तोप द्विजा नष्टाः see No. 3615.

3699\*

असन्वितपदा सुविह्वलाङ्गी  
मदस्खलितचेष्टितमनोज्ञा ।

क यास्यसि वरोरु सुरतकाले  
विषमा किं वानवासिका त्वम् ॥

(अ) Nāṭyaśāstra 16. 138 (in Regnaud's edition 16.139).

(a) असन्धि<sup>०</sup> Nāṭ<sup>०</sup>; सु<sup>०</sup> etc. omitted in Regnaud's ed.

(b) °चेष्टितम<sup>०</sup> Nāṭ<sup>०</sup> (*contra metrum*).

(c) यास्यसि [क्व या<sup>०</sup>] Nāṭ<sup>०</sup> Regnaud's ed.  
Vānavāsikā (Mātrāsamakā) metre.

O fair lady, your gait is unsteady, limbs are agitated, and your faltering movements due to ardent passion are charming. Where are you going at the time of love's

enjoyment ? Are you a perverse woman of Vanavāsi ?<sup>1</sup> (M. Ghosh's translation).

1. Quoted by Bharatamuni to illustrate a Vānavāsikā metre, called also Mūtrāsamaka.

असभ्यामवलम्ब्य केसरल° see No. 5548.

3700

असभ्यः पिशुनश्चैव कृतघ्नो दीर्घवैरिणः ।  
चत्वारः कर्मचण्डालाः जातिचण्डालपञ्चमाः ॥

(आ) NBh 93.

(b) दीर्घवैरक्तः NBh (var.).

(d) °लपञ्चमः NBh (var.).

Those who talk obscene things and those who carry tales, the ungrateful ones and those who nurture a grudge for long, are the four who do extreme wrong [caṇḍāla-s] and the fifth is the outcaste who is born as such. (A. A. R.).

3701

असमग्रविलोकितेन किं ते  
दयितं पश्य वरोरु निविशङ्कम् ।  
नहि जातु कुशाग्रपीतमम्भः  
सुचिरेणापि करोत्यपेततृष्णम् ॥

(आ) VS 1596 (a. Viṣṇugupta), SSSN 230.4.

(a) कान्ते [किं ते] SSSN.

(b) °शङ्का SSSN.

Aupacchandāsika metre.

Of what use is an imperfect glance at the lover, charming one, look at the beloved lover without fear. Water drunk by the tip of a kuśa-grass how-so-ever prolonged, cannot satisfy thirst. (A. A. R.).

3702\*

असमञ्जसमसमञ्जस-

मसञ्जसमेतदापतितम् ।

वल्लवकुमारबुद्ध्या

हरि हरि हरिरीक्षतः क्रुतुकात् ॥

(आ) PG 168 (a. Śaraṇa), SH 1913 (corrupt).

(ab) °मस°°°°°ञ्जस° om. SH.

(b) °दाचरितम् SH.

(d) हरि हरीक्षितः, SH ; second हरि om. PG (var.) (contra metrum).

Āryā-upagīti metre.

O here is done a very unbecoming deed ! Lord Kṛṣṇa is looked at, out of curiosity, with the idea that he is a cowherd boy. (A. A. R.).

3703

असमर्थं परित्यज्य समर्थाः परिमुञ्जते ।  
नृपाणां नास्ति दयाद्यं वीरभोग्या वसुधरा ॥

(आ) SRHt 120.1 (a. MBh, but not found in MBh [Bh] edition), SSSN 142. 01 (a. MBh).

(b) समर्थं SSSN ; पर्युपासते SSSN.

(c) नृपाणामस्ति SSSN.

(d) °भोज्या SSSN.

Leaving the slow ones to fend for themselves the clever people enjoy the comforts of office, kings do not care to patronise relationship, the earth is enjoyed only by the brave. (A. A. R.).

3704\*

असमये मतिरुन्मिपति ध्रुवं  
फरगतैव गता यदियं कुहः ।  
पुनरुपति निरुध्य निवास्यते  
सखि मुखं न विधोः पुनरोक्ष्यते ॥

(अ) Naiṣ 4.57.

(आ) VS 1135 (a. Naiṣ).

(c) निरुध्य निवास्यते VS.

(d) विधोर्न पुनर्मुखमीक्ष्यते VS.

Drutavilambita metre.

Truly the idea flashes upon me/at the wrong moment : the Amāvāsyā-night

which was in my hands is gone, but if it returns, it shall be held back and compelled to abide. Dear, never will I see the face of the moon more. (K.K. Handiqui's translation).

असमर्थं स्वाङ्गचेष्टायां see अकल्पं स्वाङ्ग°.

3705

असमर्थाः प्रकुर्वन्ति मुनयोऽप्यर्थसंचयम् ।  
किं न कुर्वन्ति भूपाला येषां कोशवशाः प्रजाः ॥

(अ) Cr. 115 (CRr 4. 10, CPS 86. 8), GP 1.111.16. Cf. Crn 44.

(a) असमर्था हि कुर्वन्ति ( °न्ति ) CR (var.); असमर्थाश्च कुर्वन्ति GP; अशनार्थं CR (var.), CPS.

(b) मुनयो द्रव्यसंचयम् GP; मुनयोऽप्यर्थसंग्रहम् CR (var.), CPS.

(c) किं पुनस्तु महीपालः GP.

(d) पुत्रवत्पालयेत् ( °यन् ) प्रजाः GP; यथा [यथा] CR (var.).

Even the ascetics who are not worldly wise are quite able to accumulate wealth. Why then should not the kings amass wealth since the subjects are controlled by their treasury? (A. A. R.).

3706

असमर्थो भवेत् साधुर् निर्धनो ब्रह्मचार्यपि ।  
व्याधिमान् देवपूजी च कुरुषा च पतिव्रता ॥

(अ) Cr 2115 (CvGt 8.16) (reconstructed) Cf. Nos. 3458-9.

(c) देवः पूजी Cr.

One who is not clever may remain good, one without wealth may remain a bachelor. People afflicted by disease are devout worshippers and devoted to the husband is a woman plain. (A. A. R.).

3707\*

असमसमरसम्प्लम्पटानां मटानाम्  
अवधिरवधि युद्धे येन हम्पीरवीरः ।  
स किल सकलदुप्तक्षत्रनक्षत्रलक्ष्मी-  
हरणकिरणमाली कस्य न स्यान् नमस्यः ॥

(आ) Amd 18.13.

Mālinī metre.

Who will not honour that heroic Hampīra king by whom were killed numerous fighting men who indulged in the luxury of an unequal fight? He is indeed the blazing sun who wholly eclipsed the lustre of the stars of the host of haughty kings. (A. A. R.).

3708

असमसाहसमुद्यवसायिनः

सकललोकचमत्कृतिकारिणः ।

यदि भवन्ति न वाञ्छितसिद्धयो

हृत्विधेरयशो न मनस्विनः ॥

(आ) VS 3127 (a. Śaṅkuka).

Drutavilambita metre.

When a person who puts forth his best efforts with unique bravery and gives pleasure to all, does not succeed in attaining his cherished objects, the infamy is on evil fate and not on the good man. (A. A. R.).

3709\*

असमाने समानत्वं भविता कलहे मम ।  
इति मत्वा ध्रुवं मानी मृगात् सिंहः पलायते ॥

(अ) ŚP 496, SRK 144.5 (a. ŚP), SR 181.3 (a. ŚP), SSB 520.1, IS 7002 and 761.

(a) आसमाने or असमेन ŚP (var.); समावत्वं ŚP (MS).

(b) कालहे ŚP (MS).

(c) सत्वा ŚP (MS); मानि ŚP (MS).

(d) सिंह प्रलायते ŚP (MS).

If I were to fight with him in a quarrel I should be considered equal to one who is inferior, thus thinking the lion, possessing honest pride, surely backs out of the way of the deer ! (A. A. R.).

3710

असमापितकृत्यसंपदां  
हृत्वेगं विनयेन तावता ।  
प्रभवन्त्यभिमानशालिनां  
मदमुत्तम्भयितुं विभूतयः ॥

- (अ) Kir 2.48.  
(आ) SRHt 128.17 (a. Bhāravi), SSSN 151. 16 (a. Bhāravi).  
(c) °शालिनः Kir (var.).  
Viyoginī metre.

The prosperity of self-conceited persons, who have yet to attain the fullness of their objectives, is capable of exciting their pride, curbed (temporarily) by that (limited) amount of discipline (imposed by them on themselves through some purpose). (S.V. Dixit's translation).

3711

- असमाप्तजिगीषस्य स्त्रीचिन्ता का मनस्विनः ।  
अनाक्रम्य जगत् कृत्स्नं नो संख्यां भजते रविः ॥  
(अ) RT (RT [S] 4.441, RT [VVRJ] 4.441, RT [T] 4.440, RT [C] 4.40).  
(आ) Sāh ad 10.703 (p. 307), ARJ 120. 4-5, AR 118. 16-7, SR 150. 354 (a. Sāh.), SSB 475. 260 (a. Māgha [but does not appear in Śiś.]), IS 760.  
(b) मनस्विनः AR.  
(c) जगत्सर्वं RT (var.), ARJ, AR ; जगच्चिद्रं RT (var.).

How should a strong-minded (man) bent on conquest, think of women ? The Sun does not approach its love, the Evening,

until he has passed over the whole world. (M.A. Stein's translation).

असमेन समानत्वं see No. 3709.

3712

असमैः समीयमानः  
समंश्च परिहीयमाणसत्कारः ।  
अधुरि विनियुज्यमानस्  
त्रिभिरर्थपतिं त्यजति भृत्यः ॥

- (अ) P (PT 1.38, PTem 1.34, PP 1. 62, Pts 1. 74, PtsK 1. 84, PRE 1. 38). (Cf. WZKM 25.30, Ru 31).  
(आ) SR 151.374, SSB 477.333, IS 762.  
(b) परिहीयमान IS.  
(c) धुरि यो न युज्यमानस् Pts, PtsK, SR, SSB; धुरि चानि° PP ; चानु° IS ; तानि° IS.  
(d) एव [अर्थ°] IS.  
Āryā metre.

If he is levelled with his inferiors ; if he fails of the respect shown his equals ; and if he is unworthily employed ;—for these three reasons a servant may desert his patron. (F. Edgerton's translation).

3713

- असम्यगुपयुक्तं हि ज्ञानं सुकुशलैरपि ।  
उपलभ्याप्यविदितं विदितं चाप्यनुष्ठितम् ॥  
(अ) MBh ( MBh [ Bh ] Udyogaparvan, Appendix I, lines 1-2, MBh [R] 5. 38. 34-5, MBh [C] 5.1479-80).  
(a) असम्यक् MBh (var.).  
(b) नानासूत्रशतैरपि MBh (var.).  
(c) उपलभ्यं चाविदितं MBh (var.) ; हि [°य] MBh (var.).  
(d) चाननुष्ठितम् MBh (var.).

The knowledge imparted by even men of learning and skill is imperfect, for

that which is sought to be inculcated is ill-understood, or, if understood, is not accomplished in practice. (P.C. Roy's translation).

असरेष न हर्म्यतः see No. 5578.

3714

असहायः पुमानेकः कार्यान्तं नाधिगच्छति ।  
तुषेणापि विनिर्मुक्तं तण्डुलो न प्ररोहति ॥

(आ) Sama 2 अ 45. Variant of No. 3717.

When a person is alone and without help, he does not achieve the result of his actions. A grain of rice does not germinate when it is deprived of its outer husk. (A. A. R.).

3715

असहायः समर्थोऽपि तेजस्वी किं करिष्यति ।  
रामः सुग्रीवसाहाय्यात् लङ्कां निर्दग्धवान् पुरा ॥

(आ) NBh 56. (Cf. SSNL 94). Variant of No. 3716.

(cd) निवातपतितो वह्निः/स्वयमेव प्रशाम्यति SSNL.

However clever and brilliant a person be, what can he do (for success) without help ? Śrī-Rāma, in the days of yore, burnt Lankā with the assistance of Sugrīva, the monkey chief. (A. A. R.).

3716

असहायः समर्थोऽपि तेजस्व्यपि करोति किम् ।  
निवाते पतितो वह्निः स्वयमेवोपशाम्यति ॥

(अ) P (PP 3.48, Pts 3. 56, PtsK 3. 54, PD 311.167, PM 3.20). Cf. No. 3720.

(आ) VS 2656, SRHt 109. 16 (a. Bhoja), SSSN 131. 15 (a. Kalāvīlāsa), IS 770. Variant of No. 3715.

(a) गहायः PP (var.).

(b) तेजस्वी किं करिष्यति Pts, PtsK, PD, VS, SRHt, SSSN ; तेजस्वापि PP (var.).

(c) निवातप°PD, SRHt, SSSN; निवति ज्वलितो [प°] Pts, PtsK, VS ; ज्यग्निः [व°] VS.

(d) स्वयमेव प्रशाम्यति Pts, PtsK, PD, VS, SRHt, SSSN.

Though deft and brilliant, what good end/ can you attain without a friend ?/ The fire that seems immortal will/ die when the fanning wind is still.<sup>1</sup> (A.W. Ryder's translation).

1. The Pts, PtsK and PD texts were translated by Th. Benfey as :

*Ein Mächt'ger wenn er selbst tüchtig.  
was kann er ohne Hülfer thun? Wenn  
Feuer brennt, wo kein Wind ist, dann geht  
es durch sich selber aus.*

3717

असहायः समर्थोऽपि न कार्यं कर्तुमर्हति ।  
तुषेणापि परित्यक्ता न प्ररोहन्ति तण्डुलाः ॥

(आ) IS 771, Subh 176. Variant of No. 3714.

(a) असहाय Subh.

(cd) परित्यक्तस्तद्रवन्त प्ररोहति Subh (IS as above).

Though a person may be clever, he may not achieve success without assistance. Grains of rice do not germinate and grow if they are deprived of their outer husks. (A. A. R.).

3718

असहायः सहायार्थं मामनुध्यातवान् ध्रुवम् ।  
पीडयमानः शरंस्तीक्ष्णं द्रोणद्वीणिकृपादिभिः ॥

(अ) MBh (MBh [Bh] 7. 50. 46cd+47ab, MBh [R] 7.72.44, MBh [C] 7.2525).

(आ) ŚP 4008 (a. Bhagavān Vyāsa), SR 361.3 (a. P), SSB 249.3 (a. Vyāsa).

Feeling helpless and desiring assistance he [Abhimanyu] surely did think of

me, when he was troubled by the sharp arrows of Droṇa, Aśvatthāma, Kṛpa and others. (A. A. R.).

3719

असहायस्य कार्याणि सिद्धिं नायान्ति कानिचित् ।  
तस्मात् समस्तकार्येषु सहायो भूपतेर्गतिः ॥

(अ) Cr 116 (CRr 5. 32, CPS 119. 31). Cf. Crn 183.

(a) कर्माणि CR (var.).

(b) नायान्ति CR (var.); यान्ति न [ना°] CR (var.).

(d) भूपतेः कृतः (°ती) GR (var.), CPS.

The undertakings of one who is without help do not, in any instance, attain success. Hence it is that in all activities the refuge of the king is in the help that he gets. (A. A. R.).

3720

असहायोऽसमर्थो वा तेजस्वी किं करिष्यति ।  
अतृणे पतितो वह्निः स्वयमेवोपशाम्यते ॥

(अ) Cr 1205 (CNP II 276, CM 181). Cf. शान्तिखड्गः करे and क्षमाघनुः करे यस्य.

(a) असादाय से CNP II.

(b) करिष्यसि CNP II.

(c) अतृणो CNP II ; वह्निः CNP II.

(d) एवाप्यशाम्यते CNP II.

What can a person, however brilliant, do without help or good competence ? Fire dropped on things other than grass [combustibles] will but be put out of its own accord. (A. A. R.),

3721\*\*

असहायश्चैव विज्ञेयाः प्रभावन्तो विदेहजाः ।  
अङ्गवेशोद्भवास्तोक्षणाः सुहस्ताः सुवृडास्तथा ॥

(अ) Viṣṇudharmottara 2.17.25-6.

(अ) ŚP 4676.

(a) असहस्ताश्चैव विज्ञेया Viṣṇudhar°.

(cd) °क्षणश् । चेदिदेशसमुद्भवाः Viṣṇudhar°.

Swords forged in the Videha country are well known as unbearable (by enemies) and powerful. Those of the Aṅga country are very sharp with good handles and firmness of grip. (A. A. R.).

3722\*

असह्यवातोद्धतरेणुमण्डला

प्रचण्डसूर्यात्पतापिता मही ।

न शक्यते द्रष्टुमपि प्रवासिनिः

प्रियावियोगानलदग्धमानसैः ॥

(अ) Rtu 1.10. (Cf A. Scharpé's Kalidāsa-Lexicon I. 3 ; p. 178).

(a) °वातोद्गत° or वातोक्षित° Rtu (var.).  
Vamśastha metre.

The earth oppressed with stifling heat/and enfolded in the circling dust of storm/raised by unbearable winds,/cannot be seen by the lonely traveller/whose mind is scorched by the fire of separation ;/his vision being blurred/he cannot tread his weary way. (R.S. Pandit's translation).

3723

असह्यान्यपि सोढानि गदितान्यप्रियाण्यपि ।  
स्थितः परगृहद्वारि तृष्णे निवृत्तिमाप्नुहि ॥

(अ) P (PP 2.101)

(a) असत्यन्यपि PP (var.).

(c) परिगृह° PP (var.).

(d) कृष्णे PP (var) ; निवृत्तिम् PP (var.).

What man should never bear, I bore;/ I spoke and, speaking, lied ; / I waited at the stranger's door :/ oh greed, be satisfied. (A.W. Ryder's translation).

असाक्षिकं न वक्तव्यं see No. 3528,

असादना वृत्तिहिना see No. 3724.

असादाय सेमाथो वा see No. 3720.

असाधना अपि प्राज्ञ see No. 3720.

3724

असाधना वित्तहीना वृद्धिमन्तः सुहृन्मताः ।  
साधयन्त्यायु कार्याणि काककूर्ममृगाखुवत् ॥

(अ) P (PT 2.1, PTEM 2.1, PS 2.1, PN 1.1, PP 2.1, Pts 2. 1, PtsK 2. 1, PRE 2. 1, PD 314. 208, PM 2. 1), H (HJ 1. 1, HS 1. 1, HM 1. 1, HK 1.2, HP 1. 1, HN 1.1, HH 6.13-4, HC 1.18-9). (Cf. ZDMG 52.256, Ru 89).

(आ) IS 772.

(इ) Old Syriac 2.1, Old Arabic 3.1.

(a) असादना वृत्तिहिना PS (var.) ; साधवो मन्त्र-संयोगाद् PD ; अपि प्राज्ञ [वि°] Pts, PtsK ; रिक्तहीना PN.

(b) वृद्धिमन्तो बहुश्रुताः PP, Pts, PtsK ; य... मन्तस् PS (var.) ; वृद्धिमन्त...हृज्जना PS (var.) ; वृद्धिवन्तः PN ; सुहृत्तमाः PS, H ; सुहृज्जनाः PD.

(d) काकाखुमृगकूर्मवत् PP, Pts, PtsK ; °गाखवः PS, HJ, HP, HN.

Without resources or property, the intelligent and friendly-minded soon gain their ends, like the crow, the tortoise, the deer, and the mouse. (F. Edgerton's translation).

3725

असाधुः साधुर्वा भवति खलु जात्येव पुरुषो

न सङ्गाद् दीर्जन्यं न हि सुजनता कस्यचिदपि ।

प्रशुद्धे संसर्गे मणिभुजगयोर्जन्मजनिते

मणिनिर्हिर्दोयान् स्पृशति न तु सर्पो मणिगुणान् ॥

(आ) ŚP 329, SH 784, SR 51. 238 (a. ŚP), SSB 311. 245, SRK 14.45 (a. Prasaṅga-raInḍvāli), IS 773.

(b) च [हि] IS.

(d) च [तु] IS ; हि [तु] SRK.

Śikhariṇī metre.

A person is good or bad by his own innate nature, no one acquires wickedness or goodness by association with others. Though the serpent and the gem on its hood are associated intimately from their very birth, the gem does not acquire the faults of the snake nor the snake the good qualities possessed by the gem. (A. A. R.).

3726

असाधु परिगन्तव्यं न च साधु च संवलम् ।  
संवलं कुरु यत्नेन मरणं ध्रुवनिश्चयम् ॥

(अ) Cr 1206 (CNP 96, CM 13).

The great voyage<sup>1</sup> is unavoidable ; supplies are very useful ; strive to gain supplies (since) death is a certainty..

1. death.

3727

असाध्यं नारभेत् प्राज्ञः अकार्यं नैव कारयेत् ।  
अनृतं नैव जल्पेत् अभक्ष्यं नैव भक्षयेत् ॥

(अ) Cr 1207 (CNP II 238, CM 14). Cf. Nos. 3465-66.

(a) अनृत CNP II ; जल्पेन CNP II.

(d) अभ्यक्षं CNP II.

A wise man should not begin an impossible task, he should not do a thing that is improper ; he should never utter any false statement nor eat a thing that is forbidden. (A. A. R.).

3728

असाध्यं शत्रुमालोष्य दायदं तस्य भेदयेत् ।  
राज्यकामं समर्थं च यया रामो विभीषणम् ॥

(अ) P (Pts 3.137).

(आ) IS 774.



Seeing an enemy if too strong for a direct attack one should sow seeds of discord among his relations, who are desirous of kingship and are efficient, as did Śrī-Rāma in the case of Vibhīṣaṇa. (A. A. R.).

3729

असाध्यं साधुमन्त्राणां तीक्ष्णं वाग्विषमुत्सृजत् ।  
द्विजिह्वं वदनं धत्ते दुष्टो दुर्जनपन्नगः ॥

(अ) KN (KN [TSS] 3 20, KN [ĀnSS] 3. 20, KN [BI] 3.20).

(b) उत्सृजन् KN (BI).

(c) द्विजिह्ववदनं KN (BI).

A wicked person is like a serpent ; and like it he bears two tongues in his head, with which he pours out the virulent poison of his speech, the baneful effects of which cannot be counteracted by the best remedial measures. (M.N. Dutt's translation).

3730

असाध्यमन्यथा वेषं परिच्छिद्य शरीरिणाम् ।  
यथा वैद्यस्तथा राजा शस्त्रपाणिर्विषहृति ॥

(आ) SR 147.195, SSB 469.87.

When the defects of embodied beings cannot be remedied except by cutting, a king as well as a physician should take a sharp instrument [sword] in hand. (A. A. R.).

3731

असाध्याया. सुखं सिद्धिः सिद्धायाश्चानुरञ्जनम् ।  
रक्तायाश्च रतिः सम्यक् कामशास्त्रप्रयोजनम् ॥

(आ) JS 395.77.

The winning of a damsel who is very difficult to obtain, the keeping of her attachment ever green, the pleasing enjoyments with her who is devoted are the purposes served by the science of love. (A. A. R.).

3732\*

असामान्योत्लेखं विरसहृत्हेवाकिनमलं  
विधिं वन्दे निन्दाम्युत वत न जाने किमुचितम् ।  
अनर्घं निर्माणं ललिततनु यस्येह भवती  
न यः कृत्वापि त्वां परिहरति सर्गव्यसनिताम् ॥

(आ) VS 1473 (a. Muktikalaśa).

(c) ललिततनयस्येह VS (var).

Śikhariṇī metre.

I know not what I should do in the case of the creator [Brahmā] whether to praise him for his extra-ordinary persistence or to censure him for indulging in an uninteresting and worthless task, for, your ladyship is that Brahma's creation who are the embodiment of loveliness and beyond comparison ; having done this, he still does not abandon his desire to create other damsels ! (A. A. R.).

असारं खलु संसारं see No. 3739.

3733\*

असारं संसारं परिमुपितरत्नं त्रिभुवनं  
निरालोकं लोकं मरणशरणं बान्धवजनम् ।  
अदर्पं कन्दर्प जननयननिर्माणमफलं  
जगज्जीर्णरिण्यं कथमसि विधातुं व्यवसितः ॥

(अ) Mālatī 5.30.

(आ) SkV 405 (a. Bhavabhūti), Kav 167(a. Bhavabhūti), Pad 85. 9 ( a. Bhavabhūti), Amd 176. 439 and 271. 760, Suvṛ ad 2. 32 ( a. Bhavabhūti), Sar 1.180 (p. 129), ŚbB 2. 235 and 4.530, Ślokasaṅgraha ( MS BORI 361 of 1884-86) 952 (a. Bhavabhūti), Vakrokti-jīvita 1.20.

(b) विधिमपि विपन्नाद्भुतविधिम [म° वा°] Amd 271.760 (only).

## Śikharinī metre.

3736

How can you undertake to take/the savour out of life,/to leave the world in darkness and her relatives/a refuge only in their death ? / You would unpride Love,/ unjewel the universe/and, robbing man the reason of his sight, / transform the earth/ into a weary desert. (D.H.H. Ingalls's translation).

3734

असारः संसारः सरसकदलीसारसवृशो  
लसद्विद्युल्लेखाचकितचपलं जीवितमिदम् ।  
यदेतत् तारुण्यं नगगतनदीवेगसदृशम्  
अहो घाष्टर्धं पुंसां तदपि विषयान् घावति मनः ॥

(अ) BhŚ 390 (doubtful).

(d) मतिः [मनः] BhŚ (var.).

## Śikharinī metre.

Worthless is worldly life as the juicy stem of a banana tree, human life is inconstant like the momentary lightning flash ; the state of youth is similar to the rapids of a mountain stream, O wonder, man's rashness (is to be pitied) as his mind still persists in running after sensual pleasures. (A. A. R.).

3735

असारः सर्वतः सारो वाचा सारसमुच्चयः ।  
वाचा सा चलिता येन सुकृतं तेन हारितम् ॥

(अ) Śto 329.12-3.

(b) °समुच्चयः Śto (var.).

Worthless are the (secular) words which people consider meaningful, (scriptural) words alone constitute the essence. He, by whom such words are given up, has his life's goodness also destroyed. (A. A. R.).

असार एव संसारः see No. 3736.

असारभूते संसारे सारं सारङ्गलोचना ।  
तदर्थं घनमिच्छन्ति तत्त्यागे च घनेन किम् ॥

(अ) VCsr 6 4, ABD in Vet 14. 5 (cd also in Vet 14. 7), Cr 1208 (CRC 8. 85. CPS 248.77).

(आ) IS 778, SR 157.187, SSB 486.191.

(a) असारे खलु Vet (but a एप instead of खलु and B असार एव) Cr ; असार एव संसारः SR, SSB ; असारासारे IS ; °भूत VCsr (var.) ; संसारं Vet (var.).

(b) सारस् VCsr (var.) ; पूज्या VCsr (var.) ; °चनाः VCsr (var.), SR.

(c) तदर्थं VCjr (var.).

(d) न त्यागेन घ° SSB ; त्यागेन CRC, CPS. VCsr (var.), Vet ; च [तु] VCsr.

In this unprofitable round of existence the best thing of all is a gazelle-eyed woman. For her sake men seek after wealth, and without her what is the use of wealth ? (F. Edgerton's translation).

3737

असारभूते संसारे सारभूता नितम्बिनो ।  
इति संचिन्त्य वै शंभुर् अर्धाङ्गे कामिनीं दधो ॥

(अ) VCsr 6.5.

(आ) SR 350.3, SSB 230.3, SSg 236.

(d) पार्वती VC (var.), SR, SSB, SSg ; ददो VC (var.).

"In this unprofitable round of existence the best thing of all is a fair-hipped woman"; it was this thought of mind, I ween, that Śambhu took his beloved upon his lap. (F. Edgerton's translation).

असारस्य पदार्थस्य see निःसारस्य पदार्थस्य.

3738

असाराः सन्ध्येते विरतिविरसा याथ विषया  
जुगुप्सन्तां यद् वा ननु सकलदोषास्परमिति ।

तथाप्यन्तस्तत्त्वप्रणिहितधियामप्यतिबलस्

3739-40

तदीयोऽनाख्येयः स्फुरति हृदये कोऽपि महिमा ॥

असारे खलु संसारे सारं श्वशुरमन्दिरम् ।

क्षीराब्धौ च हरिः शेते शिवः शेते हिमालये ॥

(अ) Sama 2 स 76. Variant of No. 3740.

असारे खलु ससारे सारं श्वशुरमन्दिरम् ।  
हरो हिमालये शेते विष्णुः शेते महोदधौ ॥

(अ) Dharmaviveka of Halāyudha 12 (KSH 509).

(आ) SRK 99. 3 (a. Sphuṭaśloka), IS 777, NT 116, TP 381, SR 364. 12 (a. Dharmaviveka), SSB 254. 12. Variant of No. 3739.

(a) असारं खलु संसारं NT.

(c) हरः [शे°] NT, TP.

(d) हरिश् [विष्णुः] SRK ; हरिः [वि°] TP, NT, SR, SSB.

In this world of unprofitable activities the father-in-law's house is the very essence. Lord Viṣṇu sleeps (happily) in the milky ocean and Lord Śiva is comfortably settled in the Himalayas. (A. A. R.).

असारे खलु संसारे सारं सारङ्गलोचना see No. 3736.

3741

असारे खलु संसारे सारमेतच्चतुष्टयम् ।  
काश्यां वासः सतां सङ्गो गङ्गाम्भः शंभुसेवनम् ॥

(अ) Cr 117 (CSr 3. 100), Dharmaviveka of Halāyudha 13 (KSH 509). Cf. संगमः केशवभक्तिः.

(आ) SRK 99. 4 (a. Sphuṭaśloka), IS 779, SRS 1. 42, SR 156. 146 (a. Vikra), SSB 485.149.

(a) असारेऽपीह (°पि हि) CS (var.).

(b) शारेनैवचतुष्टये CS (var.); भावमेतच् CS (var.).

(अ) BhŚ 83, VCjr 6.6.

(आ) IS 776, Śatakāvalī 68, Śṛṅgārālaṅkā (MS BORI/1883-4) 4.64 (a. BhŚ).

(a) उपायाः [अ°] BhŚ (var.); संत्वेते or सर्वेते or संसारा [स°] BhŚ (var.); सत्य (°स्व) ते [स°] VCjr (var.); °विषमा (°याः) [°विरसा] BhŚ (var.); °साश्चाथ (°वाथ ; °प्य°; °चाच्च ; °चाय ) VCjr ; बाह्य° or स्यास° or ये च or चापि or वाद° or यच्च or याश्च or ऽस्वाद° or पापि° or पाप° or स्वायि° or वादि [वाथ] BhŚ (var.); °विषमा [विषया] BhŚ (var.).

(b) जुगुप्संतं (°प्यतां ; °प्सती ; °प्सतां ; °प्स्यंतो) BhŚ (var.); गुजुसातां (°प्स्यंतो ; °ना) VCjr ; न तु [ननु] BhŚ (var.), VCjr (var.); शकल° BhŚ (var.); अपि [इति] BhŚ (var.), VCjr (var.); इद [इति] BhŚ (var.).

(c) °तत्त्वाप्रणि° (°तत्त्वे°) BhŚ (var.); अतिबलास् (°ल) [प्रति°] BhŚ (var.); अतिबलात् VCjr (var.).

(d) ज्ञाक्षेपः [ज्ञाख्येयः] BhŚ (var.); कोप्यमहिमा BhŚ (var.).

Śikhariṇī metre.

Sensual pleasures are, no doubt, fruitless and a great hinderance to our renouncing the world. People may therefore hate them as they like, and stigmatise them as the source of all woe and misery. However, there is something very powerful and indefinable in their matchless might to cause a strong agitation even to the hearts of those who having forsaken mundane objects have entirely devoted themselves to the search of the First Principle or True Cause. (P. Gopinath's translation).

असारे एष ससारे see No. 3736.

असारे खलु संसारे वाचा सारैव see संसारेऽसारतासारे.

(c) काशी CS (var.); वास (°स्य) CS (var.); सगो (स°) CS (var.).

(d) गंगोभ (°गा°) CS (var.); गङ्गाम्यः Cr, Dhar°, SRK, SR, SSB; शंभुपूजनम् (शभु°; शीवपू°) CS (var.).

In this world of woe and vanity, there are four things of real value to men, namely an abode at Benares, the society of the virtues, using of Ganges-water and the worship of Śiva. (B.C. Dutt's translation).

3742

असारे खलु संसारे सुखभ्रान्तिः शरीरिणाम् ।  
लालापानमिवाङ्गुष्ठे बालानां स्तन्यविभ्रमः ॥

(अ) BhŚ 391 (doubtful).

(आ) Sama 1 अ 22, Sama 2 अ 51.

In this worldly life of no consequence embodied beings have a delusion of happiness. Babies suck their thumbs and think that they are sucking at their mothers' breasts. (A. A. R.).

असारेण न हर्म्यतः see No. 5778.

असारेऽपीह संसारे see No. 3741.

3743

असारे वत संसारे कर्मतन्त्रः शरीरिणाम् ।  
जायन्ते प्रियसंयोगा वियोगे हृदयच्छिदः ॥

(अ) Bhār (Bhār [KM] 1. 814, Bhār [Bh] 1.824).

(c) प्रियसंयोगे Bhār (var.) (see d).

(d) वियोगः Bhār (var.) (see c).

"Alas! in this vain worldly life, union with one's beloved persons becomes heart-rendering, when separation (from them) is caused by the ordering of<sup>1</sup> one's *karma*-s. (M.S. Bhandare's translation).

1. as the inevitable consequence of.

असारेषु न हर्म्यतः see आसारेषु न हर्म्यतः.

3744

असारे संसारे विषमविषपाके नृपसुखे  
कृतान्तेनाचान्ते प्रकृतिचपले जीवितबले ।

ध्रुवापाये काये विषयमृगतृष्णाहतहृवः

क्षरप्रार्णः प्राणानहह परिमुष्णन्ति कुधियः ॥

(आ) PV 817 (a. Śri-Kṛṣṇa-panḍita).

(d) प्ररप्रार्णः [क्ष°] PV (MS); °ष्णन्ति PV (MS).

Śikhariṇī metre.

In this worthless worldly life where happiness from serving the king is like virulent poison, where one's life's strength which is fickle by nature is sucked away by death and where the body is subject to sure dangers, the people are carried away by the mirage of pleasures—thus do the fools rob their life by wasting their existence. (A. A. R.).

3745

असारे संसारे सुमतिशरणे काव्यकरणे

यथेष्टं चेष्टन्ते कति न कवयः स्वस्वरुचयः ।

परं दुग्धस्निग्धं मधुररचनं यस्तु वचनं

प्रसूते ब्रूते वा भवति विरलः कोऽपि सरलः ॥

(अ) VCjr VII (MS) 14 (p. 235).

Śikhariṇī metre.

There are many poets, each brilliant in his own way, who busy themselves at their own pleasure with the art of poetry, which is the refuge of the wise in this unprofitable round of existence. But it's rare to find some genuine poet, who can produce or speak milk-sweet words, exquisite in composition. (F. Edgerton's translation).

3746

असारो निर्गुणो वक्रश्रु

चित्ररुपतयान्वितः ।

अचाप न चिराद् भ्रंशं

शक्रचापः उलो यथा ॥

(आ) VS 1802 (a. Avantivarman).

The rainbow as well as the wicked people are devoid of substance and merits, and are crooked, but possess a multi-coloured charm ; but no one can straighten them even after long. (A. A. R.).

3747

असावधाने पाण्डित्यं क्रयक्रीतं च मैथुनम् ।  
भोजनं च पराधीनं तिस्रः पुंसां विहम्बनाः ॥

(आ) SR 159.270, SSB 489.277.

(d) विहम्बनः SSB.

Scholarship to one who is not diligent, dalliance with women which is bought at a price, one's dinner which is at the mercy of another—these three are simply delusions. (A. A. R.).

3748\*

असावधानास्थापरयावधीरितः

सरोरुहिण्या शिरसा नमन्नपि ।

उपैति शुष्यन् कलमः सहाम्भसा

मनोभुवा तप्त इवाभिपाण्डुताम् ॥

(अ) Kir 4.34.

(आ) SSSN 219.17, SR 344. 26, SSB 220. 33 (a. Bhāravi).

Vamśastha metre.

The excellent rice-plant along with water in the field is getting dried up ; though he bends down his head he is rejected by the lotus-pond with no interest in him ; and he grows all pale as if burnt by the fire of Cupid. (A. A. R.).

3749

असावनुपनीतोऽपि वेदानधिजने गुरोः ।  
स्वभावशुद्धः स्फटिको न संस्कारमपेक्षते ॥

(अ) KāD 3.178.

(आ) Sar 1.75 (p. 48).

Though not initiated still this one reads the Vedas from his preceptor ; indeed a naturally poor crystal does not require any purificatory rite. (K. Ray's translation).

3750\*

असावन्तश्चञ्चद्विकचनवलीलाब्जयुगल-

स्तलस्फूर्जत्कम्बुविलसदलिसंघात उपरि ।

विना दोषासङ्गं सततपरिपूर्णाखिलकलः

कुतः प्राप्तश्चन्द्रो विगलितकलङ्कः सुमुखि ते ॥

(आ) SR 263.195, SSB 80.77.

(d) °कलङ्कसु° SSB (*contra metrum*).

Śikhariṇī metre.

Where from, lovely faced one, did you get the moon which is free from the black spot and ever possessing all the digits and shining without defects not merely at night, with a pair of sportive blue lilies that are tremulous and blooming on the top of a shining conch and having a swarm of bees [tresses] hovering over it. (A. A. R.).

3751\*

असावहं लोहमयी स यस्याः

क्रूरः सखि प्रस्तर एष कान्तः ।

आरुर्षकद्रावकचुम्बकेषु

नैकोऽप्यसौ भ्रामक इत्यवेहि ॥

(आ) SkV 724 (a. Śabdārṇava), Kav 437 (a. Śabdārṇava).

(b) एष om. Kav.

(d) इत्यवेहि Kav.

Upajāti metre (Upendravajrā and Indravajrā).

I am made of iron, friend, of whom this cruel lover is the load-stone. He is not any one among [the synonyms of load-stone, viz.] *ākarsaka* [that which draws the iron to it], *drāvaka* [that which makes the iron run to it] or *cumbaka* [that which kisses the iron] ; know rather that he is *bhrāmaka*

[that which makes the iron-filings circle about, or, that which drives one mad]. (D.H.H. Ingalls's translation).

3752\*

असावुदयमारुदः कान्तिमान् रक्तमण्डलः ।  
राजा हरति लोकस्य हृदयं मृदुभिः करैः ॥

(अ) KāD 2.311.

(आ) Amd 223. 595 and 225 ad 606, Sar 4.227, Alk 249. 6-7, KH 277.3-4, IS 780, Kuv ad 26.65 (p. 79).

(c) सर्वस्य [लो°] KāD (var.).

(d) मृदुलैः Kuv.

This moon has now risen, full of splendour with a ruddy orb, and captivates the hearts of all with his mild rays like a king who has been crowned, full of splendour and attached to all the important people and who robs the hearts of all the world by his taxes which are but light. (A. A. R.).

3753\*

असावुद्वेललावण्य- रत्नाकरसमुद्भवः ।  
जगद्विजयमाङ्गल्य- शङ्खः कुसुमधन्वनः ॥

(आ) SR 263.212, SSB 81.5.

This (moon) is the auspicious conch of Cupid in his victory over all the worlds, risen from the ocean of unlimited loveliness. (A. A. R.).

3754\*

असावेकद्वित्रिप्रभृतिपरिपाट्या प्रकटयन्  
कालाः स्वरं स्वरं नवकमलकान्दाङ्कुररुचः ।  
पुरन्ध्रीणां प्रेयोविरहदहनोद्दीपितवृणां . .  
कटाक्षेभ्यो विभ्यन्निभृतिमिव चन्द्रोऽभ्युदयते ॥

(आ) SkV 909, Prasanna 55 b, Skm (Skm [B] 1218, Skm [POS] 2. 149. 3) (a. Rājaśekhara). Cf. Kav p. 83,

(a) °द्वित्रिचतुर° Prasanna; °पाट्याः SkV (var.).

(b) °काण्डाङ्कुर° Skm (var); °कदांबुज° Prasanna.

(d) °भृत इव Skm; °निभृततर° Prasanna; उदयति Skm (POS); विजयते Prasanna.

Śikhariṇī metre.

Yon moon arises stealthily/ like a freshly sprouting lotus-bulb/ exhibiting its fractions slowly, one by one; / as if it were afraid to meet the side-long glances/of wives whose eyes are kindled/ by the fire of separation from their lovers. (D.H.H. Ingalls's translation).

3755

असिः शरा वर्म धनुश्च नोच्चकैर्  
विचिन्त्य किं प्रार्थितमीश्वरेण ते ।  
अथास्ति शक्तिः कृतमेव याञ्जया  
न दूषितः शक्तिमतां स्वयंप्रहः ॥

(अ) Kir 14.20. Cf. तत्तदीयविशिखातिसर्जनादस्तु.

(b) विवृत्य [वि°] Kir (var.).

(c) याञ्जया Kir (var.).

Vaiṁśastha metre.

Why has your master not made a request separately for, a sword, arrows and a bow that is mighty? But no need to beg if he has the might, for, the use of force by the powerful is never condemned. (A. A. R.).

3756

असिजीवी मयीजीवी देवलो ग्रामयाजकः ।  
धावकः पाचकश्च पङ् विप्राः सूद्रजातयः ॥

(अ) Cr 118 (CL "A", CNM 100 and 105, CM 182). Cf. एकाहारेण संतुष्टा; देयद्रव्यं गुरुः; परकार्यविहृता; लाक्षादितैलनीनीनां; लौकिके कर्मणि; चापीकूपतडागानाम्.

- (आ) Sama 1 अ 117, Sama 2. 24.  
 (a) मसीजीवी CL ( var. ), CNM ; असिजीवा Sama 2.  
 (b) ग्रामजचकः CNM.  
 (c) धवका (घा°) CNM ; पाचकः CL (printer's error).  
 (d) पडेते ब्राह्मणाधमाः Sama ; पडैते CNM ; विप्रा CL (var.) ; शूद्र च (व CNM 105) द्विजा CNM.

These six Brāhmana-s should be considered as low-born, those who live by the sword, those who act as scribes, those who subsist on offerings made to the idols, those that act as sacrificial priests to all and sundry ; those who work as washermen and those who work as cooks.

3757\*\*

असितखुरचतुष्कः श्यामलग्न्यपादः  
 स्रवति करसमीपे मूत्रधारां सवेगाम् ।  
 दशनचलखलीनः कृष्कुटस्कन्धवन्धः  
 किट्टिचरकठिनोरुर्दूरगः स्यात् वुरुङ्गः ॥

(आ) ŚP 1712 (a. Śārngadhara).

Mālinī metre.

With four hooves not very white and with dark knee-joints who lets out urine rapidly near his fore-legs, having a bit in the mouth ever moving and with neck maned like a cock, with shanks hard as that of a hog and a fast runner—such are the characteristics of a horse. (A. A. R.).

3758\*

असितगिरिसमं स्यात् कज्जलं सिन्धुपादौ  
 सुरतश्चरशाखा लेखनी पत्रमुर्वी ।  
 लिखति यदि गृहीत्वा शरदा सर्वकालं  
 तदपि तव गुणानामीश पारं न यानि ॥

(अ) Śivamahimna-stotra (HSS) 32.

(आ) Sama 1 अ 4.

(d) यन्ति Sama.

Mālinī metre.

The recording of. your merits, my lord, cannot be done completely even if the goddess of speech were the writer, writing all the time on the paper of the earth with the pen in the form of a branch of the divine tree with ink in the ink-well of the mighty ocean in which is dissolved an ink-pill of the size of a huge black mountain. (A. A. R.).

3759\*

असितनयनलक्ष्मीं लक्षयित्वोत्पलेषु  
 कणितकनककाञ्चीं मत्तहंसस्वनेषु ।  
 अघरश्चिरशोभां बन्धुजीवे प्रियाणां  
 पथिकजन इदानीं रोदिति भ्रान्तचित्तः ॥

(अ) Rtu 3. 24 (in some texts 3.26). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 188).

(a) °नयनकान्ति Rtu (var.).

(b) मत्तहंसी° Rtu (var.).

(c) प्रियायाः Rtu (var.).

(d) भ्रान्तचेताः Rtu (var.).

Mālinī metre.

The traveller is now bewildered/to see in the *utpala*-bloom/the dark beauty of his sweet-heart's eyes/and in the blossoming *bandhujiva*-tree/the freshness of her lips enshrined ;/and he chokes as he hearkens/the dulcet note of amorous *hansa* vying with the jingle of her golden girdle. (R.S. Pandit's translation).

3760\*

असितभुजगभीषणासिपत्रो  
 रहुरहिकाहितचित्ततूर्णचारः ।  
 पुलकिततनुस्तकपोलकान्तिः  
 प्रतिभटविक्रमदर्शनेऽयमासीत् ॥

(आ) Kpr 10.402, KāP 315.11-2.

(d) प्रतिभटवि° Kpr (var.).

Puṣpitaṅgrā metre.

This (king) seeing the prowess of his opponents, became horripilated, and hence the freshness of his cheeks manifesting itself, and he having his sword-leaf terrible as blacksnake, and having his movements extra-ordinary and hasty through strong anxiety (to fight). (G. Jhā's translation).

3761\*

असितभुजगशिषुवेष्टितम्  
अग्निवमाभाति केतकीकुसुमम् ।

आयसवलयालंकृत-

विपाणमिव दन्तिनः पतितम् ॥

(अ) SkV 247, Prasanna 96 b, Kav 125.

(a) स्वशितभुजगवेष्टितम् Prasanna.

Ārya metre.

The fresh *ketaki*-flower/encircled by a gartersnake/ look like a fallen elephant's tusk / bound with iron. (D.H.H. Ingalls's translation).

3762\*

असितमेफसुराशितमप्यमून  
न पुनरेप विधुविशदं विषम् ।  
अपि निषीय सुरंजंनितक्षयं  
स्वयमुदेति पुनर्नवमाणं वम् ॥

(अ) Nais 4.61.

(b) एष पुनर्विशदं [ए° वि°] Nais (var.).

Drutavilambita metre.

The black poison of the ocean, swallowed by one god [Śiva], did not appear again ; but the moon, the white poison of the ocean, though destroyed by the gods by drinking it, rises spontaneously anew. (K.K. Handiqui's translation).

3763\*

असितवसनस्रग्संघोता घनागुस्सारवन्  
भृगमदमपोस्नाता जातां त्वमेव तमस्विनी ।

अभिसर सुखं दन्तोद्घोतं न तन्वि विकासये:

श्वसितमथवा मुञ्चेश्चञ्चद्विरेफघनोद्गमम् ॥

(अ) SMH 9.23.

(b) °मसी° SMH (var.).

(d) मुञ्चेश्चञ्चुद् SMH (var.).

Hariṇī metre.

Well covered by black dress and wearing black chaplets and thickly anointed with musk and dark *aguru*-paste, you have yourself become similar to the dark night. Move on to meet your lover happily, but take care, slim lady, that the teeth do not reveal you by their effulgence, and that swarms of bees will block to you attracted by the fragrance if you breathe out too often. (A. A. R.).

असितविपाण्डुश्यामल° see जाङ्गलनूपसा°.

असितात्मसुसंनद्धः see No. 3764.

3764\*

असितात्मा सुसंनद्धः समाविष्कृतचापलः ।  
भुजंगकुटिलस् तस्या भ्रूविक्षेपः खलापते ॥

(अ) BhŚ 211.

(आ) VS 1490 ( a. Urjita ), SR 258. 53 ( a. BhŚ ), SSB 71.2 ( a. Urjita ), SLP (MS BORI 92 of 1883-84) 5. 11 ( a. BhŚ ). IS 781.

(a) अस्विरात्मा or असितात्म° BhŚ ( var. ); समुन्नद्ध BhŚ ( var. ), SSB ; समुत्पन्नः VS ; सुसदधः or सुसंनद्धः BhŚ ( var. ).

(b) समाकर्षित° or समाविःकृत° or ममाधिकृत or समाविश्रुन° or समाधिःकृत° BhŚ ( var. ); °चापलम् BhŚ ( var. ).

(c) भ्रुभङ्गः [भ्रू°] BhŚ ( var. ); कुटिलः स्तम्भो IS ; तथा or तन्व्या [त°] BhŚ ( var. ).

(d) केयापाः [भ्रू°] BhŚ ( var. ).



The play of her eye-brows imitate a villain being all black and well knit and exhibiting well their fickleness and crooked in shape [behaviour] like a snake. (A. A. R.).

3765

असिद्धसाधनं सद्भिः शासनं दण्ड उच्यते ।  
तं युक्त्यैव नयेद् दण्डं युक्तदण्डः प्रशस्यते ॥

(अ) KN (KN [TSS] 15.13, KN [ĀnSS] 15.13, KN [BI] 14. 12).

(a) पद्भिः KN (BI).

(b) दण्डमुच्यते KN [BI].

(c) तद् युक्तेऽपनये दण्ड्ये KN (BI).

The subjugation of the unsubjugated and their chastisement, is called *daṇḍa* by the wise. One should deal out *daṇḍa* according to the rules of polity ; for, infliction of punishments on those deserving them is praiseworthy. (M.N. Dutt's translation).

3766\*

असिधारां विषं वर्द्धं समत्वे यः प्रपश्यति ।  
भालासुधातुषाराणां स योगी कथ्यते बुधैः ॥

(अ) ŚP 4553 (a. [?] Mārkaṇḍeya-purāṇa).

Wise men say he is a yogin [one of self-realization] who sees without distinction, the edge of a sword and a flower-garland, poison and nectar, blazing fire and the fall of dew. (A. A. R.).

3767

असिधाराक्रमक्रीत् वरमेकापि काकिणी ।  
न परभ्रूविनिदिष्टा सागरान्तापि मेदिनी ॥

(अ) SRHt 188. 9 ( a. MBh, but does not occur in MBh [Bh] edition), SSSN 179.8.

(a) °क्रमाक्रान्ता SSSN.

(b) का...णी (SRHt MS one *akṣara* missing; suggested by the editor : का[रु?कि]णी).

A small coin which is acquired by the use of one's sword [or acquired under the most trying circumstances] is far more preferable than the earth surrounded by the seas, which is subject to the play of others' eye-brows. (A. A. R.).

3768

असिधारापये नाथ शत्रुशोणितपिच्छिले ।  
आजगाम कथं लक्ष्मीर् निर्जगाम कथं यशः ॥

(अ) SR 102. 13 (a. ŚP), SSB 391. 17, ŚP Sāmānyarājaparakāśa (MS as quoted in IS but not found in ŚP edition ), IS 782, (ZDMG 52.256), Vidy 802.

(b) पिच्छिले ŚP (MS).

(cd) आजगाम कथं लक्ष्मीन्निर्जगाम ŚP (MS).

In the path of the edge of a sword, my lord, which is rendered muddy by the enemy's blood, how did the goddess of prosperity come, and how did the fame, too, spread out ? (A. A. R.).

3769\*

असिधेनुरियं विभाति ते  
जितसर्वैकित्तिपालमण्डला ।  
प्रलये जगतीमिवाशितुं  
स्फुरती कालकरालजिह्वाका ॥

(अ) PV 148.

(c) जगता PV (var.).  
Viyoginī metre.

This mighty sword of yours shines, having conquered the circle of all rival kings, like the fierce tongue of Death, throbbing to swallow the world at the time of deluge. (A. A. R.).

असिन्दूरश्च सीमन्तो see No. 3770.

3770\*

असिन्दूरेण सीमन्तो मा भूत्रो योषितामिति ।  
अतः परिहरन्त्याजाव् अंसि दूरेण तेऽरयः ॥

(आ) SKV 1429, JS 344. 61, Subhāṣitāvalī  
(MS BORI 820 of 1886-92) 47 a.

(a) असिन्दूरश्च JS.

(b) माऽभून्नो JS.

(d) दूराच्च JS.

“May the parts in the hair of our women not be *asindūreṇa* [without the red paint, i.e. may our women not be widowed.]” It is with this thought that your enemies in battle abandon their swords from afar. (D.H.H. Ingalls’s translation).

3771\*

असिमात्रसहायस्य प्रभूतारिपराम्भवे ।  
अन्यतुच्छजनस्येव न स्मयोऽस्य महाघृतेः ॥

(आ) Kpr 10.463 (variant of Kpr. 10. 464),  
KāP 347.16-7.

(a) °हायो यं Kpr (var.) ; °हायोऽपि Kpr 10.  
464.

(c) नैवान्यतुच्छजनवत् Kpr 10.464.

(d) सगर्वोऽयं महाघृतिः Kpr 10.464.

That brave person who with only his sword for his help, suppressed enemies, is not puffed, like other ordinary people. (G. Jhā’s translation).

3772

असौव्यद् देहे स्वे पशुपतिरुमाङ्गुं समघनो

विगुप्तो गोपीमिदुहितरमयात् सा कमलभूः ।

यदादेशादेतज् जगदपि भृगोद्वयपरवशं

स चरयः करय स्यादहह विषमो मन्मथभरः ॥

(घ) BhŚ 392 (doubtful).

Śikharinī metre.

Lord Śiva sewed up with his body his consort Pārvatī, Lord Viṣṇu, (as Kṛṣṇa) was hidden in their hearts by the cowherdresses, Lord Brahmā, alas! married his own daughter Sarasvatī; he, by whose orders, the whole world is under the control of the gazelle-eyed damsels, him who can control? O wonder! mysterious is the power of love. (A. A. R.).

3773\*

असुखमथ सुखं वा कर्मणां पक्तिवेलास्व

अहह नियतमेते भुञ्जते देहभाजः ।

तदिह पुरत एव प्राह मौहुतिकश्चेत्

कथय फलममीषामन्ततः किं ततः स्यात् ॥

(आ) SR 44. 3, SSB 300. 3, SRK 85. 4 (a.  
Viśvaguṇādarśa), IS 7703.

Mālinī metre.

Embodied beings surely reap the fruits of their actions whether they are bitter or sweet at the time of their fruition. If the astrologers predict them even beforehand, tell me, what will happen to them at the end? (A. A. R.).

3774

असुखंश्च विनालापो गुह्यस्य कथनं तथा ।

विपद्विमोक्षणं चैव मित्रतायाः फलत्वम् ॥

(अ) P (PtsK 2. 191). Cf. No. 3625 and  
ZDMG 52.256).

(आ) IS 783.

Chats without any kind of unpleasantness, the (safe) communication of one’s secrets, and the help to escape if one falls into danger are the three good results of friendship. (A. A. R.).

3775\*

असुभिरशुभं त्यक्त्वा देहं निजं किल योगधिद्

विशति विशदं शानालोकात् परस्य कलेवरम् ।

नयनविवरैः सूक्ष्मैः साक्षादहो तव नैपुणं  
विशसि हृदयं द्रष्टुं स्पष्टं बहिश्च विचेष्टसे ॥

(आ) VS 2032.

Hariṇī metre.

He who knows yoga, they say, enters the good body of another by his light of knowledge, leaving his own which is worn out ; O wonderful is the power of your subtle eyes, for you enter the hearts of others to see clearly (their innermost thoughts) but at the same time are active in an external body. (A. A. R.).

3776

असुभृतां वधमाचरति क्षमाद्  
ववति वाक्यमसह्यमसूनृतम् ।  
परकलत्रधनान्यपि वाञ्छति  
न कुरुते किमु मद्यमदाकुलः ॥

(अ) AS 502.

(आ) SPR 138.22 (a. AS).

(b) वाच्य° AS (var.),

Drutavilambita metre.

He commits murder of those possessed of life, speaks untruths that are unbearable and desires even the wealth and wives of others—what (mischief) indeed does not the drunkard commit ? (A. A. R.).

3777

असुररचितप्रयत्नाद्  
विज्ञाता दिविरवञ्चना येन ।  
सरक्षिता मतिमता  
रत्नवती वसुमती तेन ॥

(अ) Kal 5.46.

Āryā metre.

With superhuman efforts he came to know the deceitful activities of the accountant ; by him, full of intelligence, was

protected the earth which yields great treasures. (A. A. R.).

3778\*

असुरसमरदक्षैर्वज्रसंघुष्टचार्षर्  
अनुपमवलवीर्यैः स्वैः कुलंस्तुल्यवीर्यैः ।  
रघुरिव स नरेन्द्रो यज्ञविश्रान्तकोशो  
भव जगति गुणानां भाजनं आजितानाम् ॥

(अ) Pra 4.10.

Mālinī metre.

May you be in this world the receptacle of brilliant qualities like that renowned king Raghu, whose treasure was exhausted in the performance of sacrifices and whose valour matched with that of the monarchs of his race, who were skilled in fighting with demons, whose bows vied with the thunderbolt (of Indra) and whose strength and prowess were incomparable. (M. R. Kale's translation).

3779

असुरसुरनरेशां यो न भोगेषु तृप्तः  
कथमिह मनुजानां तस्य भोगेषु तृप्तिः ।  
जलनिधिजलपाने यो न जातो वितृष्णस्  
तृणशिखरगताम्भम्भःपानतः किं स तृप्येत् ॥

(अ) AS 6.

(a) °नराणां AS (var.) ; तृप्तो AS (var.).

(b) कथमपि AS (var.).

Mālinī metre.

When he does not get satiated by the enjoyments of demons, gods and kings, how can he get satisfied in the enjoyments of mortal men ? Does a person get satisfied by drinking the water-drop clinging to the top of a blade of grass when his thirst is not quenched by drinking the waters of the entire ocean ? (A. A. R.).

3780\*

असुरहितमप्यादित्योत्थं विपत्तिमुपागतं

दितिसुतगुरुः प्राणैर्योक्तुं न किं कचवत् तमः ।

पठति लुठतीं कण्ठे विद्यामयं मृतजीवनीं

यदि न वहते संध्यामौनव्रतव्ययभीरुताम् ॥

(अ) Naiṣ 19.15.

(आ) VS 2200 (a. Naiṣ ).

(c) मृतजीवनीं VS.

(d) भजते [वहते] VS.

Harinī metre.

If Śukrācārya, the preceptor of demons, were not afraid of breaking the vow of silence during early morning prayers, would he not utter the charm that brings back the dead to life and plays in his throat, in order to restore Darkness to life as he did Kaca; (Darkness) friendly to the demons, who hath met with death at the hands of the Sun? (K.K. Handiqui's translation).

3781

असुरो हितमुपदिष्टः

प्रह्लादो नारदेन गर्भस्थः ।

तत्त्वविदुषां वरोऽमूद्-

घितोपदेशं सदा शृणुयात् ॥

(अ) Upadeśaśataka (KM II) 100.

Āryā metre.

The demon Prahlāda when instructed by the sage Nārada even when he was in the womb became the foremost among the knowers of truth. One should always listen to salutary advice. (A. A. R.).

3782\*

अमुलगा सकलेन्दुमुखो च सा

किमपि चेदमनङ्गविचेष्टितम् ।

अभिमृषोष्विव वाञ्छितसिद्धिषु

अजति निर्गृत्तिमेकपदे मनः ॥

(अ) Vik 2. 9. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 75).

(आ) SR 278.36, SSB 107. 40, SRK 129. 1 (a. Vikramorvaśīya), IS 7704.

(a) न सुलभा Vik (var.).

(b) किमिति चेदमनङ्गविशोपितम् or किमिति चित्तमनङ्गविशोपितम् Vik (var.).

(c) अभिमृषोष्विव Vik (var.); काङ्क्षित° Vik (var.).

(d) निर्वृत्तिम् SRK (*contra metrum*).

Drutāvilambita metre.

The maiden with a face bright like the full moon, is, alas, far beyond my reach :—what, then, means this sudden portent, which Kāma works within me? My heart in a moment hath attained serenity, as though the bliss, which it sighs for, were really present before it. (F.B. Cowell's translation).

3783

असुहृत्ससुहृच्चवापि सशश्रुद् मित्रवानपि ।  
सप्रज्ञः प्रज्ञया हीनो दैवेन लभते सुखम् ॥(अ) MBh (MBh [Bh] Śāntiparvan *ad* 12. 168. 19 [461\* lines 18-9], MBh [R] 12.174.30, MBh [C] 12.6485-6).

(आ) IS 784.

(a) च [स°] MBh (var.); वापि [चापि].

(c) सप्रज्ञः or सुप्रज्ञः [स°] MBh (var.).

One having friends as one destitute of friends, one having foes as one destitute of foes, one having wisdom as one destitute of wisdom, each and every one amongst these, obtains happiness through destiny. (P.C. Roy's translation).

3784\*

असूचिभेद्यामाताय

वालां प्रोढान्भिलापिणोम् ।

हा कष्टं मुपितोऽस्मीति

प्रभाते घक्ति कामुकः ॥

(अ) Deś 3.16.

(b) अभिलापिणीम् Deś ; (अभिलापिणीम् is my suggestion).

A paramour (being eager to have intercourse with a mature woman) goes to bed with a physically immatured girl who, though speaks like a grown up woman, cannot be penetrated even with a needle, and so, in the morning he exclaims: "alas, I am robbed of my wealth."<sup>1</sup>

1. without the pleasure of sexual enjoyment.

3785\*

असूचीसंचारे तमसि नभसि प्रौढजलद-

ध्वनिप्राज्ञमन्ये पतति पृषतानां निचये ।

इदं सौदामिन्याः कनककमनीयं विलसितं

मुदं च म्लानिं च प्रथयति पथि स्वैरसुदृशाम् ॥

(अ) BhŚ 212.

(आ) Skm (Skm[B] 802, Skm [POS] 2.66.2) (a. Subhāṭa), IS 785, Pr 364, SLP(MS BORI 92 of 1883-84) 5.26 (a. BhŚ).

(a) असूची° or अशुचौ or अशुभ्रे or असूचिः (°चि) or असूते or असूचेः or आसूचेः or असूते or असूये [असूची°] BhŚ (var.); °संसारे or संपाते BhŚ (var.); किमसि or त्वमसि or मनसि BhŚ (var.); नमभि° or विपुल° or नहसि [ नभसि ] BhŚ (var.); प्रौढजलदे (°लः) or व्यूढजलदः [प्रौ°] BhŚ (var.); स्निग्धजलद° [प्रौ°] Skm.

(b) °ध्वनिप्रादुर्भावे or ध्वनिप्राज्ञे मन्ये or °ध्वनिप्रायं (°ये; °से; °न्ते) मन्ये BhŚ (var.); °ध्वनिः प्राज्ञे मन्ये or °ध्वनिप्रौढमध्ये or °ध्वनिप्राज्ञे पुण्ये or °ध्वनिप्रज्ञमन्ये or °ध्वनिप्राप्ते तस्मिन् BhŚ (var.); शश्वत्पतति जलदास्त्रीरनिचये Śatakāv; पतित° BhŚ (var.); पृषतां चैव (भाव°; नोर°; तीर°; चापि) or दृषदां नीर° or दृषदानीर° or दृषदानां च or पृषितानां च [ पृषतानां च ] BhŚ (var.); पृषतये [च नि°] BhŚ (var.).

(b) सौदामिन्याः BhŚ (var.); °रमणीयं Skm; विलसितं or विकसितं or विलसिता BhŚ (var.).

(d) करलम्बं दूरादविनयवतीनां वितनुते Skm; मदं [मु°] BhŚ (var.); च म्लानिं or तन्मानिं or च म्लानिं [ च म्लानिं ] BhŚ (var.); ग्रथयति BhŚ (var.); पथि om. BhŚ (var.); °तरां [प°] BhŚ (var.); पथे स्वैरदृशां or पथिष्वेव सुदृशां or पथि स्वैरिण्दिशां BhŚ (var.).

Śikhariṇī metre.

When the night is pitch dark, the darkness being intense so as not to allow even a pin to move within it, when rain is falling thickly from the clouds, proudly creating noise with their thunder, these lovely gold-cover-coloured flashes of lightning fill the hearts of ladies voluntarily seeking their lovers' residence by walking in the streets in the nights alternately with joy and sorrow. (A.V. Gopalachariar's translation).

1. *Bhartrihari's Sringara and Vairagya Śataka-s*, Madras, 1954.

3786\*

असूत सद्यः कुसुमान्यशोकः

स्कन्धात् प्रभृत्येव सपत्नधानि ।

पादेन नापैक्षत सुन्दरीणां

संपर्कमाशिञ्जितनूपुरेण ॥

(अ) Kum 3.26. (Cf. A. Scharpé's *Kālidasa-Lexicon* I. 3; p. 44).

(आ) SR 331. 23 (a. Kum.), SSB 197 23, Daśarūpaka ad 4.48 (p. 264).

(c) चापैक्षत [ना°] Kum (var.), Daś° (var.); नापैक्षत Kum (var.).

(d) आशिञ्जित° Kum (var.), SR.

Upajāti metre (Upendravajrā and Indravajrā).

The *Asoka* immediately produced flowers together with sprouts, right up from the stem, did not wait for the contact with the feet of beautiful women, jingling around with anklets. (R.D. Karmarkar's translation).

3787\*

असूत सा नागवधूपभोगं  
मैनाकमस्मोनिधिवद्धसख्यम् ।  
ऋद्धेऽपि पक्षच्छिदि वृत्रशत्राव्  
अवेदनाज्ञं कुलिशक्षतानाम् ॥

(अ) Kum 1.20. (Cf. A. Scharpé's *Kālidāsa-Lexicon* I, 3 ; p. 18).

(आ) Alm 66.

Upajāti metre ( Upendravajrā and Indravajrā.

She<sup>1</sup> gave birth to Maināka, fit to be enjoyed by a Nāga-damsel, who formed friendship with the sea and (thus) was non-cognisant of the agonies of the cuts of<sup>2</sup> the thunderbolt, even when the enraged enemy of Vṛtra was clipping the wings (of mountains in general). (R.D. Karmarkar's translation).

1. Menā.

2. wounds caused by

असूयः पिशुनश्चैव see कूटसाक्षी मृषभाषी

3788

असूयको दन्दशुको निष्कुरो वरकृन्नरः ।  
स कृच्छं महादानोति नचिरात् पापमाचरन् ॥

(अ) MBh (MBh [Bh] 5. 35. 54, MBh [R] 5.34.65-6, MBh[C] 5.1245 d+1246 a). Cf. No. 1292.

(आ) IS 786.

(b) भेष्कुरी or निष्कुरी MBh (var.); वरकिकरः MBh (var.) : शठः [नरः] MBh (var.).

He that is envious, he that injureth others deeply, he that is cruel. he that con-

stantly quarreleth, he that is deceitful, soon meeteth with great misery for practising these sins. (P.C. Roy's translation).

3789

असूयया हतेनैव पूर्वोपायोद्यमैरपि ।  
कर्तृणां गृह्यते संपत् सुहृद्भिर्मन्त्रिभिस्तथा ॥

(अ) BhPr 9.

(आ) SR 161.352, SSB 492.359.

(c) कर्तृणां BhPr (var.).

Prosperity is captured by the ambitious person, impelled by the feeling of jealousy, through friends and ministers and even by efforts accompanied by conciliation. (J. Shastri's translation).

3790

असूयाविष्टे मनसि यदि संपत् प्रवर्तते ।  
तुपाग्नि वायुसंयोगम् इव जानीहि सुव्रत ॥

(अ) Nārādīya-purāṇa I.7.17.

Understand, good man, that when the mind of a person is carried away by envy, his prosperity will only increase his intolerance, as fire fanned by breeze, when it has fallen on chaff. (A. A. R.).

असूयैकपदो मृत्युर् see No. 3791.

3791

असूयैकपदं मृत्युर् अतिवादः श्रियो वधः ।  
अशुश्रूपा त्वरा श्लाघा चिदायाः शत्रयस्त्रयः ॥

(अ) MBh (MBh [Bh] 5. 40. 4, MBh [R] 5.39.4, MBh [C] 5.1535).

(आ) IS 787.

(a) \*यैकपदो or \*संपदो MBh (var.).

(b) श्रियो [श्रि°] MBh (var.).

Excessive envy, death, and boastfulness, are the causes of the destruction of prosperity. Carelessness in waiting upon

preceptor, haste and boastfulness, are the three enemies of knowledge. (P.C. Roy's translation).

असूर्ये संचारे see No. 3785.

3792\*\*

असेकतोऽत्यन्तनिषेकतश्च  
शाखाविशोषं फलिनो निरूप्य ।  
सप्ताहमात्रं शूतमेव सपिर्  
विडङ्गदुग्धाम्बु निषेचनीयम् ॥

(आ) ŚP 2271.

Upajāti metre ( Upendravajrā and  
Indravajrā).

When one observes the drying up of branches of a tree by neglect of watering or by excess of it, one should sprinkle it only for seven days with boiled water (cooled) mixed with ghee, milk and the vermifuge of Viḍaṅga. (A. A. R.).

3793

असेवके चानुरक्तिर् दानं सप्रियभाषणम् ।  
अनुरक्तस्य चिह्नानि दोषेऽपि गुणसंप्रहं ॥

(आ) Sama 1 अ 58.

Affectionate regard even when he is of no service, gifts along with pleasing words, are the signs exhibited by one towards the object of attachment ; and even his faults are reckoned as merits. (A. A. R.).

3794

असेवितेश्वरद्वारम् अद्ष्टद्विरहृद्यथम् ।  
अनुक्तवलीवचनं धन्यं कस्यापि जीवितम् ॥

(अ) H (HJ 1. 155, HS 1. 138, HM 1. 144,  
HK 1.146, HP 1.112, HN 1.113, HH  
28.3-4, HC 38.3-4).

(आ) SR 80.17 (a. H), SSB 353.20, IS 788,  
SRK 239.88 (a. Prasaṅgaratnāvalī),  
Sama 1 अ 38.

(d) जीवनम् HJ, HM, HH, Sama.

Happy the life of any one that hath not waited at the door of the wealthy ; that hath not experienced the pangs of separation. that hath not spoken idle words. (F. Johnson's translation).

3795\*

असोढा तत्कालोल्लसदसहभावस्य तपसः

कथानां विश्रम्भेष्वथ च रसिकः शैलदुहितुः ।

प्रमोदं वो दिश्यात् कपटवदुदेवापनयने

त्तराशयित्याभ्यां युगपदभियुक्तः स्मरहरः ॥

(आ) JS 16.4, SR 5.50 (a. Kuv), SSB 8. 40  
(a. Kpr. ), Kpr 5. 122, KāP 137.  
14-138 2, Kuv ad 60.121 (p. 138).

(b) विस्रम्भे° JS.

Śikarīṅ metre.

May the destroyer of Kāma ordain your happiness—He, simultaneously seized by precipitancy and languor, while removing his disguise of a Brāhmana-boy, being unable to bear the over-zealous officiousness of the penance, manifesting itself at that age, and at the same time fondly gratified at Pārvaṭi's confidently affectionate manner of address. (G. Jhā's translation).

3796\*

असौ गतः सौगत एव यस्मात्

कुर्यान् निरालम्बनतां ममैव ।

सखि प्रियस्ते क्षणिकः किमन्यन्

निरात्मकः शून्यतमः स वन्द्यः ॥

(आ) SkV 706 (a. Bhojyadeva or Bhoja-  
deva), Kav 419. (Cf. also Kav p.  
63).

Upajāti metre ( Upendravajrā and Indravajrā).

Heroine : "That one is gone, the *saugata* [one from whom proceeds all happiness, or, a Buddhist]; whereby he has reduced me to *nirāmbanātā* [helplessness, or, the *śūnyavāda*-doctrine of the unreality of external objects]." Confidante : "Friend, that which you are fond of his *kṣaṇika* [fickle, or, a momentary entity], and, what is more, *nirātmaka* [soulless in a moral sense, or, soulless in a metaphysical sense] and a completely *śūnya* [worthless, or, metaphysical void]. Let him go." (D.H.H. Ingalls's translation).

3797\*

असौ गिरेः शीतलकन्दरस्थः

पारावतो मन्मथचाटुदक्षः ।

धर्मासाङ्गो मधुराणि कूजन्

संवीजते पक्षपुटेन कान्ताम् ॥

(अ) Skm (Skm [B] 2021, Skm [POS] 5.5. 1) (a. Pāṇini), AB 366. (cf. Kav p. 52).

Upajāti metre ( Upendravajrā and Indravajrā).

Yonder dove, which dwelleth in a cool hollow of the mountain, and is skilled in all loving dalliance, cooing sweetly doth fan with its wings the loved one, wearied by the heat. (A.B. Keith's translation in his *History of Sanskrit Literature*, p. 204).

असौचो निर्धनः प्राज्ञो see No. 3517.

3798\*

असौजन्यञ्चेतोभवत्समुचितं भावयति तद्

यूया संसारेऽस्मिन्नहह समयं किं गमयामि ।

चिराद् नूनो नूनः कलयसि सन्नेदो भवसुखं

ततो मन्ये त्यागात् प्रमयति परा निर्युतिरिति ॥

(घ) Ras 37.

(a) Version A : अ-सौजन्यञ् चेतो भव-समुचितं.

Version B : असौ जन्यञ् चेतोभव-समुचितं.

Version C : असौ जन्यञ्चे तोभव समुचितं.

(b) Version C : वृथाऽऽसं सारेऽस्मिन्नहह.

(c) Version A : सत्त्वे दो.

Version B : सत्त्वेऽदो.

Version C : सत्त्वेदो.

(d) Version C : ज्यत् आगात्.

Śikhariṇī metre.

Version A :

The mind perceives that worldly life is unworthy ; why then do you waste your time in worldly pleasures ? Painfully do you realize for a long time that the pleasures of the world are useless. Supreme happiness can, therefore, come, I think, by the giving up (of attachments).

Version B :

Pleasures born of love alone are worth consideration, why then do you waste your time in other things ? Friend, you know for a long time that happiness can come to you only from that : hence I think you will get pleasures only by purchasing love by the liberal spending of wealth.

Version C :

This young lady considers you worthy of her love, therefore please make a move, direct your glance towards her. Why waste time when the girl is so fair ? You deserve conjugal happiness ; and hence in you who are worthy, great happiness has descended. (A. A. R.).

3799\*

जमो नास्तीवेन्दु. कचिदपि रविः प्रोषित द्य

प्रहोदूनां चक्रं ननति निवित्रप्रोन्धितमिय ।

अहर्वा रात्रिर्वा द्वयमपि प्रनुप्तप्रविचयं

घनचंद्रयूहैः किमिवमतिघोरं व्ययसितम् ॥



(आ) SkV 262, Skm (Skm [B] 1290, Skm [POS] 2.163.5), Prasanna 97a.

(b) °प्रोञ्चितमिव Skm ( var. ); °प्रोणितमिव Prasanna.

(c) विलुप्त<sup>०</sup> Skm ; °परिचयं Skm ( var. ); °सुचिरयं Prasanna.

(d) किमिदमिति घो<sup>०</sup> Skm ; घोरैर् Prasanna.  
Sikhariṇī metre.

There is no moon ;/the sun has left for lands unknown;/ the circle of the stars and planets/has been erased from heaven./ Of day and night/all distinction is obscured./ What is this crime/committed by the serried ranks of clouds ? (D.H.H. Ingalls's translation).

3800\*

असौ विभ्रत्ताम्नत्विषमुदयशंलस्य शिरसि  
स्खलन् प्रालेयांशुर्द्यदि भवति मत्तो हलधरः ।  
तदानीमेतत् तु प्रतिनवतमालद्युतिहरं  
तमोऽपि व्यालोलं विगलति तदीयं निवसनम् ॥

(आ) SkV 938 (a. Yogeśvara).

Sikhariṇī metre.

If yonder moon is the drunken Ploughman/with his flushed face stumbling up the Eastern Hill,/then this darkness blacker than young *tamāla*-trees,/being his dress, will loosen and fall away. (D.H.H. Ingalls's translation).

3801\*

असौभाग्यं घत्ते परमसुखभोगास्पदमयं  
विचित्रं तद्गोहं भवति पृथुकार्तस्वरमयम् ।  
निविष्टः पत्यङ्घ्रे कलयति स कान्तारतरणं  
प्रसावं कोपं वा जननि भवती यत्र तनुते ॥

(आ) SR 63. 30 (a. Mṛcch.), SSB 328. 30, SRK 242.11 (a. Sphuṭaśloka), SuMuñ 86.16-19.

(d) मा [वा] SSB.

Sikhariṇī metre.

When you, Mother goddess, are pleased with a person even his misfortune turns out to be an abode of great happiness ; his home, though poor (till now), becomes paved with abundant gold and when seated on the cot he enjoys the love of his beloved. When you get angry with him, even his best enjoyments turn out to be full of worry ; his home though full of gold becomes a bedlam ; and when he is seated on a cot he experiences the misery of crossing a dread forest. (A. A. R.).

3802\*

असौ मरुच्चुम्बित्वाश्केसरः

प्रसन्नताराधिपमण्डलाग्रणीः ।

वियुक्तरामातुरदृष्टिवीक्षितो

वसन्तकालो हनुमानिवागतः ॥

(अ) Hanumannāṭaka 6.35.

(आ) ŚP 3783 (a. Bhaṭṭa-bījaka or Vedavikṣaka), VS 1677 (a. Bhaṭṭa-bījaka), JS 206. 4 (a. Bhaṭṭa-Vijjāka), PV 599 (a. Bālakṛṣṇa ), SSSN 210. 7, SR 331. 15 (a. Hanu<sup>०</sup> ), SSB 197. 15 (a. Bhaṭṭabījaka ), SuSS 277, RJ 1191, Kpr 7. 190, KāP 196. 17-8, KH 210. 2-3, VyVi 206. 31-2, Amd 151.382.

(a) ततो [असौ] Han<sup>०</sup>.

(b) °तारापतिम<sup>०</sup> JS, Vidy.

(c) वियोगिर<sup>०</sup> Vidy.

(d) समागतः श्रीहनुमान्वसन्तवत् Han<sup>०</sup> ; हिमघानि [ह<sup>०</sup>] Amd (var.).

Vamśastha metre.

This spring-time is arrived like Hanumān—having his locks kissed by Vāyu, his father [or : having its flower-filaments wafted by the air], the foremost in the army of Sugrīva, the husband of Tārā [or : having a lovely moon] and looked upon by Rāma [ or : woman ] under pangs of emotion. (G. Jha's translation).

3803\*

असौ महाकालनिकेतनस्य

वसन्नदूरे किल चन्द्रमौलेः ।

तमिच्छपक्षेऽपि सह प्रियामिह

जोत्स्नावतो निर्विशति प्रदोषान् ॥

(अ) Ragh 6.34. (Cf. A. Scharpé's Kāli-dāsa-Lexicon I, 4; p. 93).

(आ) Alm 67.

(b) चन्द्रार्धमौलेनिवसन्नदूरे Ragh (var.), चन्द्र-मौले Ragh (var.).

(c) दिवापि श्रालान्तरचन्द्रिकाणं Ragh (var.); तामिह Ragh (var.).

(d) नारिसखः स्पर्शसुखानि भुङ्क्ते Ragh (var.); ज्योत्स्नावतो Alm.

Upajāti metre ( Upendravajrā and Indravajrā ).

He residing at no great distance from the moon-crested god whose abode is Mahākāla, enjoys, in company with his beloveds, moonlight night, even during the dark half of a month. (M.R. Kale's translation).

3804\*

असौ महेन्द्रद्विपदानगन्धिम्

त्रिमार्गंगावीचिचिमर्दशीतः ।

आकाशयायुर्दिनयोवनोत्थान्

आघामति स्वेदलवान् मुग्धे ते ॥

(अ) Ragh 13. 20. (Cf. A. Scharpé's Kāli-dāsa-Lexicon I. 4; p. 204).

(a) सुरेन्द्र° Ragh (var.); °गन्धी Ragh (var.).

(b) वधो [गु°] SH.

Upajāti metre ( Upendravajrā and Indravajrā ).

This sky-breeze, possessed of the scent of the ichor from the elephants of Mahendra, cool owing to the close contact with the waves of the three-patched Gaṅgā dries up the perspiration drops due to the moon [youth of the day] on your face. (R.D. Karmarkar's translation).

3805\*

असौ महेन्द्रादिसमानसारः

पतिर्महेन्द्रस्य महोदधेश्च ।

यस्य क्षरत्सन्धगजच्छलेन

यात्रासु यातीव पुरो महेन्द्रः ॥

(अ) Ragh 6.54. (Cf. A. Scharpé's Kāli-dāsa-Lexicon I. 4; p. 97).

(आ) Alm 68.

Upajāti metre ( Upendravajrā and Indravajrā ).

This king is equal to the mountain Mahendra in strength and is alike of Mahendra and the sea ; in his hostile expeditions Mahendra itself seems to march in the van under the disguise of his war elephants dripping the temporal ichor<sup>1</sup>. (M.R. Kale's translation).

1. M.R. Kale has 'liquor'.

3806\*

असौ रसौचित्यगुणोज्ज्वलोऽपि

गुम्फो न फाच्यव्यपदेशयोग्यः ।

धत्ते पलस्यापि न दुर्घियल्लु-

द्वेषत्रहोत्सारणमन्त्रतां यः ॥

(आ) JS 38. 11 (a. ( Bilhāṇa ), SH 411 (a. Bilhāṇa).

Upajāti metre (Upendravajrā and Indravajrā),

That group of words does not deserve to be called a poem though it may be respectful with sentiments, propriety and merits if it does not possess that power of sweeping away the resolve of the wicked, full of unbearable hatred. (A. A. R.).

असौ वहति कल्याणं see No. 2382.

असौ वरामेको निलय see No. 2665.

3807\*

असौ विद्याशाली शिशुरपि विनिर्गत्य भवनाद्  
इहायातः संप्रत्यविकलशरच्चन्द्रवदनः ।  
यदालोकस्थाने भवति पुरमुन्मादतरलैः  
कटाक्षैर्नारीणां कुवलयितवातायनमिव ॥

(अ) Mālatī 2.11.

(आ) Sar 2.24 (p. 155) and 5.426 (p. 696-7).

(a) विद्याधारः Sar.

(b) °न्द्रमधुरः Sar.

Śikhariṇī metre.

He, devoted to learning (and) with a face like the full autumnal moon, has now come here, having passed out of (his) house, though a child, at the time of beholding whom, the city with the side-glances fickle owing to great excitement of ladies, becomes as though possessed of windows full of blue lotuses. (R.D. Karmarkar's translation).

3808

असौ समरसाहसं वितनुतेऽग्रिमश्रेयसे  
मुकुन्दममुमात्मनि स्थिरयितुं न किं वाञ्छति ।  
अतः परतरुं कुतः प्रतरणाय वारांनिधेरु  
निदानमिह संसृतेः सुखसृतेश्च किं कारणम् ॥

(अ) Ras 13.

(a) Version A : असौ समर-साहसं.

Version B : असौ सम-रसा हसं.

(b) Version A : अमुम्.

Version B : अ-मुम्.

Ṙṥhāvī metre.

Version A :

He engages himself in battle to attain heaven [beatitude] ; why does he not desire to firmly establish Lord Kṛṣṇa in his heart ? Is there a better means and a greater path to cross the ocean of worldly life.

Version B :

This woman shows equal interest (in all) and laughs ; why does she not desire to have *kunda*-flowers for her great love-enjoyments ? Is there a better means and greater pleasure than this—to get along happily in worldly life ? (A. A. R.).

3809\*

असौ समालोकितकाननान्तरे

विकीर्णविस्पष्टमरीचिकेसरः ।

विनिर्गतः सिंह इवोदयाचलाद्

गृहीतनिष्पन्दमृगो निशाकरः ॥

(आ) SkV 946 (a. Pāṇini).

Vamśastha metre.

The moon with bright mane flying/in the forest of the night/is like a lion who has issued from the Eastern Mount,/holding in his mouth a deer. (D.H.H. Ingalls's translation).

असौ सुरेन्द्रद्विपदानगन्धिस् see No. 3804.

3810\*

असौ हि दत्त्वा तिमिरावकाशम्

अस्तं ब्रजत्युद्यतकोटिरिन्दुः ।

जलावगाढस्य वनद्विपस्य

तीक्ष्णं विषाणाग्रमिवावशिष्टम् ॥

(अ) Mṛcch 3.6, Cār 3.3.

(आ) SR 322.2, SSB 182.2.

(b) गतो ह्यष्टमपक्षचन्द्रः [त्र°] Cār.

(c) तोया° [जला°] Cār.

(d) विपाणकोटीव निमज्जमाना Cār.

Upajāti metre (Upendravajrā and Indravajrā).

The moon gives place to darkness as she dips/behind the western mountain ; and the tips/of her uplifted horns alone appear,/ like two sharp-pointed tusks uplifted clear,/ where bathes an elephant in waters cool,/ who shows naught else above the jungle pool. (A.W. Ryder's translation).<sup>1</sup>

1. The Cār. text in C.R. Devadhar's translation reads: Having made room for darkness, the moon of the eighth day sets as, when a wild elephant plunges into water, the ends of his tusks are gradually sunk.

3811\*

असौ हि रामा रतिविग्रहप्रिया

रहःप्रगल्भा रमणं रहोगतम् ।

रत्नेन शत्रौ रमयेत् परेण वा

नो चेदुदेष्यत्यरुणः पुरो रियुः ॥

(अ) Nāṭyaśāstra 17.15 (in some texts 16. 85).

Upajāti metre (Vaiśiṣṭha and Indravaiśiṣṭha).

This beautiful woman who is fond of love's fight and is unashamed in it, will secretly please her lover at night with the best embrace, till the sun will rise in the east as her enemy.<sup>1</sup> (M. Ghosh's translation).

1. In Nāṭ° quoted as an example of *malā-yamaka*.

3812\*

असौ हि संकेतसमुत्सुकाभिर्

वितासिनीभिर्मंदनातुराभिः ।

नरोपदुष्टः स्फुरिताधराभिर्

द्वृतं रविर्भौत द्यारतमेति ॥

(आ) VS 1897 (a. Narendra).

Upendravajrā metre.

The sun has gone quickly to set in a panic as he was looked angrily and with throbbing lips by the charming damsels who were afflicted by passion and who were eager to meet their lovers at the rendezvous. (A. A. R.).

3813\*

अस्तंगतभारविरवि

कालवशात् कालिदासविधुविधुर्म् ।

निर्वाणवाणदीपं

जगदिदमद्योति

रत्नेन ॥

(आ) SkV 1706, Skm (Skm [B] 2127, Skm [POS] 5. 26. 2) ( a. Bhojadeva ), (cf. Kav p. 63).

(b) कालिदाश° SkV (var.).

Āryā metre.

Yamaka verse : "This world, in which the sun of Bhāravi has set, which is deprived of the moon of Kālidāsa by force of time, and in which the lamp of Bāṇa has gone out, has now been illuminated by a gem [*ratna*]."<sup>1</sup> (D.H.H. Ingalls's translation).

1. The word *ratna* must be a part of an author's name.

3814\*

अस्तं गतवति सवितरि

पायसपिण्डं सुधाकरं प्राची ।

द्व्यरचयदम्बरकुशामुवि

चरति कलङ्कस्तदन्तरे काकः ॥

(आ) SR 303.143, SSB 152.151.

(c) विरच° SR, SSB. (द्व्यरचयद् is my suggestion).

Āryā-gīti metre.

When the sun had set the eastern quarter offered the customary ball of sweet-

rice [*pāyasa*] of the moon which was placed on the holy ground of the sky and a crow hovers inside in the form of its black spot. (A. A. R.).

3815\*

अस्तं गतवति सवितरि  
भर्तरि मधुपं निवेश्य कोशान्ते ।  
कमलिन्योऽपि रमन्ते  
किमत्र चित्रं मृगाक्षीणाम् ॥

(आ) Any 123. 144, SR 293. 7, SSB 134. 9, SRK 138. 10 (a. Sphuṭaśloka).

Āryā metre.

When the husband, the sun, had set [become invisible] the lotus, concealing her lover, the bee, inside the bud enjoys with him ; what wonder then if this is practised by gazelle-eyed women ? (A. A. R.).

3816\*

अस्तंगते दिवानाथे नलिनी मधुपच्छलात् ।  
गिलन्ति स्वविनाशाय गुटिकां कालकूटजाम् ॥  
(आ) Any 135.143.

When the lord of the day<sup>1</sup> had set the lotus, under the guise of a black bee, he had swallowed a pill of virulent poison in order to put an end to her life. (A. A. R.).

1 The sun.

3817

अस्तंगते निजरिपावपि कुम्भयोनी  
संकोचमाप जलधिर्न तु माद्यति स्म ।  
गम्भीरतागुणचमत्कृतविष्टपानां  
शत्रुक्षयेऽपि महतामुचितं ह्यदः स्यात् ॥

(आ) Any 99.50.

Vasantatilakā metre.

Even when his enemy, the (star) Agastya had set the sea did not gloat over it but became calm. In the case of the

great who are the noble of abode of profundity this alone is proper at the decline of their rivals. (A. A. R.).

3818

अस्तंगते भास्वति नान्धकारान्  
शनेश्चरो हन्ति विधौ वृधश्च ।  
पितुर्गुणैर्न प्रतिभाति पुत्रो  
गुणान्वितो यः स गुणेन भाति ॥

(आ) Vidy 948.

Upajāti metre (Indravajrā and Upendravajrā).

When the sun had set, his son, the Saturn, does not dispel the darkness, nor Mercury when (his father) the moon had set. It is not always that the son possesses the merits of his father ; he, who is meritorious, shines by his qualities. (A. A. R.).

अस्तंगते शशिनि see No. 1656.

3819

अस्तंगतोऽयमरविन्दवनैकवन्द्युर्  
भास्वान्न लङ्घयति फोऽपि विधिप्रणीतम् ।  
हे चक्र धैर्यमवलम्ब्य विमुञ्च शोकं  
घोरास्तरन्ति विपदं न तु दीनचित्ता ॥

(आ) ŚP 1180 (in one MS a. Kapora), SR 227.180 (a. ŚP), SSB 617. 2, SRK 218.18 (a. ŚP), IS 789, Any 70. 146, ASS 2.1.

(a) °दिनेक° [°वनैक°] ŚP (MS).

(b) भाग्यं न or भाण्स्न्त [भा° न] IS ; भीत्वान ŚP (MS) ; लङ्घयति IS ; विधेः प्र° ASS.

(c) चक्राङ्ग [हे चक्र] ASS.

Vasantatilakā metre.

The sun, the one friend of the bed of lotuses has set, no one who is bright ever transgresses the rules (of fate). Oh ruddy goose, take heart and leave off sorrow. only

the brave overcome difficulties, not the timid ones. (A. A. R.).

3820\*

अस्तं भास्वति लोकलोचनकलालोके गते भर्तृरि  
स्त्रीलोकोचितमाचरन्ति सुकृतं बहूँ विलीय त्विपः ।  
अप्येतास्तु चिकीर्षयेव तपसां ताराक्षमाला दिशो  
मन्ये खञ्जनकण्ठकोमलतमःकृष्णाजिनं विभ्रति ॥  
(श्री) SkV 863.

Śārdūlavikrīḍita metre.

When their lord the sun has set, / his  
countenance now kind to human eyes, / his  
rays perform the pious act of womankind /  
by entering the flames. / The heavens too,  
I think, do holy penance / with stars for  
rosaries and with the darkness, / soft as a  
bird's throat, for their deer-skin. (D.H.H.  
Ingalls's translation).

3821\*

अस्तं मुक्तिरूपं तु यत्र न तनूसाध्या हरेर्भक्तयस्  
तत्रः संसृतिरेघतां निरवधिर्यस्याः प्रसादोदयात् ।  
मूर्ध्नि श्रीपुरुषोत्तमप्रणतयः श्रीरामनामानने  
हृद्देशे यदुन्नन्दनस्य जलदग्ध्यामाभिरामाकृतिः ॥  
(श्री) RJ 1393.

Śārdūlavikrīḍita metre.

Let that liberation [mokṣa] be set at  
rest wherein devotional activities to Lord  
Viṣṇu cannot be accomplished. Let there be  
the life in the world endlessly, by whose  
grace one can do prostrations to Lord Viṣṇu,  
the best of Puruṣa-s with the head, have  
the name of Śrī-Rāma ever on the lips, and  
the form of Śrī-Kṛṣṇa, charming like a  
swarthy cloud, ever in the heart. (A. A. R.).

3822

अस्तं यतापि किल मस्तकवर्तिनासाय्  
अन्तान्तलोऽहिमरुचा रुचिमप्यमग्नि ।  
प्रायः परोपज्ञयै कृतिनोऽनेपेव  
स्वार्चं विपन्नवलिता अपि भाययन्ति ॥

(श्री) PV 553 (a. Kṛṣṇa-panḍita), SuSS 128.  
(d) विवत् PV (var.).

Vasantatilakā metre.

The setting mountain is showered  
with brilliance by the sun though he is setting  
[experiencing extinction] from the top of  
the hill. Generally, good people are ever  
zealous of helping others and care not for  
their own welfare even when swallowed up  
by calamity. (A. A. R.).

3823\*

अस्तं यातस्तिमिरपटलीदत्तभङ्गः पतंगः  
प्राप्तो नैवोदयगिरिशिरोमूलमेणावचूलः ।  
तत्ते कालं कतिपलमयं भाति खद्योतपोत  
द्योतं द्योतं पुनरपि पुनर्द्योततां को विलम्बः ॥  
(श्री) Anyoktimuktālatā (KM II) 31.  
(c) (As *kāla* is normally used in masculine  
gender, it is better to read कालः and  
कतिपलमयो); °पोतं Anyokti°; (°पोत  
[vocative] is my suggestion).  
Mandākrāntā metre.

The sun, the destroyer of the density  
of darkness, has now set; the moon, the  
deer-chowried one, has not yet arrived at  
the top of the rising mountain; oh little  
glow-worm, these few moments are the time  
for you to shine; hence, go on, radiate thy  
brilliance, again and again, why the delay?  
(S. Bhaskaran Nair's translation).

3824\*

अस्तं शशी याति प्रशाङ्गुवदने मानं विमुञ्चाद्युना  
किं मानेन मुधा नतञ्चु गगनाद् भ्रश्यन्त्यमूर्स्ताग्नाः ।  
इत्यं स्वामनुमिक्षयन् क्षितितलादुन्नम्य पाद शनैः  
क्षीणां यीक्ष्य निशां निसर्गसुनगं गायत्यसौ कुम्कुटः ॥  
(श्री) JS 284.5.

Śārdūlavikrīḍita metre.

The moon is about to set, moon-faced  
one, leave off your jealous anger, why thi

useless pride, charming-browed one ? The stars are disappearing from the sky ; thus advising you and gently raising one leg and observing that the night had come to an end, the cock is crowing in his naturally sweet manner. (A. A. R.).

3825\*

अस्तप्रस्तगमस्तिमत्करततिन्यङ्नीतचञ्चूपुटी  
पाटीराद्रिमथो हिमाचलमघः प्रक्षिप्य पक्षद्वयम् ।  
पश्चादुन्नतपुच्छपुञ्जमुदयत्प्राचीप्रकाशच्छलाद्  
अण्डं मण्डलमैन्दव जनयति व्यक्तं वकोटीवियत् ॥

(आ) SMH 8.59.

(a) °तिन्याङ्नीत° (°नीत°) SMH (var.).

(c) °प्राचाप्र° SMH (var.).

Śārdūlavikrīḍita metre.

Bending down his beak in the form of the mass of rays of the setting sun and beating down his two wings in the form of the Malaya and Himālaya mountains and raising his feathered tail under the guise of the brightening east, the female crane of the sky is clearly laying its egg in the form of the disc of the moon. (A. A. R.).

3826\*

अस्तप्रत्युपकारगन्धमकृतस्वप्रार्थनापेक्षम-  
प्यम्भोभिर्भुवमाद्र्यन्ति जलदा जीवन्त्यमी जन्तवः ।  
द्वैजः पुनरस्ति वृष्टिरिति वागेका मयोक्तेति यद्  
विश्वं क्रीतमिवाधिगच्छति तदेवाघूर्णते मर्मणि ॥  
(आ) DikAny 7.

Śārdūlavikrīḍita metre.

The clouds drench the earth with their showers and do not harbour the least idea of any return benefit and do this without being asked ; thereby all beings live ; but there is the astrologer, who, for uttering a single word *vṛṣṭi* [shower] thinks that he has bought the whole world ; and this is painfully revolving in my vitals. (A. A. R.).

3827

अस्तव्यः पूजयेन् मान्यान् गुरुन् सेवेदमायया ।  
अर्चेद् देवान्नदम्भेन श्रियमिच्छेदकुत्सिताम् ॥

(अ) MBh (MBh [Bh] 12. 71. 9, MBh [R] 12.70.9, MBh [C] 12. 2709).

(आ) IS 790, ŚB 2.258.

(a) अस्तवः or अल्लव्यः or अस्तव्यः [अ°] MBh (var) ; पूजयन् MBh (var.), मान्यान् MBh (var.) ; °येदन्यान् ŚB.

(b) सगुरुन्वेदमायया MBh (var.) ; गुरुं MBh (var.).

(c) अदम्भेन or नदम्भेन (अ°) MBh (var.) ; अर्मीतेन MBh (var.).

(d) अगुत्सिता (°त्सितां) MBh(var) ; अकुत्सितात् (°तान् or °त्) MBh (var.).

He should without pride pay regards to those that deserve them, and serve his preceptors and seniors with sincerity. He should worship the gods without pride. He should seek prosperity, but never do any thing that brings infamy. (P.C. Roy's translation).

3828

अस्तव्यतामचापल्यं वराणां चाप्यकर्तृताम् ।  
प्रत्यक्षतो विजानीयाद् भद्रतां क्षुद्रतामपि ॥

(अ) KN (KN [TSS] 4. 37, KN [ĀnSS] 4. 37, KN [BI] 4. 39).

(b) चापि कर्तृताम् KN (BI).

He<sup>1</sup> should directly<sup>2</sup> ascertain their<sup>3</sup> tractability and resoluteness and their power of keeping their enemies under control and their meanness or gentility. (M N. Dutt's translation).

1, The king.

2. personally.

3. dependents'.

3829

अस्तव्यमवलीव्रमदीर्घतुत्रं  
सानुक्रोशं ज्वलक्षणमहार्यमन्यैः ।  
अरोगजातीयमुदारवाच्यं  
दूतं वदन्त्यष्टगुणोपपन्नम् ॥

(अ) MBh (MBh [Bh] 5. 37. 25, MBh [R] 5.36.27. MBh [C] 5.1360).

(घ) SRHt 157. 9 (a. Vallabhadeva), SSSN 121.9, IS 791.

(a) अस्त्वस्तम् [अस्त°] MBh (var.).

(b) शक्तम् MBh (var.). SRHt, SSSN; शुक्लम् or कुशलम् or शक्यम् or शुक्लम् [ज्वल°] MBh (var.); अस्वार्यम् [अहार्यम्] MBh (var.); अस्वार्यमन्यैः SSSN.

(c) °वेपं or °वाच [°वाक्य] MBh (var.).

(d) भृत्यं [दू°] MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

Men of learning say that a messenger<sup>1</sup> should be endowed with these eight qualities, viz. absence of pride, ability, absence of procrastination, kindness, cleanliness, incorruptibility, birth in/a family free from the taint of disease, and weightiness of speech. (P.C. Roy's translation).

1. or envoy. P.C. Roy translates "servant".

अस्तमन्यैरपालम्नैः see No. 3135.

3830\*

अस्तमस्तकपर्यस्त- तमस्तार्काशुसंस्तरा ।  
पीनस्तगरिच्यताम्न- कम्नस्त्वेव वाचणी ॥

(अ) KāD 1.82.

(आ) Sar 2.189 (p. 238).

(d) 'कम्नैवाभानि or आतम्न' KāD (var.).

The (lady of the) western direction has a lovely garment of reddish hue over her stout bosom in the form of a layer of the sun's rays scattered over the top of the setting mountain. (A. A. R.).

3831\*

अस्तमितविषयसङ्गा  
मुकुलितनयनोत्पला मृदुश्वसिता ।  
ध्यायति किमप्यलक्ष्यं  
नित्यं योगाभियुक्तेषु ॥

(आ) VS 1385, ŚP 3400 (a. Govardhana), SR 275.5, SSB 101 6 (a. Govardhana), RJ 936, Daś ad 4.15 (p. 197).

(b) मृदुः [मृदुश्] ŚP, SR; बहुम् Daś.

(d) बाला [नित्यं] ŚP, SR, Daś.

Āryā metre.

With attachment to sensual pleasures at rest, the lotus-eyes closed and breathing gently, she is brooding over something invisible ever and anon, as a sage in meditation. (A. A. R.).

3832\*

अस्तमीषुपि निशाकरे सती  
रागतोऽतिविधुरा कुमुदती ।  
पट्पदं गरलमग्रहीन् मुखे  
संमुखेऽपि खगशब्दवारिता ॥

(आ) PV 494 (a. Venīdatṭa)

Rathoddhatā metre.

The virtuous lady of the water-lily, greatly pained by passion at the setting of the moon (her lover) took into her mouth poison in the form of a bee though warned against, facing her, by the chirping of birds. (A. A. R.).

अस्तयः पूजयेन्मान्यान् see No. 3827.

3833\*

अम्व्यस्तमितस्ततः पथि पतन् मद्यं महादुद्रमन्  
हस्ताभ्यां मुखमक्षिभाः परिषुदन् गालीर्गदन् गद्गदम्  
उत्तानं. निशुभिर्भृशं वलपितो योमत्तप्रतिमं हान्  
मत्तो दधिगतः दणं क्षिप दृशं मत्तोऽप्यमागच्छति ।



(अ) SSB 571.1 (a. Rāmākṣṣṇa)

Śardūlavikrīḍita metre.

Reeling to and fro and stumbling here and there, vomiting liquor, driving off with his hands the flies that hover over his mouth, shouting abusive words, and surrounded by gleefully shouting children, here, to my right, just see, how the drunkard, with a disgusting appearance, comes. (A. A. R.).

3834\*

अस्तव्यस्तसमीरकम्पिततया दृष्टेस्तिरस्कारिणीं  
हस्तेनालकवल्लरीमकुटिलामानीय कर्णान्तिकम् ।  
उद्वीक्ष्य प्रियमार्गमध्वगवधूरस्तं गते भास्वति  
छिन्नाशा स्वनिवेशमेति शनकः स्वप्नेक्षणाशंसिनी ॥

(अ) Skm ( Skm [B] 737, Skm [POS] 2. 53 2).

(d) छिन्नाशा Skm (POS).

Śardūlavikrīḍita metre.

Thrusting aside with her hand towards the ear her tresses that were waving to and fro in the breeze obstructing her vision and having looked up the path by which the lover should return, the wife of the traveller, with hopes broken when the sun had set, slowly enters the house with the hope of seeing him in her dream. (A. A. R.).

3835\*

अस्तव्यस्तान् क्रमततगतोन् पत्रिमालातरङ्गान्  
वेणीवण्डानिव धृतवती मुक्तसंध्याङ्गरागा ।  
ध्वान्तम्लानांशुकपरिचयच्छन्नलावण्यशोच्या  
द्यौः प्रत्यप्रद्युमणिविरहाद्वान्तमक्षणेन याति ॥

(अ) SkV 865.

(a) पत्रिमाला° SkV (var.).

(c) घ्वान्त° SkV (var.).

Mandākrāntā metre.

The sky wears undulating flights of birds/scattered about like strands of hair dishevelled ; without her bright cosmetic of the sunset, pitiful,/her beauty hidden in the dark silk cloak of night,/she no more furnishes our eyes' delight/as she mourns her lord the sun. (D.H.H. Ingalls's translation).

अस्तां मकण्टकमिदं see No. 5639.

3836\*

अस्ताद्विपाश्वर्ममुपजग्मुषि तिग्मभासि  
जानीत शीतकिरणोऽभ्युदितो न वेति ।  
चारा इवाथ रजनीतिमिरप्रयुक्ताश्  
चेरुश्चिरं चरणभूमिषु चञ्चरीकाः ॥

(अ) Haravijaya (KM 22) 19 35.

(अ) VS 1912.

(d) चञ्चरीकाः Haravijaya (printer's error).

Vasantatilakā metre.

When the sun was approaching the proximity of the setting mountain the large black bees moved about for long in the pedestrian paths, as if they were the spies sent out by the darkness of the night to reconnoitre whether the moon had risen or not (A. A. R.).

अस्ताद्विलम्बिरवि° see No. 3839.

3837\*

अस्ताद्विशिरोविनिहित-  
रविमण्डलतरत्तयावघट्टाङ्गम् ।  
नयतीव कालकौलः  
क्वापि नभ.सैरिभं सिद्धयं ॥

(अ) SkV 880.

(b) °यावक° SkV (var.).

Āryā metre.

It is as though time like a tāntrik priest/were leading to his sacrifice a buffalo, the sky,/having made a mark of liquid lac/ in the form of the sun's disc/upon its head, the western Mountain. (D.H.H. Ingalls's translation).

3838\*

अस्तान्निमुखे सूर्ये  
उदिते संपूर्णमण्डले चन्द्रे ।  
गमनं बुधस्य लग्ने  
उदितास्तमिते च केतौ ॥

(प्र) Mudr 4.19.

Āryā metre.

When the sun is about to set, when the moon with the full orb has risen, when mercury enters the ascending sign of the zodiac [*agna*]<sup>1</sup> and when Ketu has risen and set, you should march !<sup>2</sup> (R. S. Walimbe's translation).

1. R.S. Walimbe translates *pada* as : when there is the conjunction of mercury.
2. auspicious days for the march.

3839\*

अस्ताघलम्बिरधितिम्बतयोदयाद्रि-  
चूडोन्मिपत्सकलचन्द्रतया च सायम् ।  
संघ्याप्रनूत्तहरहस्तगृहीतकांस्य-  
तालद्वयेव समलक्षयत नाकलक्ष्मीः ।

(प्र) Haravijaya (KM 22) 19.5.

(प्रा) JS 289.8 (a. Ratnākara), VS 1909, ŚP 3584 (a. Ratnākara), SR 294.49, SSB 136.51 (a. Ratnākara), Pad 66.47 (a. Ratnākara), RJ 1087.

(a) अस्ताद्रिन° Pad, RJ.

(c) वाच° [ 'हस्त ] Harav°.

Vasantatilakā metre.

At the time of the evening twilight the beauty of the sky appeared to be resplendent with a pair of brass cymbals, in the form of disc of the sun hanging over the

setting mountain and the disc of the moon rising at the top of the rising mountain, held in the hands of Lord Śiva in his twilight dance. (A. A. R.).

3840\*\*

अस्ताविलरुक्षाक्ष्यो

मूपकनयनारच न शुभदा गावः ।

प्रचलच्चिपिटविपाणा

करटाः खरसदृशवर्णश्च ॥

(आ) ŚP 2857.

Āryā metre.

Those cows are not auspicious ones that have eyes which are discoloured and harsh, with horns that are shaky and flattened, and that are difficult to be milked and coloured like asses. (A. A. R.).

3841

अस्ति कारणमव्यक्तं सर्वव्यापि परापरम् ।  
सान्निध्यादपि दुर्ग्राह्यं विश्वमूर्त्योपलक्षितम् ॥  
(आ) ŚP 4271 (a. Yogarasāyana).

There is a root-cause that is unmanifest, omni-present, prior and posterior, which, though near, cannot be grasped and which is characterised by a universal form. (A. A. R.).

3842\*

अस्ति कोऽपि तिमिरस्तनंधयः

किञ्चिदञ्चित्तपदं स गायति ।

यन्मनागपि निशम्य का वधूर्

नावधूतहृदयोपजायते ॥

(प्रा) PG 160.

(c) यं म° PG (var.).

Rathoddhatā metre.

There is a dark-coloured child [Kṛṣṇa] who sings songs with a little lisp, on hearing which, even though very little, which girl has not her heart set fluttering? (A. A. R.).

3843\*

अस्ति प्रीवा शिरो नास्ति द्वौ भुजौ करवर्जितौ ।  
सीताहरणसामर्थ्यं न रामो न च रावणः ॥

(आ) SR-185.14, SSB 529.14 (puzzle).

*Puzzle :*

It has a neck, but no head, it has two arms but is without hands, having the power to remove *Sitā* [cold] but not *Śrī-Rāma* nor *Rāvaṇa*.<sup>1</sup> (A. A. R.).

1. Answer : कञ्चुकः (a shirt).

अस्ति चेदीश्वरः कश्चित् see कर्मणो जायते जन्तुः.

3844\*

अस्ति जलं जलराशौ

क्षारं तत् किं विधीयते तेन ।

लघुरपि वरं स कूपो

यत्राकण्ठं जनः पिबति ॥

(आ) Any 95. 24, IS 793, Subh 291. Cf. उपकर्तुं यथा स्वल्पः.

(इ) Cf. *Nālaḍiyār* 275.

(a) जलाराशौ Subh.

(b) येन [तेन] Any.

*Āryā metre.*

There is (plenty of) water in the ocean but it is saline : of what use is it ? That well, though small, is better wherefrom people drink to their heart's content. (A. A. R.).

3845

अस्ति पुत्रो वशे यस्य मृत्यो भार्या तथैव च ।  
अभावे सति संतोषः स्वर्गस्थोऽसौ महीतले ॥

(आ) Cr 119 (CN 40, CPS 357.12). (Cf. यस्य पुत्रो वशीभूतो).

(आ) SR 161. 378 (a. C), SSB 492. 385, IS 794.

(b) °स्तथैव च CN (var.).

(c) अभावेऽप्यतिसंतोषः (°पे) CN (var.).

He who, though destitute of wealth, has his son, his servant and his wife under his control, is happy and enjoys heaven on earth. (Kalee Krishen's translation).

3846\*

अस्ति भयमस्ति कौतुकम्

अस्ति च मन्दाक्षमस्ति चोत्कण्ठा ।

वालानां प्रणयिजने

भावः कोऽप्येव नेकरसः ॥

(आ) SkV 868, Prasanna 107 b.

(c) प्रणयनिने Prasanna.

*Āryā metre.*

There's fear and curiosity ;/ there's bashfulness and also there's desire. / A young girl's heart towards the one she loves/ is never pure and simple. (D.H.H. Ingalls's translation).

3847\*

अस्ति यद्यपि सर्वत्र नीरं नीरजराजितम् ।  
मोदते न तु हंसस्य मानसं मानसं विना ॥

(आ) MK (MK [GOS] 220, MK [S] 109).

(आ) ŚP 812, VS 693, Any 55.30, SuM 13.7, RJ 392, SRK 184. 12 and 218. 22 (a. ŚP), SR 221.4 (a. VS), SSB 608.2, IS 795, Pr 364, Subh 123, SRRU 939, VP 10.38, Vidy 26.

(b) नीरजमण्डितम् ŚP, VS, RJ, SRK, SR, SSB, SRRU, Vidy.

(c) रमते न मरालस्य ŚP, VS, RJ, SRK 184. 12, SR, SSB, Pr, SRRU, Any, Vidy ; रमते नैव हंसस्य SuM, SRK 281.22 ; तेन [न तु] Subh.

Even though water resplendent with lotuses, is present everywhere, the heart of the swan does not take delight but in the *Mānasa*-lake. (A. A. R.).

3848\*

अस्ति श्रीस्तनपत्रमङ्गलसकरीमुद्राङ्कितोरःस्थलो

देवः सर्वजगत्पतिर्मधुवधूववत्राजचन्द्रोदयः ।

श्रीडाश्रोडतनोनंवेन्दुविशदे दंष्ट्राङ्कुरे यस्य भूर्

भाति स्म प्रलयाविधपल्लवतलोत्खातकमुस्ताकृतिः ॥

(अ) Han 1.2, Veṅṣaṁhāra (at the end of the sixth act) 2.

(आ) SkV 104 (a. Vākpatirāja), Prasanna 37 a (a. Bhaṭṭanārāyaṇa), Skm (Skm [B] 192, Skm[POS] 1.39.2) (a. Nagna), JS 382.3 (a. Hanumān), Smv (in SkV) 24.7.

(a) पातु [अस्ति] Han; स्वस्ति [अस्ति] Veṅī°; °स्थली Skm.

(b) हेतुः [देवः] Veṅī°; सर्वजये सुरासुरवधू° Veṅī°.

(c) °वेन्दुसदृशे JS.

(d) प्रलयाविधपल्लवत° Veṅī°.

Śārdūlavikrīḍita metre.

Behold the god whose breast is marked with the crocodile painting from Lakṣmī's breasts; father of the universe, whose countenance/was a moon to close the day-lotus faces/of Madhu's wives; upon whose tusk when he played the role of boar/the earth seemed but a tuft of *musta*-grass/swept up from the pond of doomsday's flood. (D.H.H. Ingalls's translation).

अस्ति स्नेहेन ये चार्याः cf. No. 535.

3849\*

अस्ति स्वर्णमयोऽद्विरन्ति विषयः भुक्तुश्चरापजिनः

सन्ति क्षीरघृताकरा जलधयः सन्ति द्रुमाः कामदाः ।

किं नस्तच्चरिताद्भुतश्रयणतः साप्यं लुघा ताम्यतां

दृष्टं यत्तविधे विधेहि मुपते तनेय गव्यं भ्रमम् ॥

(अ) DiKAny 74.

Śārdūlavikrīḍita metre.

There is a golden mountain, there is a region which is free from the pangs of hunger and thirst, there are seas of milk and ghee, trees that grant all desires—of what use to us are the reports of such things?—Wise one, put forth all your efforts in that thing wherein those who suffer from hunger find alleviation. (A. A. R.).

3850\*

अस्ति स्वादुफलं किमस्ति किमयाप्रातुं क्षमः कोरकत्  
तद्विश्राम्यतु नाम भोक्तुमुचितं पत्रं किमस्त्यन्ततः ।  
सेव्यो हन्त यदीदृशोऽपि मनुजैर्धृक्षाधमः पिप्पलो  
दुःस्वातन्वमिदं विधेः कथय तत् कस्याप्यतो रघताम् ॥

(अ) DiKAny 8.

(आ) Ava 45.

(a) किमत्तुमथवा घ्रातुं पुनः कोरकः Ava.

(b) भोकुममलं Ava.

Śārdūlavikrīḍita metre.

Has it tasty fruit? or has it buds of sweet smell? Let these be: has it at least leaves that are edible? The worst of trees, the holy fig-tree, of their kind alas! is being resorted to by men! Such indeed is the waywardness of fate: tell me in whose presence shall we weep? (A. A. R.).

3851

अस्तीत्येव कृपि कुर्यात् अस्ति नास्तीति वाणिजम् ।  
नास्तीत्येव ऋणं दद्यात् नाहमस्मीति साहसम् ॥  
(आ) NBh 280.

One may take to farming with a sure sense of profit, to the profession of trade which may or may not succeed. One may give loans if prepared to write them off, one may commit rashness if annihilation is desired. (A. A. R.).

3852

अस्तु तावदगरत्नेन  
ना कथा तस्य वानस्यजद्गोमं हिमनिहयः ।  
विश्वप्रातेऽप्यनृपतः ॥

(आ) SNi 2.5.

(a) तावदगस्त्यस्य SNi (var.).

Let be the eclipse of the greatness of Jahnu<sup>1</sup> by the sage Agastya<sup>2</sup>. What shall we say of his boy who was not satisfied by swallowing the whole world ? (A. A. R.).

1. Sage Jahnu drank up the waters of the Gaṅgā only.
2. who drank the whole ocean.

3853\*

अस्तु स्वस्त्ययनाय दिग्घनपते कैलासशैलाश्रय-

श्रीकण्ठाभरणेन्दुविभ्रमदिवानवत्भ्रमत्कौमुदी ।

यत्रालं नलकूबराभिसरणारम्भाय रम्भास्फुरत्

पाण्डिम्नैव तनोस्तनोति विरह्व्यग्रापि वेशग्रहम् ॥

(आ) Skm (Skm [B] 2079, Skm [POS] 5.16.

4) (a. Jayadeva).

(a) °नपते: Skm (POS).

(b) °वानक्वंभ्र° Skm (POS) (printer's error).

(c) नलकूव° Skm (POS); °स्फुटत् Skm(POS).

(d) पाण्डिम्नैव Skm (POS).

Śārdūlavikrīḍita metre.

Let the north [the quarter of Kubera] be a means of securing prosperity where there is moonlight day and night from the moon who adorns Lord Śiva, who has for his residence the Kailāsa-mountain, where lovelorn women put on the suitable garment of paleness that comes from Rambhā who goes to meet her lover Nalakūbara. (A. A. R.).

3854\*\*

अस्ते शिवा पश्चिमायां परचक्रभयाय सा ।

शुभा कुबेरदिश्यस्ते ग्रामान्तः शून्यकारिणी ॥

(आ) ŚP 2449.

When a vixen is seen at sun-set in the west it forebodes fear from the enemy's army. If seen in the northern quarter it is auspicious ; but seen inside the village. it forebodes ill-luck. (A. A. R.).

3855\*

अस्तोकविस्मयमपस्मृतपूर्ववृत्तम्

उद्भूतनूतनभयज्वरजर्जरं नः ।

एकक्षणत्रुटितसंघटितप्रमोहम्

आनन्दशोकशवलत्वमुपैति चेतः ॥

(आ) Mālatī 9.54 (in Mālatī [NSP] 9.55).

(आ) Sar 3.147 (p. 381).

(a) °यमविस्मृ° Sar.

(b) °शवलं समुपैति Mālatī (NSP).

Vasantatilakā metre.

My mind, full of not a little wonder, which has forgotten past events, which is completely overcome by the fever of fresh danger manifested, with the infatuation smashed and re-inforced at one and the same moment, takes to the state which is variegated with [or : a mixture of] delight and grief. (R.D. Karmarkar's translation).

3856\*

अस्तोदयाचलविलम्बिरवीन्दुविम्ब-

व्याजात् क्षणं श्रवणयोर्निहितारविन्दा ।

ताराच्छलेन कुसुमानि समुत्क्षिपन्ती

संध्येयमागतवती प्रमदेव काचित् ॥

(आ) SR 296.3, SSB 139.5.

Vasantatilakā metre.

This evening twilight has come as a young handsome woman placing two lotuses on her ears in the form of the discs of the sun at the top of the setting-mountain and the moon at the rising-mountain ; and decorating her tresses with flowers under the guise of the stars. (A. A. R.).

3857\*

अस्तोदयाद्रिगतमर्कशशाङ्कुविम्बम्

अह्नोऽतिवार्धकदशामवलम्बितस्य ।

ताराक्षराणि पठितुं तपनीयशंल-

नासावसवत्तमुपनेत्रमिवावभासे ॥

(आ) PV 557 ( a. Brahmendra-Svāmin ),  
SuSS 131.

Vasantatilakā metre.

The discs of the sun and the moon at the setting and rising mountains shone like a pair of spectacles worn by the day which had grown very old, in order to read the letters of the stars, placing them [the glasses] on his nose of the golden mountain Sumeru. (A. A. R.).

3858\*

अस्तोपधानविनिहित-

रविविम्बशिरोनिकुञ्चितदिग्ङ्गः ।

वस्तेऽन्धकारकम्बलम्

अम्बरशयने दिनाध्वन्यः ॥

(आ) SkV 883 (a. Malayavāta).

(b) °विम्बस्वशिर° SkV (var.).

(c) ऽन्धकारकम्बर° SkV (var.).

Āryā metre.

Laying his head, the sun, upon his pillow, the western hill, and curling up his limbs, the four directions, the traveller. Day in his bed, the sky/pulls over him the blanket, darkness. (D.H.H. Ingalls's translation).

3859

अस्त्यत्रयं किलाण्ये तदमृतं तत्रयं हाताहलः

सन्त्यस्मिन् मलये पटीरतरवस्तत्रैव वाताशनाः ।

यद्यहस्त्वभिजातमस्ति सविधे तत्तद् दुरापं नृणां

प्राप्तव्यं रसनाञ्चले करतले भाले च वेधा न्यधात् ॥

(आ) DikAny 95.

Śārdūlavikrīḍita metre.

Fate has placed the nectar which is to be enjoyed by the tip of the tongue, here in the ocean, so it is said, but there is also the *hātāhala*-poison; there is the sandal which is to be used by the hands and fore-

head or the Malaya-mountain, but the snakes are there. Thus whatever excellent things are available nearby are rendered difficult of access to human beings. (A. A. R.).

3860\*

अस्त्यद्यापि चतुःसमुद्रपरिखापर्यन्तमुर्वीतलं

वर्तन्तेऽपि च तत्र तत्र रसिका गोच्छीघु सक्ता नृपा ।

एकस्तत्र निरादरो भवति चेदन्यो भवेत् सादरो

वादेवो वदनाम्बुजे वसति चेत् को नाम दीनो जनः ॥

(आ) SR 85.15, SSB 363.33, SRK 111.9, IS 7705, PV 771 (a. Subhāṣitamuktavali), SuM 11.7, NBh 57.

(a) °परिषा° [°परिषा°] SuM (var.); \*भूमण्डलं [°मुर्वीतलं] PV, SuM (var.).

(b) सन्त्यन्येऽपि विदग्ध वाक्यरसिकाः (°का केनिरसिकाः NBh) केचित्तु भूमीभुजः (°वचिद् भूभुजः NBh) PV; तस्मिन्नेव वसन्ति सूक्तिरसिकाः (or संत्यन्येऽपि विदग्धगोष्ठिरसिकाः) केचित्त्वचिद् भूभुजः SuM.

(c) एकः कश्चिदनादरो PV, SuM (var.); एकः कोऽपि SuM; यदि भवेदन्यो (°तन्यो) SuM NBh; सादरः NBh.

(d) यदि भवेत् को NBh.

Śārdūlavikrīḍita metre.

Even now there exists the earth surrounded by the moats of the four oceans, and there are, here and there, kings who take delight in learned assemblies. If perchances, one is disinclined, another is there full of zeal. If the goddess of speech lives in his lotus-mouth who, indeed, may be considered as an indigent man? (A. A. R.).

3861\*

अस्त्यप्रतिसमाधेयं स्तनद्वन्द्वस्य दूषणम् ।  
रुकुटतां कञ्चुफानां यन् नापात्वावरणीयताम् ॥

(आ) SR 264.258, SSB 83.13.

There is one defect of the expanding bosom, which cannot be fully argued out. When the seams of the jacket snap they do not become amenable to concealment' (A. A. R.).

अस्त्याप्तस्य चाप्तोन्यस् see No. 4969.

3862\*

अस्त्युत्तरस्यां विशि देवतात्मा  
हिमालयो नाम नगाधिराजः ।  
पूर्वापरौ तोयनिधी वगाह्य  
स्थितः पृथिव्या इव मानदण्डः ॥

(अ) Kum 1.1. (Cf. A. Scharpé's Kālidāsa-Lexicon I 3 ; p. 15).

(आ) KH 154. 24-5 and 235. 7 (a only), KāVa 27.11-2 (ab only) and 34. 1 (a only), VyVī p. 49. 14 (ab only), Alamkārasūtra ed. Tarkālaṅkāra 45 (ab only), Suṣṛ ad 2.8 (a. Kālidāsa), Amd 190.501, KāvR 96.1-4.

(c) वारिनिधि [ तो° ] Kum (var.) ; विगाह्य Kum (var.), Amd (var.).

Upajāti metre ( Indravajrā and Upendravajrā).

There is, in the northern direction, the supreme Lord of mountains, possessed of a divine nature by name Himālaya, who having plunged into the Eastern and the other ocean<sup>1</sup>, stands as if the measuring-rod of the Earth. (R.D. Karmarkar's translation).

1. the western ocean.

3863-64

अस्त्येकं भुवनं सूक्ष्मं क्षमध्वे यत्र वीक्षितुम् ।  
विषयांश्चित्रविद्यायाश् चित्राणां चलतां तथा ॥  
नाटकाख्याधिकानां च शक्यान् सर्वविधानपि ।  
स्फुरणा जायते प्रायस् तत एव कलाकृताम् ॥

(आ) SSMā 17.3-6.

There is one subtle region where it is possible to see objects of the art of painting and of pictures that move ; it is possible for all kinds such as plays and prose works where, contrived by art, throbbing movements take place. (A. A. R.).

3865\*

अस्त्येव भूभूतां मूर्ध्नि दिवि वा द्योततेऽम्बुदः ।  
मरुद्भिर्मंज्यमानोऽपि स किमेति रसातलम् ॥  
(आ) VS 832 (a. Puṇya).

The cloud rests on the tops of mountains or it shines in the (vast expanse of the) sky. Though it may be broken up by winds, does it ever go to the nether regions ? (A. A. R.).

3866\*

अस्त्येवोद्दामदावानलविकलतरं काननं यत्र तत्र  
प्रौढोत्तापाभिभूतं जगदपि सकलं निर्जला एव नद्यः ।  
किं रे निर्लज्जं गर्जं कलयसि बहुशस्तर्जयन् पान्थवालाः  
पर्जन्य त्वाममी किं क्वचिदपि गणयन्त्यम्बुदत्त्वेन लोकाः ॥  
(आ) Vidy 236 (a. Abhinava-Kālidāsa).

Sragdharā metre.

There is here and there a forest which is rendered helpless by fierce wild fires ; there are regions of the earth overpowered by intense heat and rivers too without water. Why do you, oh thundering cloud, shameless one, threaten the sweet-hearts of travellers repeatedly by your roar ? Do these people count on you anywhere as a rain-shedding cloud ? (A. A. R.).

3867\*

अस्त्रं विमुच्य सकलं प्रथमप्रयोगे  
भूयोऽपि हन्तुमवलां विहितोद्यमस्य ।  
पुष्पायुधस्य वपुरेव तदीयमेकं  
लक्ष्यं च हन्त शरधिश्च तदा वृभूद ॥

(आ) JS 135.16.

(d) लक्ष्मण JS.

Vasantatilakā metre.

When Cupid discharged all his arrows in one shot and when he tried to strike the poor damsel once again, alas ! her single body simultaneously became the target as well as the quiver of the god of love. (A. A. R.).

3868

अस्त्रं स्त्री वामनो मर्त्यः पशुरेभ्योऽथवेतरः ।  
विधियोगाद् भवेत् कामं पौरुषं न परित्यजेत् ॥

(अ) SSB 476.313 (a. Saṁgrahīṭṛ).

Due to the ordinances of destiny one may become a weapon, woman or dwarf, or a mortal man, an animal or something else (as in the case of Lord Viṣṇu) but one should never give up one's manliness. (A. A. R.).

3869\*

अस्त्रज्वालावलीदप्रतिवलजलधेरन्तरोवायमाणे  
सेनानाथे स्थितेऽस्मिन् मम पितरि गुरौ सर्वधन्वी-  
श्वराणाम् ।  
कर्णिलं संभ्रमेण शज कृप समरं मुञ्च हादिवचशङ्कां  
ताते चापद्वितीये वहति रणधुरं को भयस्यावकाशः ॥

(अ) Venīsamhāra 3.7.

(आ) RJ 1349, SR 361.50, SSB 249.50, Amd 157.401, Kpr 7. 259, KāP 236. 2-5, AA 65.17-20.

(a) 'रन्तरोवायमाणे Venī' (var.).

(b) भेनानादे SR.

(d) रणधुरां Venī (var.), AA.

Sragdharā metre.

While my father, here, the commander of the forces and senior to all the best archers, continues to act the part of submarine fire within the ocean, consisting of the hostile army, which is being consumed by fiery flames consisting of missiles, O, Karṇa !

down with this confusion ! O, Kṛpa ! bend your steps towards the battle-field ; O Kṛtavarma ! give up all fear. While my father armed with the bow continues to bear the brunt of the war, what ground is there for fear ? (K.N. Dravid's translation).

3870\*

अस्त्रप्रयोगखुरलीकलहे गणानां

सैन्यैर्वृत्तोऽपि जित एव मया कुमारः ।

एतावतापि परिरभ्य कृतप्रसादः

प्रादाद्विमं प्रियगुणो भगवान् गुरुर्मै ॥

(अ) Mahavīra 2.34.

(आ) AA 99.17-20.

(b) 'तो विजित AA.

(d) प्रादादमुं AA.

Vasantatilakā metre.

The god of war, well practised in the use of weapons, although surrounded by hosts of divine warriors, was indeed vanquished by me.<sup>1</sup> Pleased even by such an act, my revered tutor who loves merit embraced me and gave me this axe. (J. Pickford's translation).

1. Jāmadaḡnya.

3871\*

अस्त्रव्यस्तशिरस्त्रशस्त्रकपर्णः कृत्तोत्तमाङ्गे क्षणं  
व्यूढासृपसरिति स्वनत्प्रहरणे चर्मोद्धमद्वाह्निनि ।  
आहूयान्जिमुखे स कोसलपतिर्भङ्गे प्रघाने चने  
एकेनैव समण्यता शरशर्मत्तद्विपस्यो हतः ॥

(अ) Ratnāvalī 4.6.

(आ) (Cf. A.B. Keith, *The Sanskrit Drama*, p. 177).(a) मृहृर् [क्षण] Rat<sup>c</sup> (var.).(b) 'हृष्यैर् चर्मोद्ध' Rat<sup>c</sup> (var.).(c) चोमत्वाग्निनिर् Rat<sup>c</sup> (var.), Keith (*centia metrum*).



Śārdūlavikrīḍita metre.

When the principal force was routed at the opening battle, in which helmets were overturned by arrows, heads cut off by the strokes of arms, a stream of blood was created, weapons clanged, and flames shooting out of armours, challenging the lord of Kosala, Rumaṇvān, single-handed, killed him mounted on a rutting elephant with hundreds of arrows. (Bak Kun Bae's translation).

3872\*

अस्त्राणि प्लवगाधिपेन विहिताः पौलस्त्यवक्षःस्थली-  
संघट्टानलदत्तदावविपदः सीदन्ति भूमीरूहा ।  
उत्पाट्य प्रहितश्च शैलशिखरो लङ्कुन्द्रहस्तावली-  
निष्पिष्टो निजकुञ्जनिर्झरजलैर्जम्बालपिण्डायते ॥

(अ) Anar 6.40.

(आ) JS 321.23 (a. Murāri).

(a) शस्त्राणि [अ°] Anar (var.); °तटी° [°स्थली]  
Anar (var.).

(d) पिष्टोऽयं [निष्पिष्टो] JS.

Śārdūlavikrīḍita metre.

The trees discharged as missiles by the chief of monkeys came violently into contact with Rāvaṇa's chest and burst into flames. The mountain top uprooted and hurled at the lord of Laṅkā got powdered at the rows of the enemy's hands and mixed with the water of the rills and bushes turned out to be a thick mass of mud. (A. A. R.).

3873\*

अस्त्रामास तृणं प्रियाद्रुहि तृणामास स्मरारेर्धनुर्  
दारामास मुनेः शिलापि न्वरामास स्वयं पादुका ।  
कुल्यामास महार्णवोऽपि कपयो योधांबभूवुस्तवा  
पौलस्त्यो मशकीवभूव भगवंस्त्वं मानुयामासिथाः ॥  
(अ) Viśvaguṇādarśa 71.

MS II. 55

(आ) SR 121.155, SSB 422.42, SRK 9.4 (a.  
Viśvaguṇādarśa).

(d) मशकावभूव Viśva°, SSB, SRK ; मानुपा°  
SSB (printer's error).

Śārdūlavikrīḍita metre.

Grass turned out to be a missile against the tormentor of the beloved, the bow of Lord Śiva turned out to be brittle like grass, a stone became the wife of a sage and your own sandals became king, the great ocean became a small channel, monkeys became warriors and the demon Rāvaṇa was crushed like a mosquito, then, oh lord, when you assumed the form of a human being (Śrī-Rāma). (A. A. R.).

3874\*

अस्त्रौघप्रसरेण रावणिरसौ यं दुर्यंशोभागिनं

चक्रे गीतमशापयन्विततभुजस्थेमानमाखण्डलम् ।

कच्छावर्तकुलीरतां गमयता वीर त्वया रावणं

तत्संमृष्टमहो विशल्यकरणी जागति सत्पुत्रता ॥

(आ) SR 361.43, SSB 248.43, RJ 1344.

(c) कच्छागर्त° SR.

Śārdūlavikrīḍita metre.

Indrajit, the son of Rāvaṇa, brought shame on Indra by his multitude of arrows, when the latter lost the might of his arms by the curse of the sage Gautama. You, the hero [Sugrīva] caused Rāvaṇa to move crosswise (in battle) like a crab in a whirlpool and avenged the insult. Thus happily shines the son's dutifulness which wipes off the insult (to the father). (A. A. R.).

3875

अस्त्वक्षरग्रहविधिर्जनुयां सहलंरु

आपाततो भवतु वापि ततोऽयं बोधः ।

दुर्वाविकल्पितविकल्पतरङ्गसान्द्रान्

दुष्पूर्वपक्षजलधीन् कथमुत्तरेयुः ॥

(म) Ānas 10.

Vasantatilakā metre.

One may master letters and words in the course of thousands of births and have the understanding of ideas coming therefrom, but how can he cross the ocean of the senseless arguments of a bad disputant who manufactures big waves of doubts from his own imagination ? (A. A. R.).

3876\*

अस्थानगामिसिरलंकरणरूपेता

भूयः पदस्खलननिह्नुतिरप्रसन्ना ।

वाणीय कापि कुकवेर्जनहस्यमाना

द्राङ्निर्गता निजगुहाद् वनिता मदान्धा ॥

(म) Bhikṣāṭāna-kāvya 4.14.

(घ) VS 1953 (a. Utpreṣā-Vallabha).

(b) परिस्खल° Bhi°.

(c) कुकवेर्मधुपानयत्ता Bhi°.

(d) गेहान्निपातवह्लैव विनिर्जगाम° Bhi°.

Vasantatilakā metre.

A woman suddenly left her own house blinded by intoxication, and decorated with ornaments all out of place, stumbling again and again and in a bad temper, being laughed at by people, like the words of a bad poet with figures of speech all out of place, with attempts at concealment of stolen words and with expressions incongruous and devoid of clear meanings and laughed at by critics. (A. A. R.).

3877

अस्थानाभिनिवेशिता रतिपतेरोचित्यमङ्गो रतेर्

वैदग्ध्यं नयणीयनस्य किमपि प्रेम्ण. कलञ्जाङ्कुरः ।

नोभाग्यस्य विमानना विगुणता सोन्दर्यसारश्रियः

शुभारस्य विदम्बना किमपरं चेश्वरनाटम्बरः ॥

(घ) Jalhana's Mugdhopadeśa (KM VIII)

24.

Śārdulavikrīḍita metre.

The show of affection by a harlot is the misplaced longing of Cupid, breaking asunder proprieties of love, the waste of energy of fresh youth, the sprout of misdirected attachment, an insult to conjugal well-being, the deprivation of the wealth of loveliness, and, above all it is a caricature of the sentiment of love. (A. A. R.).

3878

अस्थानाभिनिवेशी

प्रायो जड एव भवति नो विद्वान् ।

वालादन्यः कोऽस्मिन्सि

जिघृक्षतीन्दोः

स्फुरद्विभ्रम् ॥

(म) VS 394 (a. Ravigupta), SR 58 178 (a. Ravigupta), SSB 321. 171 (a. Ravigupta), SkV 1356, SRRU 979.

Āryā metre.

Only fools and not the wise, love what they cannot have. / Who but a child seeks to grasp the moon as it shines in water ? (D.H.H. Ingalls's translation).

3879

अस्थाने गमिता लयं हतधियां चाग्नेवता कल्पते

धिषकाराय पराभवाय महते तापाय पापाय वा ।

स्थाने तु व्यथिता सतां प्रनवति प्रदयातये भूतये

चेतोनिर्द्युतये परोपकृतये प्रान्ते शिवावतन्वये ॥

(म) Stutikusumāñjali 6.35.

(घ) VS 185 (a. Jagaddhara), SR 34.64 (a. VS).

Śārdulavikrīḍita metre.

When learning is richly present in a perverted people, it only results in contemptuous disregard, insults or in great torment of others or in sinful deeds. When the same is fully present in good people, it helps to attain fame, prosperity, delight etc.

the mind, helping others and finally for the attainment of beatitude. (A. A. R.).

3880\*

अस्थाने जनसंकटे मयि मनाक् काञ्चीं समास्कन्दति  
व्यालोलै रशनांशुके विगलिते नीते च नाभेरधः ।  
धन्योऽयं स करः कुरङ्गकदशा तस्मिन्नवस्थान्तरे  
कम्पातङ्ककरंविताङ्गलतया यस्यावकाशः कृतः ॥

(अ) JS 151.23 (a. Bhaṭṭa-Vāmana).

Śardūlavikrīḍita metre.

Even in an unsuitable place when a crowd of people was present, when I loosened her girdle a little and the silken garment got down and occupied a position just below the navel, fortunate indeed became that hand, for at that moment the gazelle-eyed sweet-heart gave opportunity for the same with her limbs experiencing tremor, fear and pleasurable sensation. (A. A. R.).

3881\*\*

अस्थाने ताडितो वाजी बहून् दोषानवाप्नुयात् ।  
तावद्भवन्ति ते दोषा यावज्जीवस्यसौ ह्यः ॥

(अ) Aśvavaidyaka 7.22.

(आ) ŚP 1690 (a. Jayadatta). Cf. also Nakula's Aśvaśāstra, Vāhanaśikṣā-dhyāya (119. 20), where *a* and *d* are identical.

(b) यावज्जीवं न सिध्यति Aśva°.

(c) नो जहाति च तद्दोष Aśva°.

If a horse is whipped at an improper place it may receive many injuries (that are dangerous). Those injurious effects will be felt as long as the horse lives. (A. A. R.).

3882

अस्थानेऽभिनिविष्टान्

सूर्खानस्थान एव संतुष्टान् ।

अनुवर्तन्ते धीराः

पितर इव श्रोडतो बालान् ॥

(अ) Vaidi 18.

Āryā metre.

People of courage follow [tolerate] the inclinations of fools who are full of deep longing for unsuitable things, and who get satisfied only in such unsuitable ways ; it is like parents dancing to the tune of sporting children. (A. A. R.).

3883

अस्थाने ह्यपि च स्याने सततं चानुगामिनि ।  
क्रुद्धो दण्डान् प्रणयति विविधांस्तेजसा वृतः ॥

(अ) MBh (MBh [Bh] 3. 29. 17, MBh [R] 3.28.17, MBh [C] 3.1045).

(आ) SRHt 86.1 (a. MBh [?]), SSSN 71.1.

(a) यदि वा [ह्यपि च] MBh.

(b) रजसावृतः MBh ; °गमिनी SSSN.

(d) विविधान्स्वेन तेजसा MBh (but some texts as above).

When a person always follows a path, whether it is proper or improper, one full of brilliance gets angry and metes out punishment of various kinds. (A. A. R.).

3884\*

अस्थिक्षोदवतीव कुन्दमुकुलं फुल्लं पलाराद्रुमंः  
साङ्गारप्रकरेव धूमकल्पेवोत्पातिभिः पट्पवं ।  
रक्ताक्षद्युतिभिः सरोषदहनान्नातेव पुंस्कोफिलैर्  
दृष्टा प्राणसमाचितेव पथिकराराद् घनान्तस्थली ॥

(अ) JS 212.38.

(c) °द्युतिभिस्सरो° JS.

Śardūlavikrīḍita metre.

By the travellers who saw the flowering woods from afar, the buds of jasmine were seen as if they were powdered bones, the blossoms of *palāśa*-trees as a mass of

burning coals, the bees buzzing about as dark smoke (of funeral pyres), and the male cuckoos with sparkling red eyes as remnants of the fire brands (of the pyre). (A. A. R.).

अस्थितं यौवनं रूपं see No. 1374.

3885\*

अस्थि नास्ति शिरो नास्ति वाहुरस्ति निरङ्गुलिः ।  
नास्ति पादद्वयं गाढम् अङ्गमालिङ्गति स्वयम् ॥

(प्र) SPR 1380.16 (a. Kavikaumudī 3. 6),  
SR 185.13, SSB 529. 13, SRK 148. 15  
(a. Kalpataru), IS 7706 (puzzle)<sup>1</sup>.

1. विषयदण्डः.

*Puzzle :*

It has no bone nor has it a head, it has a hand but no fingers, it has no pair of legs but embraces its limb tightly of its own accord.<sup>1</sup> (A. A. R.).

1. Answer : विषयदण्डः—sign-post.

अस्थिरं जीवनं लोके see No. 3886.

3886

अस्थिरं जीवितं लोके यौवनं धनमस्थिरम् ।  
अस्थिरं पुत्रदारादि धर्मः कीर्तिद्वयं स्थिरम् ॥

(प्र) Cr 120 (CR VIII. 24, CNP I 50 *cb/ad*,  
CNP II 75 *cb/ad*, CNT IV 49, CnT  
II 18.6, CnT III 7b 27, CPS 236. 42),  
GP 1.115.26.

(प्र) SR 160. 307, SSB 490. 314, IS 796  
*cd/ab*, Subh 120 *cd/ab*, NT 175.

(ऽ) NS (OJ) 3.2 *cb/ad*, Ślt (OJ) 9.

(a) जीवनं NT : पुंसां [नी°] CR (var.).

(b) अस्थिरं यौवनं धनम् NT : अस्थिरं (or  
अस्थिर or अस्थिरे) धनयौवनम् ('ने) CR  
(but CRC, CRBh I, CRT, CPS, CRP  
[ which has अस्थिरम् ] as above),  
CNP II, GP, SR, SSB, Subh : अस्थिरे

धनयौवने SR ; अस्थिरं यावनं धनम् CNP I ;  
अस्थिरं धनयौवनम् NS (OJ).

(c) अस्थिरं हि गृहारामम् NS(OJ); गृहमागम्भम्  
CNP I, CNP II; हि गृहारम्भं Subh  
(Böhtlingk corrects to गृहारामम्);  
अस्थिराः SR, SSB; दारपुत्रादि [पु°] NT;  
पुत्रदाराद्य (°दाराश्च SR, SSB) GP, SR,  
SSB.

(d) धर्मकीर्तिद्वयं (°यशः Cr) [ष° की° व°] NT;  
धर्मं CR (var.), Subh; द्वयं [ष°] SR.

Temporary is life in this world;  
temporary are youth (and) riches; temporary  
are sons, wife, and the rest<sup>1</sup>; only two  
things<sup>2</sup>, *dharma* and fame are everlasting.

1. or : house and garden (CNP I, CNP II).

2. द्वयं for द्वयं, in NI, does not make sense

अस्थिरं पुत्रदारादि see No. 3886.

अस्थिरं यौवनं रूपं see No. 1374.

3887

अस्थिरः कुलसंवन्धः सदा विद्या विवादिनी ।  
मदो मोहाय मिथ्यैव मुहूर्तनिधनं धनम् ॥

(प्र) Dar 1.28.

(a) मुचिरः (°दि°) [प्र°] Dar (var.).

Relationship with family members  
is impermanent, learning full of (useless)  
discussions, and intoxication of power is  
delusion and false, and wealth may result  
in an instantaneous death. (A. A. R.).

3888

अस्थिरमनेकारागं

पुणरहितं निरययप्रकुप्रपपम् ।

प्राख्यि मुरेन्द्रचापं

विमाख्यते युवतित्तमिष ॥

(प्र) JS 221.17, VS 1734 (a. Vṛddhi), SP  
3863 (a. Śakavṛddhi), AP 90, (cf  
ZDMG 27. 637), SR 340. 9 (a. Śp).

SSB 212.5 (a. Śakavṛddhi), RJ 1255, SuSS) 372, Sārasaṅgraha (MS India office 2485b) 2, 13, Subhāṣitaratnakośa (MS Bhandarkar Report 1883-4, No. 93) 3. 313, Sabhyālamkāraṇa-Saṁyogaśṛṅgāra (MS Bhandarkar Report 1884-7, No. 417) VI 24 b, Sūktiratnāvalī (MS India Office 1203b) 513, (cf. Kav p. 107).

(b) नित्यदुष्प्रापम् ŚP, SR, SSB (*contra metrum*).

Āryā metre.

Impermanent and full of *rāga* [colour or : love], devoid of *guṇa* [bow-string or : virtues] and ever crooked, and difficult of access are the rainbow in the rains and the mind of a young woman. (A. A. R.).

अस्थिरात्मा सुसंनद्धः see No. 3764.

3889

अस्थिरेण शरीरेण स्थिर कर्म समाचरेत् ।  
अवश्यमेव यास्यन्ति प्राणाः प्राघूर्णका इव ॥

(अ) IS 797, Subh 132.

(a) स्थिर Subh.

(c) एव हि या° Subh (*contra metrum*).

(d) प्रायाः Subh.

With the body that is impermanent one should do actions of everlasting benefit. The vital breaths will necessarily leave (the body) as visitors (from a house). (A. A. R.).

3890

अस्थिवद् दधिवच्चैव शङ्खवद् वक्वत् तथा ।  
राजंस्तव यशो भाति पुनः संन्यासिदन्तवत् ॥

(अ) Mahāpadya (KSH 483) (a. Kālidāsa).

(आ) SR 134. 2, SSB 447. 4, Sama 2 अ 7, Sama 1 अ 119.

(b) शङ्खवद् Sama 1; कृण्वत्त्विष्टवत् ( °त्वि° SSB, Sama) SR, SSB, Sama.

(c) राजन् तव Mahāpadya, Sama 1; राजंस्तव SSB (*contra metrum*).

(d) शरच्चन्द्रमरीचिवत् SR, SSB, Sama.

O king, your fame shines like a bone, like sour milk, like a conch, like a crane<sup>1</sup>, as well as the teeth of an ascetic.<sup>2</sup>

1. like ploughed land (SR, SSB).

2. like rays of light of the autumnal moon.

3891

अस्थिव्वर्थाः सुखं मासे त्वच्च भोगाः स्त्रियोऽक्षिपु ।  
गतौ यानं स्वरे चाज्ञा सर्वं सत्त्वे प्रतिष्ठितम् ॥

(अ) VCjr (MS) 1 (p. 238).

(आ) SPR 1258.9.

(b) श्रियो VC (var.); ससु or कटौ VC (var.).

Wealth depends on [is indicated by] the bones, happiness on the flesh, enjoyment on the skin, (success with) women on the eyes, travel on the gait, authority on the voice, and everything on courage. (F. Edgerton's translation).

3892-94

अस्थिस्थूणं स्नायुयुतं मांसशोणितलेपनम् ।  
चर्माचनद्धं दुर्गन्धि पूर्णं मूत्रपुरीषयोः ॥

जराशोकसमाविष्टं रोगायतनमातुरम् ।  
रजस्वलमनित्यं च भूतावाप्तमिम त्यजेत् ॥

नदीकूलं यथा वृक्षं वृक्षं वा शकुनिर्यथा ।  
तथा त्यजन्निमं देहं कृच्छ्राद् प्राहाद् विमुच्यते ॥

(अ) Mn 6.76-78, MBh (MBh [Bh] 12. 316. 42-3, MBh [R] 12.330.42-3, MBh [C] 12.12463-4) Maitrāyaṇībrāhmaṇopaniṣad 3. 4. Cf. v. 96. 43-53 (first two verses only).

(आ) Yatidharmasaṅgraha 91 ( first two verses only).

- (a) अस्थिस्यूलं or अस्तिस्थूणं or अस्थिस्तंभं MBh (var.); स्नायसुतं or स्नाव्वयुतं or स्नायुनद्धं or स्नायुवधं MBh (var.); स्नायुवद्ध An anonymous Kāśmīrian on Mn, Yati°.
- (b) °धत्तज° [°शोणित°] MBh (var.); °पेलनम् MBh (var.).
- (c) चद्रावनद्धं MBh (var.); घर्मा° or वर्मा° or चर्मावनद्धं or कर्मानुवधं or चर्मावद्धं MBh (var.); दुर्माधि MBh (var.), An anonymous Kāśmīrian and Nandana on Mn, Yati°; दुर्माध MBh (var.).
- (d) पूर्णं MBh (var.).
- (e) जराक्रोघ° (°क्रोश°; °रोग°) MBh (var.); °समाविष्ट° (°ष्टा°) MBh (var.).
- (f) पचानिलसमन्वितं MBh (var.); अस्थिरं or जारुत [आतुरम्] MBh (var.).
- (g) रजस्वलमिमं (°श्व°) नित्यं MBh (var.); अनित्यज्य MBh (var.).
- (h) भूतात्मा वा समुत्सृजेत् MBh (var.); पुत्रावासम् [भूत°] MBh (var.); इमं त्यज MBh (var.); परित्यजेत् MBh (var.); इमं त्यजेत् or समुत्सृजेत् MBh (var.).

Let him quit this dwelling, composed of the five elements, where the bones are the beams, which is held together by tendons (instead of cords), where the flesh and the blood are the mortar, which is thatched with the skin, which is foul-smelling, filled with urine and ordure, infested by old age and sorrow, the seat of disease, harassed by pain, gloomy with passion, and perishable.

He who leaves this body, (be it by necessity) as a tree (that is torn from) the river-bank, or (freely) like a bird (that) quits the tree, is freed from the misery (of this world, dreadful like) a shark. (G. Bühler's translation).

3895

अस्थीनि मज्जा शुक्लं च पितुरंशास्त्रयो मताः ।  
रक्तं रोमाणि पल्लम् अंशा मातुरमी मता ॥  
(आ) SRHt 2.8.

It is believed that a son inherits bones, marrow and the vital fluid from his father. Blood, hair and the flesh of the body are the portions he gets from his mother. (A. A. R.).

3896\*

अस्थीन्यस्थीन्यजिनमजिनं भस्म भस्मेन्दुरिन्दुर्  
गङ्गा गङ्गोरग उरग इत्याकुलाः संभ्रमेण ।  
भूषावेपोपकरणगणप्रापणव्यापृतानां  
नृत्तारम्भप्रणयिनि शिवे पान्तु वाचो गणानाम् ॥

(आ) JS 20.27 (a. Dhanapāla or Dhanapa), SH 103 (a. Dhanapāla), Skm (Skm [ B ] 94, Skm [ POS ] 1. 19. 4) (a. Dhanapāla), Amd 215. 569, Sar 2.235 (p 256).

- (b) इत्युल्लसत्सम्भ्रमाणाम् JS.
- (c) भूषादानोप° Skm; °करणकरण° [°करणगण°] JS (*contra metrum*).
- (d) नृत्यारम्भः प्र° HS; नृत्यार° Sar, Skm. Mandākrāntā metre.

(Get quickly) the skulls, the (elephant) skin, the skin, get the holy ash, the moon, the Gaṅgā, the serpents — thus bustling about were the *gaṇa-s*, the attendants of Śiva, getting together the various things for his evening dance — may these words of the *gaṇa-s* protect you all ! (A. A. R.).

3897

अस्नाताशी मलं भुङ्क्ते अजवी पूयभक्षयम् ।  
अहृताशी विषं भुङ्क्ते अवाता विषमश्नुते ॥

(अ) NBh 210. Cf. Dakṣa-smṛti 2. 63, Vi (ALS 93) p. 729 (a only), Pāñca-rātra-rakṣā (ALS 3936) p. 105.

One who takes food without bathing at first eats dirt, one without doing *japa* discharge from a wound, one without having fed the holy fire eats poison, and one who eats without giving (to crows etc.) eats poison. (A. A. R.).

3898\*

अस्पृश्यसंगतिमिह प्रविधाय सोढा  
दण्डाहलीः पटह बन्धमपि प्रपद्य ।  
दोषं प्रकाशयसि यत्प्रतिरथ्यमेव  
लोकस्य तद्विमुखतां प्रकटीकरोपि ॥

(अ) JS 125 33 (a. Bhojadeva).

Vasantatilakā metre.

Due to your association, oh drum, with the untouchables you are bound (tight) and suffer (endless) beatings. If you disclose their defects in every street you only manifest clearly the people's disgust for them. (A. A. R.).

3899\*

अस्पृश्योऽस्तु मलीमसोऽस्त्वनियताहारोऽस्त्वतोऽप्युद्धर्तुं  
दोषैरस्तु पर.शतैः परिवृतः काकस्ततः का क्षतिः ।  
मुद्बते भोज्यमुपस्थितं समुपहृत्यैव स्वयं वान्धवान्  
यः सीदन् क्षुधया विचिन्तय ततो धन्यश्च पुण्यश्च कः ॥

(अ) DikAny 82.

Śārdūlavikrīḍta metre.

Let the crow be 'an untouchable, dark, with meals without any restrictions, or he may have hundreds of defects ; but what of that ? He takes food, when available, after having himself invited his relations. Let him who sinks down due to hunger think over this, who [the man or : the crow] is the fortunate one and the blessed one. (A. A. R.).

3900\*

अस्पृष्टे राहुभीत्याहनि निशि च तमे कल्मषच्छाययोने  
हासनासाद् विदूरे समुपचितविभावंभवे हृद्यगन्धे ।  
पाथोदाच्छादहीने धरणितलगतावुर्लभे सर्वलोका-  
ह्लादं चाप्यादधाने सुमुखि तव मुखौदम्यलेशः सुधांशौ ॥

(अ) SSB 64.67 (a. Saṁgrahītr)

Sragdharā metre.

There may be at best a trace of comparison, sweet-faced one, between the moon and your face, which is free from fear of Rāhu, which is equally bright during day and night devoid of the black spot, far away from laughter of ridicule and fear, with glowing cheeks and of pleasing smell, free from the obstruction of clouds and easily accessible to all the people on the earth to give them joy. (A. A. R.).

अस्पृहां परवित्तेषु see No. 1234.

3901\*

अस्मत्पूर्वः सुरपतिहृतं द्रष्टुकामैस्तुरङ्गं  
भित्त्वा क्षोणीमगणितदलैः सागरो बधितात्मा ।  
सत्कारार्थं तव यदि गिरीनादिशेद् गुप्तपक्षा  
न श्रान्तोऽपि प्रणयमुचितं नैव दन्धोविह्वयाः ॥

(अ) Hams 1.56

Mandākrāntā metre.

The ocean had its body increased by the earth<sup>1</sup> having been dug up by my immeasurable strong ancestors, who wished to find out the steed that had been misappropriated [stolen] by the Ruler of the Gods.<sup>2</sup> If, [therefore], he<sup>3</sup> directs the hinged-winged mountains with a view to doing you honour, (please) do not decline the loving regard suitable to a relative, even though you are not tired. (M.C.N. Acharya's translation).

1. land.
2. Indra.
3. the ocean.

3902\*

अस्मत्प्रयाणसमये कुरु मङ्गलानि  
किं रोदिति प्रियतमे वद कारणं मे ।  
भोः प्राणनाथ चिरहानसतीव्रताप-  
धूमेन वारि गलितं मम लोचनानाम् ॥

(आ) IS 799. Subh 466.

(b) रोदसी Subh.

(c) भो Subh ; प्रविरहाननितीव्र° Subh.

(d) धूम्रेण Subh.

Vasantatilakā metre.

'Do auspicious rites at the time of my starting on a journey, why, beloved most, do you shed tears, tell me the reason why?' 'Lord of my life, afflicted by the smoke rising from the blazing fire of separation, tears drop down from my eyes'. (A. A. R.).

3903\*

अस्मदीश्वरविश्र्वास- प्रमाणेन प्रभोः कृपा ।  
विधातुं प्रभवेत् कार्यं साहाय्यं च तथैव नः ॥  
(आ) SSMā 13.7-8.

In the measure of our faith in god we get the compassion of the lord. We have the power to accomplish accordingly and so is the help that is rendered to us. (A. A. R.).

3904\*

अस्मद्विपूणामनिशाशनानां  
दत्तो निवासः षट् चन्दनेन ।  
इतीव रोषाद् व्यजनस्य वायुर्  
व्यशोपयच्छन्दनमङ्गसंस्यम् ॥

(आ) SR 336.37. SSB 206.38, RJ 1222.

Upajāti metre (Indravajrā and Upendravajrā).

"This sandal gives residence to our enemies, the serpents, who consume a lot of air"—thus angry, as it were, the breeze

from the fan dries up all the sandal (paste) applied to the body. (A. A. R.).

3905\*

अस्मद्वैरी शशाभूदनुना जीयते ह्यन्वकारः  
सारङ्गाक्ष्या मुखमनुगतः केशपाशच्छलेन ।  
तं संश्रुत्य प्रगलितमहाः शीतरश्मिस्तद्वै  
प्राप्तः सेवाघटनविधये मालतीदामभङ्गाया ॥

(आ) VS 1483.

Mandakrāntā metre.

Darkness under the guise of her tresses has followed her face thinking (and thanking) it for vanquishing its enemy, the moon. On hearing this the moon, with his pride humbled has gone over to her to do faithful service in the guise of her jasmine chaplet (A. A. R.).

3906\*

अस्माकं जलजीविनां जलमिदं सदाजिराजिभ्रजैः  
पातव्यं पररक्तमनसां तृप्तिः पतीनां क्षयः ।  
मत्त्वं किल राजराज नृपते त्वज्जैत्रयात्रोत्सवे  
मत्सी रोदिति मक्षिका च हसति ध्यायन्ति वैरिस्त्रियः ॥  
(आ) ŚP 506 (a. Ānandadeva), SR 183. 60  
(a. ŚP). SSB 526.1 (a. Ānandadeva).  
SRK 145.10 (a. Kalpataru), IS 7707.

(b) पररक्तमक्त° SR, SSB.

(c) महाराजदेव [किं रा°] ŚP ; राजदेव [रा°] SR, SSB.

(d) मत्स्यी SR ; दामभ्रुवः [वै°] SR, SSB.

Śārdūlavikrīḍita metre.

O king emperor, when you start on your victorious march for conquering the earth, the fish weeps that the waters of the aquatic creatures will all be drunk by your cavalry; the fly laughs that they will get great satisfaction, attached as they are in drinking the blood of others; and the wives of the enemies are brooding over that



their husband will all be killed (in the impending battle). (A. A. R.).

3907\*

अस्माकं परमन्दिरस्य चरितं यद्यप्यवाच्यं भवेत् .

स्वामी त्वं कथयामि तेन भवतः किञ्चित् प्रियादूषणम् ।

श्रीमद्राम नृप त्वया रणमुखे पाणिग्रहः सादरं

यस्याः सासिलता परस्य हृदये दृष्ट्वा लुठन्ती मया ॥

(आ) SR 120.137, SSB 421.24.

Śārdūlavikrīḍita metre.

Though it is not proper for us to speak of the doings in other's homes, still you are the master and I shall relate what a bad thing has been done by your beloved. O king Rāma, that (beloved) sword whom you took hold of by the hand with all attention was seen by me wallowing [sporting] in the heart of your enemy ! (A. A. R.).

3908

अस्माकं चत मण्डले प्रथमतः पत्या करः पात्यते

काञ्चीकुन्तलमध्यदेशविषयान् संत्यज्य भूरिश्रियः ।

इत्यालोक्ष्य कुचौ पयोर्हृद्दशां जातो सुनीलाननौ

नो नीचोऽपि परामवं विषहते किं तादृशावृषतो ॥

(आ) SuM 16.5, SH 1699.

(b) काञ्चीकुण्डल SuM (var.).

(c) इत्यालोच्य पयोधरो मृगदृशां SH; सरोरुहृद्दशां SuM (var.); नीलाननौ[सु°] SH.

Śārdūlavikrīḍita metre.

"It is on our spherical forms alas ! that the hand of the husband falls (with pressure) leaving off such richly endowed parts as that of the girdle, tresses and the middle regions"—thus thinking the two breasts of the lotus-eyed ladies have become dark-faced (with anger). Even a low person does not brook an insult offered to him, what of these that are high ? (A. A. R.).

3909

अस्माकं बदरीचक्रं

बदरी च तवाङ्गणे ।

वादरायणसम्बन्धाद्

यूयं यूयं वयं वयम् ॥

(अ) Cr 1209 (CRC 8 92, CPS 265.6).

(आ) Sama 2 व 16.

(a) बदरीचक्रे Cr.

(b) युष्माकं बदरी गृहे Cr.

We have a large number of *jujube*-trees and there is one such tree in your court yard. Because of this imaginary relationship between us you are you and we are we. (A. A. R.).

3910\*

अस्माकं व्रतमेतदेव यदयं कुञ्जोदरे जागरः

शुश्रूषा मदनस्य वक्त्रमधुभिः संतर्पणीयोऽतिथिः ।

निस्त्रिंशाः शतशः पतन्तु शिरसश्छेदोऽप्यवा जायताम्

आत्मीयं कुलवर्त्म पुत्रि न मनागुल्लङ्घनीयं त्वया ॥

(आ) Skm (Skm [B] 539, Skm [POS] 2. 13. 4) (a. Vaidya-Gadādhara).

Śārdūlavikrīḍita metre.

Our bounden duty is to be ever vigilant in the midst of the arbour and serve the cause of Cupid ; the guest that comes must be satisfied with the nectar of the mouth [songs]. Let arrows fall in hundred or even the head may be cut off, you should not swerve even a little, my daughter, from the path chalked out for our family (A. A. R.).

3911\*

अस्माकं सखि वाससो न रुचिरे प्रैवेयकं नोज्ज्वलं

नो वक्रा गतिरुद्धतं न हसितं नैवास्ति कश्चिन्मदः ।

किन्त्यन्येऽपि जना वदन्ति सुभगोऽप्यस्याः प्रियो नान्यतो

दृष्टिं निक्षिपतीति विश्वमियता मन्यामहे दुःस्थितम् ॥

(अ) Rudraṭa's Śrīngaratilaka (ed. Pischel, Kiel 1886) 1.30.

(प्रा) ŚP 3754 ( a. Rudra ), JS 303. 5 ( a. Rudra ), SH 1856 ( a. Rudra ), RJ 823 ( a. Rudra ), SR 355. 3 ( a. ŚP ), SSB 239. 4, IS 800, Sāh *ad* 3. 73 ( p. 34 ), KāD *ad* 2. 132.

(a) नोज्ज्वल Śrṅgā° (printing error).

(c) ह्यस्याः [ऽप्य°] ŚP, JS ; पतिर्नान्यतो ŚP, JS, SR.

(d) पातयतीति [नि°] JS ; दुस्थितम् JS, Śrṅgā° (var.) ; दुःखितम् SR, SSB ; निजिप्तम् [दु°] SH.

Śārdulavikrīḍita metre.

My garments, oh friend, are not beautiful, the ornaments of my neck are not resplendent, my gait is not (coquettishly) curvilinear, my laugh is not loud, nor have I any (of the hoydenish blandishment called) pride ;—yet other people say “Her beloved, though beautiful, never throws a look on any else ;”—therefore do I hold that, by thus much, all others are ill-of, (compared with me). (Translation in *Bibl. Ind.* 9).

अस्माकं सर्वदा see नालम्ब्योजन्यभावेत्.

3912

अस्माकमङ्गलं

पण्योपनतं महाघननिधानम् ।

दासीमुताः किमेते

स्वादन्ति विटाः प्रसङ्गेन ॥

(प्रा) Sam 8.18.

Āryā metre.

This body we girls<sup>1</sup> put up to auction is a true treasure and a source of riches ; but why should we waste the careful profits of our labour on sons of assistant bawds ? (E. Powys Mathers's translation).

1. prostitutes ; words of a Kālyāṭī, a prostitute.

3913\*

अस्माकमध्यासितमेतदन्तस्

तावद्भवत्या हृदयं चिराय ।

वहिस्त्वपालंक्रियातमिदानी-

मुरो मुरं विद्विषतः श्रियेव ॥

(प्रा) Nais 8.95.

Upajāti metre (Indravajrā and Upendravajrā).

Within, these our hearts have ever been occupied by thee ; without, let our bosom now be adorned by thee, even as Viṣṇu's bosom is by Laksmī (K.K. Handiqui's translation).

अस्माकमस्मान् see नास्माकमस्मान्

3914\*

अस्माकमात्मभूर्भूत्वा

हन्तास्मानेव हंसि यत् ।

रे रे कन्दर्प तन्नित्यम्

अनङ्गवं सदास्तु ते ॥

(प्रा) SSB 113.6 ( a. Saṅgrahīṭṛ ).

O you Cupid, having been born of ourselves alas ! you strike at us, ourselves. It is therefore but proper that you are ever to be devoid of a body ! (A. A. R.).

अस्माकमुत्सवमणिर् see No. 2138.

3915\*

अस्माकमेकपव एव मरद्विफोर्ण-

जीमूतजालरसितानुकृतिनिनादः ।

गम्भीरमङ्गलमृदङ्गसह्यजन्मा

शब्दान्तरग्रहणशक्तिमपाकरोति ॥

(प्रा) Malatī 6.4.

(d) शब्दान्तरश्रवणशः Mālatī (NSP).

Vasantatilakā metre.

The sound arising out of thousands of deep (-sounding) auspicious drums, imitating the thunder of a mass of clouds

scattered by the wind, is removing all of a sudden our power of perceiving any other sound. (R.D. Karmarkar's translation).

3916\*

अस्मात् परं वत यथाश्रुति संभूतानि

को नः कुले निवपनानि नियच्छतीति ।

नूनं प्रसूतिविकलेन मया प्रसिक्तं

घौताश्रुशेषमुदकं पितरः पिबन्ति ॥

(अ) Śāk 6.25 (in other editions 6 28). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 88).

(a) यथास्मृति (°विधि ; °श्रुत) Śāk (var.).

(b) करिष्यति Śāk (var.).

(c) प्रदिष्ट or प्रमुक्तं [प्र°] Śāk (var.).

(d) °सेकम् or अशेषम् Śāk (var.).

Vasantatilakā metre.

No son remains in King Duṣyanta's place/to offer sacred homage to the dead/of Puru's noble line ; my ancestors/must drink these glistening tears, the last libation/a childless man can ever hope to make them. (Sir Monier Monier-Williams's translation).

अस्मात् लोका° see No. 3925.

अस्मादनन्तमजरं see तस्मादनन्तमजरं.

3917\*

अस्माद्दृशां नूनमपुण्यभाजां

न स्वोपयोगी न परोपयोगी ।

सन्नप्यसद्रूपतर्यं वेद्यो

वारिष्ट्यमुद्रो गुणरत्नकोषः ॥

(आ) SkV 1489.

(a) अस्माद्दृशा लून° SkV (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Unfortunate indeed are such as I/ whose purse of virtues/cannot benefit them-

selves nor others./for like a hoard of gems, although it be, / it is as it were not/when closed, as with a seal, by poverty. (D.H.H. Ingalls's translation).

अस्माद्दृशां लूनमपुण्यभाजां see No. 3917.

3918\*

अस्मानवेहि कलमानलमाहतानां

येषां प्रचण्डमुसलैरवघाततेव ।

स्नेहं विमुच्य सहसा खलतां प्रयान्ति

ये स्वल्पपीडनवशात्त वयं तिलास्ते ॥

(आ) Ava 76, SR 243.197, SSB 646.2, SRK 245. 32 (a. Sphuṭaśloka), IS 7708, SuMuñ 20.7-10.

Vasantatilakā metre.

Know us to be superior rice who ever become whiter in colour though pounded with heavy pestles. We are not like those sesamum seeds who, when but pressed a little, give up *sneha* [oil or : affection] suddenly and become *khala* [dregs or : wicked]. (A. A. R.).

3919

अस्मान् मा भज कालकूटमग्नि स्वप्नेऽपि पद्मालये

व्याधीभूय कदर्थयन्ति बहुशो मातृविकारा इमे ।

यच्चक्षुर्न निरीक्षतेच्छविषयं नवं शृणोति श्रुतिः

प्राणा एव वरं प्रयान्ति न पुनर्निर्यान्ति वाचो वहिः ॥

(आ) Skm (Skm[B] 349, Skm [POS] 1.70.4) (a. Bhavagrāmīṇa-Vādhoka).

Śārdūlavikrīḍita metre.

O goddess of wealth, sister to the dreadful poison *Kalakuṭa*, do not ever favour us even in a dream, for, oh mother, these symptoms ever torment (others) because of this disease. Thus the eyes do not see (the supplicants), the ears do not hear subjects that lead to welfare ; only breaths depart with pleasure but never a

word (of sympathy) out of the mouth.  
(A. A. R.).

3920\*

अस्मान् विचित्रघणुपश्चिरपृच्छलग्नान्

को वा विमुञ्चति सखे यदि वा विमुञ्च ।

हा हन्त केकिवर हानिरियं तवैव

भूपालमूर्धनि पुनर्भविता स्थितिनः ॥

(अ) Cr 1210 (CPS 351.12).

(आ) JS 76. 7, SR 226. 172 (a. JS ), SSB 617.9, SRK 191. 3 (a. Sabhātaraṅga), IS 7709, Any 75.187.

(a) °वपुपस्तव पृ° SR, SSB, SRK.

(b) कस्माद् [ को वा ] Cr, SR, SSB, SRK, Any ; विभो [सखे] Cr ; भवान् [म°] SR, SSB, SRK ; मुञ्च मुञ्च [वा वि°] Cr.

(c) रे नीलकण्ठ गुरुहानिरियं (पुरु° SRK) SR, SSB, SRK.

(d) गोपालमौलिमुकुटे भविता Cr ; गोपालमौलिपु Any ; मौलो पुनः क्षितिभृतो म° SR, SSB, SRK.

Vasantatilakā metre.

“Who will release us, possessing variegated splendour, but ever relegated to the back ?” “friend, if you wish to leave, leave”. “Alas ! best of peacocks, it will be your ruin, but we will get an excellent place on the head of kings”. (A. A. R.).

3921\*

अस्मान् माधु विचिन्त्य संयमधनानुच्चैः कुलं चान्मनस्

त्ययस्याः कथमप्यवान्धवकृतं स्नेहप्रवृत्ति च ताम् ।

सामान्यप्रतिपत्तिपूर्वकमियं दारेषु दृश्या त्वया

भाषायत्तमतःपरं न षुलु तद्वाच्यं बध्नुषुभिः ॥

(ग) Śāk. 4.16 (in some editions 4.21). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 58).

(घ) Sar ad 5.156 (51 ; p. 590), KH 111. 23-112.2, Amd 83.180,

(a) समीक्ष्य [वि°] Amd.

(b) भाव° [स्नेह°] Śāk (var.) ; प्रेम° [स्नेह°] Śāk (var.). KH.

(c) दानेषु Śāk (var.) ; च या [त्वया] KH.

(d) देवाधीनम् [भा°] Śāk (var.) ; भाग्याधीनम् Sar, KH. Amd : स्त्रीत्रन्वुभिर्याच्यते (°स्पते) [वा° व°] Śāk (var.), KH, Amd.

Śārdūlavikrīḍita metre.

Most puissant prince ! we here present before thee/one thou art bound to cherish and receive/as thine own wife ; yea, even to enthrone / as thine own queen-worthy of equal love/with thine imperial consorts. So much, Sirc. / we claim of thee as justice due/ to us, in virtue of our holy character, / in virtue of thine honourable rank, / in virtue of the pure spontaneous love/that secretly grew up\*twixt thee and her, / without consent or privity of us. / We ask no more—the rest we freely leave/to thy just feeling and to destiny. (Sir Monier Monier-Williams's translation).

3922\*

अस्माभिः कलितं पुरा न भवती मुक्ता नृभिः कंरपि

प्रौढा गानवशालिनीति चलितं चेतः सकामं त्ययि ।

धिक् त्वां मंप्रति सद्मुजङ्गजनतासंश्लेषमातन्वती

गम्या सर्वजनस्य वारवन्तितेयोत्क्षेपणीयासि नः ॥

(आ) Skm (Skm [B] 2120. Skm [POS] 5. 24.5) (a. Vasundhara).

(d) हास्या [गम्या] Skm (yar.).

Śārdūlavikrīḍita metre.

We were under the impression that you had not been enjoyed by other kings and that you are full of maturity and the best of ladies and hence our mind, full of love, was leaving towards you. But lie on you who submit to the embraces of the good as well as the wicked people : thus you

are to be given up by us as you are available to all, like a harlot. (A. A. R.).

griefs and joys long loaded in my heart. (D.H.H. Ingalls's translation).

3923\*

अस्माभिः स्मयलोलमौलिफलकैर्मुक्ताविसाराधिपं  
वेदोद्धारपरः करस्तव परं दानाम्बुपूतः स्तुतः ।  
किन्तु क्षमातिलक क्षमस्व कविभिः किं नाम नालोक्यते  
दृष्टः स्पष्टतरं तवापि निभूतः पाणो स वैसारिणः ॥  
(अ) Skm (Skm [B] 1413, Skm [POS] 3. 9.3) (a. Ācārya-Gopika).  
(d) स्पष्टतथा Skm (POS).  
Śārdūlavikrīḍita metre.

This hand of yours, O best of kings, which is ever addicted to the uplift of Vedic learning and which is sanctified by the water poured at the time of giving liberal donations was praised by us with our foreheads expressing delighted wonder as the lord of plenty of pearls (as the Great Fish who rescued the Veda-s). But, forgive us, lord; what is not within the ken of poets? for we saw very clearly that very fish in your hand [palm]. (A. A. R.).

3924\*

अस्मान्निश्चतुरम्बुराशिरशनावच्छेदिनीं मेदिनीं  
आम्यद्भिर्न स कोऽपि निस्तुषुणो दृष्टो विशिष्टो जनः ।  
यस्याग्रे चिरसंचितानि हृदये दुःखानि सौख्यानि वा  
संजल्प्य क्षणमेकमर्धमयवा निःश्वस्य विश्राम्यते ॥  
(आ) SkV 1507, SSB 370.29.  
(a) °रसनाव° SkV (var.); °रशनवि° SSB.  
(c) च [वा] SSB.  
(d) व्याख्याय प्रियमन्तरेण पुरुषो मोदेत जानु क्षणम्  
SSB.

Śārdūlavikrīḍita metre.

I though I have wandered over all the sea-girt earth/I have found no man distinguished by such unmixed virtue/that I could sigh and take my rest beside him/and for a moment or for half a moment/talk of the

3925\*

अस्माल्लोकाद्बुध्वनमुष्य चाधो  
महत्तमस्तिष्ठति ह्यन्धकारम् ।  
तद्वै महामोहनमिन्द्रियाणां  
बुध्यस्व मा त्वां प्रलभेत राजन् ॥

- (अ) MBh (MBh [Bh] 5. 40. 17, MBh [R] 5.39.19, MBh [C] 5.1551).  
(a) तस्मात् or अमुञ्च or अस्मात् [ अ° ] MBh (var.).  
(b) च [हि] MBh (var.); हुंत काले [ह्य°] MBh (var.); अंधकारः or अंतकाले MBh (var.).  
(c) महन्मोहनं MBh (var.).  
(d) त्वा MBh (var.); प्रसहेत or प्रययौ न or प्रतिलभेत MBh (var.).  
Epic Upajāti metre (Indravajrā and Upendravajrā).

In the world above this, and also in that below this, there are regions of great gloom and darkness. Know, oh King, that those are regions where the senses of men are exceedingly afflicted. Oh, let not any of those places be thine. (P.C. Roy's translation).

3926\*

अस्मिन्वचन्द्रमसि प्रसन्नमहसि व्याकोपकुन्दत्वयि  
प्राचीनं खमुपेयुषि त्वयि मनागद्वरं गते प्रेयसि ।  
श्वासः करवकोरकीयति मुखं तस्याः सरोजीयति  
क्षीरोदीयति मन्मथो दृगपि च द्राक् चन्द्रकान्तोर्यति ॥

- (आ) Skm (Skm [B] 651, Skm; [POS] 2. 36. 1), JS 157. 10 (a. Bhīmata or Bhīmabhaṭṭa).  
(a) अस्मिन्वच° Skm; °चकुन्द° JS.  
(b) गते दूरं निजप्रेयसि JS.

(c) मरोजीयति JS.

Śārdūlavikrīḍita metre.

When the moon with pleasing light and resembling blooming jasmine flowers had reached the eastern quarter and when you, the beloved lover had gone a little way, her breath resembled the bud of lilies, her face bloomed like a lotus, love surged like the milky ocean and her eyes quickly shone like the moon. (A. A. R.).

अस्मिस्तु निर्गुणं गोत्रे see No. 3941.

3927\*

अस्मिस्ते शिरसि तदा कान्ते  
वैदूर्यस्फटिकसुवर्णाढ्ये ।  
शोभां स्वां न वहति तां वद्धा  
सुश्लिष्टा कुवलयमालेयम् ॥

(अ) Nāṭyaśāstra 16. 24 (Regnaud's edition 16.20).

(a) भ्रमरनिभे [शि° त°] Regnaud's ed.

(b) नानारत्नरचितभूवाह्ये Regnaud's ed. ;  
वैदूर्य° Nāṭ° (corrected *metri causa*).

(c) आवहति शुभा मूर्ध्नि Regnaud's ed.

(d) प्रोत्फुल्ला कु° Regnaud's ed.

Paṇava metre

O dear one, this well-made garland of *kuvalaya*-flowers fastened at that time on your head which has been richly decorated with *lapis lazuli*, quartz and gold, does not bear (any more) its natural beauty.<sup>1</sup> (M. Ghosh's translation).

1. Quoted by Bharata-muni as example of *Kuvalaya-māla* metre (called by Piṅgala—*Panava*).

3928\*

अस्मिन् जगति महत्यपि  
किमपि न तद्वस्तु वेधसा चिहितम् ।

अनिमित्तवत्सलाया

भवति यतो मातृरूपकारः ॥

(आ) SuM 31.1

(b) न तत्किमपि वस्तु [कि° न त°] SuM (var.).  
Āryā metre.

Though this world is very wide, there is not a single object which has been made by the creator that can serve the mother [stand comparison with her] who is ever affectionate to her child without (adequate) cause. (A. A. R.).

3929\*

अस्मिन् जडे जगति को नु बृहत्प्रमाण-  
कर्णः करो ननु भवेद् दुरितस्य पात्रम् ।  
इत्यागतं तमपि योर्लिनमुन्ममाय  
मातङ्ग एव किमतःपरमुच्यतेऽसौ ॥

(आ) VS 621 ( a. Bhaṭṭa-Vāsudeva ). ( Cf. Kav p. 41).

Vasantatilakā metre.

In this wide [dull] world who has the biggest ear? Is it not the elephant? Thus thinking it to be the fit place for its shelter against all dangers the bee resorted to it; but the elephant crushed it. Hence he is called thereafter *mataṅga* [elephant or : barbarian]. (A. A. R.).

3930

अस्मिन् जरामरणमृत्युमहातरङ्ग-  
मिश्रोदधौ महति संपरिवर्तमानः ।  
पुण्यप्लवेन सुकृतेन नरास्तरन्तः  
संप्राप्य तीरममयं सुखमाप्नुवन्ति ॥

(आ) JS 435.7.

(a) अस्मिन् JS.

Vasantatilakā metre.

In the ocean of worldly life, full of mighty waves of old age and death, men are tossed about, but they cross this by

the boat of holy merit accruing from good deeds and reach the shore of freedom from fear and get (everlasting) happiness. (A. A. R.).

3931

अस्मिन् कः प्रभवेद्योगो ह्यसंधार्येऽमितात्मनि ।  
लङ्घने कः समर्थः स्याद् ऋते देवं महेश्वरम् ॥

(अ) Matsya-purāna 136.7.

(b) ऽमितत्पनि Mat° (var.).

In the Supreme Being which is unlimited and which is unfathomable, who has the power to unite us, and who can successfully cross worldly life except (with the help) of the great god Śiva. (A. A. R.).

3932\*

अस्मिन् करीन्द्रकरनिर्गलितारविन्द-  
कन्दानुकारिणि चिरं रुचिचक्रवाले ।  
कस्मै फलाय कुलटाकुलकोटिहोमं  
हंहो मृगाङ्गु कुरुपे करुणामपास्य ॥

(आ) Skm (Skm [B] 808, Skm[POS] 2.67.3)  
(a. Subhāṭa).

(d) मृगाक्षि Skm (var.).

Vasantatilakā metre.

For what purpose do you, oh moon, sacrifice crores of passionate women, without mercy, in the moonlight which long resembles lotus-stalks dropped from an elephant's trunk ? (A. A. R.).

3933

अस्मिन् काले तु यद्युक्तं तद्विदानीं विधोयताम् ।  
गतं तु नानुशोचन्ति गतं तु गतमेव हि ॥

(अ) R (R [Bar] 6.51.24, R [B] 6.63.25,  
R [Kumbh] 6.64.25, R [G] 6.40.25,  
R [L] 6.41.28).

The wise do not grieve over the past, as by gones are by gones, What is proper in the present circumstances must be done. (T. S. Raghavachary's translation).

3934\*

अस्मिन् कुञ्जे विनापि प्रचलति पवनं वर्तते कोऽपि नूनं  
पश्यामः किं न गत्वेत्यनुसरति गणे भीतभीतेऽर्भकाणाम् ।  
तस्मिन् राधासखो च. सुखयतु विलसन् क्रीडया कंठभारिर्  
व्यात्तन्वानो मृगारिप्रबलवुरघुरारावरौद्रोच्चनादान् ॥

(अ) PG 200.

(आ) ŚP 116, SR 26.190 (a. ŚP), SSB 42.101.

(a) पवनाद् ŚP, SR, SSB,

(b) तु [न] PG (var.); गणो भीतभीतो PG (var.); भीतिभीते PG (var).

(c) विलसल्लीलया ŚP, SR, SSB; सुखयतु भगवन् लीलया PG (var.); भगवान् [वि°] PG (var.).

(d) °बलघुरघुरा° ŚP, SR, SSB; °द्रान्निनादान् ŚP, SR, SSB, PG (var.).

Sragdharā metre.

In this arbour there is movement though there is no breeze; surely there must be some one there; why not go and see?—thus saying a troop of boys, full of apprehension, entered and there was Kṛṣṇa sporting in the company of Rādhā and he made such an uproar (at this disturbance) like a lion. May this Kṛṣṇa protect you all. (A. A. R.).

3935

अस्मिन् कुटिलकल्लोल- दोलाविक्षोभितेऽम्भसि ।  
हास्यहेतुः कथं सेतुः सिकतामुष्टिभिर्भवेत् ॥  
(अ) Dar 3.58.

In this water which is agitated with tossing waves how can a bund be built with handfuls of sand? This attempt will only result in ridicule. (A. A. R.).

3936\*

अस्मिन् केलिघने सुगन्धपवने श्रीहृत्पुरंधीजने  
गुञ्जद्भृङ्गकुले विशालवकुले कूजत्पिकीसंकुले ।  
उन्मीलन्नवपाटलापरिमले मल्लीप्रसूनाकुले  
यद्येकापि न मालती विकसिता तर्क न रम्यो मधुः ॥

(आ) SR 239.88, SSB 637.10.

Śārdūlavikrīḍita metre.

In this pleasure-garden where fragrant breeze blows, the ladies sport, bees hum, *bakula* in blossom and cuckoos sing, the *pātala*-s spread their perfume and full of jasmynes blown— is not the spring charming, if even a single *malatī* has not bloomed ? (A. A. R.).

अस्मिन् जगत्यण्डकटाहमध्ये see No. 3950.

3937\*

अस्मिन् दिग्विजयोद्यते पतिरयं मे स्तादिति ध्यायति  
कम्पं सास्त्रिकभावञ्चति रिपुक्षोणीन्द्रदारा धरा ।  
अस्यैवाभिमुखं निपत्य समरे यास्यद्भ्रूवर्ध्वं निजः  
पन्था भास्वति दृश्यते बिलमयः प्रत्यर्थिभिः पाथिवैः ॥  
(आ) SR 110.235, SSB 404.253.

Śārdūlavikrīḍita metre.

When this king went on his victorious march of conquest, the earth, the wife of the enemy king, showed tremor out of affection for him with the anxiety for his life. When the rival kings were going heavenward after having fought face to face with him in battle, there was seen the path through the sun in the form of a cavity (to receive them) (A. A. R.).

3938\*

अस्मिन् नक्तमहृद्विकेकविकले कालाघमे नीरदैः  
संनद्धैरभितो निरुद्धगगनाभोगासु दिग्भित्तिषु ।  
भानोर्न प्रतरन्तु नाम किरणाः किं त्वस्य तेजस्विनः  
सत्तामात्रपरिग्रहेण विकसन्त्यद्यापि पद्माकराः ॥

(आ) Skm (Skm [B] 1659, Skm [POS] 4.4.4) (a. Vāsudeva).

(d) विकसन्त्यद्यापि Skm (POS).  
Śārdūlavikrīḍita metre.

In this day of worst of seasons when the distinction between night and day is hard to find and when the walls of the quarters are obstructed by thick masses of clouds making the sky invisible, it is true that the rays of the sun do not spread over the earth, but even then, merely because of the existence of that brilliant luminary [the sun], the lotus-ponds blossom with their flowers. (A. A. R.).

3939\*

अस्मिन्नगृह्यत पिनाकभृता सलीलम्  
आबद्धवेपथुरधीरविलोचनायाः ।  
विन्यस्तमङ्गलमहौषधिरीश्वरायाः  
अस्तोरगप्रतिसरेण करेण पाणिः ॥

(अ) Kir 5.33.

(आ) Sar 5.480.

(b) आरब्ध° Sar.

Vasantatilakā metre.

Here did the *Pinaka*-bowed lord sportively grasp with his hand from which the armlet of snakes has been removed, the hand of the tremulous-eyed *Pārvatī*, which (*hand*) was throbbing with pleasure and had the auspicious herbs therein placed. (A. A. R.).

3940\*

अस्मिन्नभ्युदिते जगत्त्रयविशामुल्लासहेती दिशाम्  
आस्यम्लानिहरे सुधारसनिधौ देवे निशास्वामिनि ।  
वक्त्रं मुदितमम्बुजन्म भवता चेत् किं ततः शाश्वतं  
नैतस्येश्वरमौलिमण्डनमणेर्गयन्ति विश्वे यशः ॥  
(आ) Skm (Skm [B] 1662, Skm [POS] 4.5.2) (a. Vaidya-Gadādhara).  
(a) °दृशा° Skm (POS).



(c) वक्रं Skm (B).

Śardūlavikrīḍita metre.

When the god, the lord of the night and repository of nectar who is the cause of great joy to the quarters of the three worlds and who removes the paleness of the faces of the directions is risen, if you Ambujanman [cloud or : Brahmā] cover up his face, does it constitute a permanent block? Do not all the people in the world sing the praises of decorative gem on the head of the supreme lord Śiva? (A. A. R.)

3941

अस्मिन् न निर्गुणं गोत्रे अपत्यमुपजायते ।  
आकरे पद्मरागाणां जन्म काचमणेः कुतः ॥

(अ) H (HJ Pr 44, HS Pr 44, HM Pr 44, HK Pr 44, HP Pr 29, HN Pr 29, HH 5.14-5, HC 8.1-2).

(आ) IS 801, Sama 1 अ 20.

(a) अस्मिन्स्तु HJ, HM, HH, Sama; अस्मिन् हि निर्मले HN.

(b) नापत्यम् HJ, HM, HH, Sama; स्वपत्यम् HN; अपि जायते [उप°] HP, HN.

But in this family, offspring without virtuous principles is never born : in a mine of rubies, whence (could arise) the production of crystal? (F. Johnson's translation).

3942\*

अस्मिन्मभोद्वृन्ध्वनिजनितरुषि प्रेक्षमाणेऽन्तरिक्षं  
मा काक व्याकुलो भूस्तरुशिरसि शवक्रव्यलेशानशान ।  
धत्ते मत्तेभकुम्भव्यतिकरकरजग्रामवज्राप्रजाप्रवृ  
प्रासव्यासक्तमुक्ताधवलितकवलो न स्पृहामत्र सिंहः ॥

(आ) JS 87.10 (a. Mahīpatimandalīka), ŚP 912 (a. Mahīpatimaṇḍalīka), SR 228.

225 (a. ŚP), SSB 620. 26 (a. Maṇḍalikarāja), Any 29. 41, Vidy 34 (a. Pakṣadharamīśra).

(a) प्रेक्ष° Any.

(b) व्याकुलीभू° Vidy; °रुशिरशव° ŚP, SR, SSB; °शानः JS, Any (corrupt).

Sragdharā metre.

When the lion looks up at the sky irritated by the thunder of a mass of clouds, do not become apprehensive, oh crow seated on the top of a tree, eat a small piece of meat picked up from a dead body. He has not the slightest longing for that piece of flesh, as his mouthful of elephant-meat is rendered white by the pearls clinging to his paw which has adamantine claws with which he has broken asunder the temples of mighty elephants in rut. (A. A. R.)

3943\*

अस्मिन्नीषद्वलितविततस्तोकविच्छिन्नभृग्नः

किंचिल्लीलोपचितविभवः पुञ्जितश्चोत्थितश्च ।

धूमोद्गारस्तरणमहिषस्कन्धनीलो दवान्नेः

स्वरं सर्पन् सृजति गगने गत्वरान् पत्रभङ्गान् ॥

(आ) SkV 1174, Skm (Skm [B] 1273, Skm [POS] 2.160.3) (a. Bāṇa), Sar 1. 85 (p. 60), ŚbB 1. 431, 2. 214 and 4.805, (cf. Kav p. 53).

(a) अस्मिन्नीषद्वलितविततस्तो° Skm; °भृग्नः Skm (var.).

(b) °विनतः Skm; °स्कन्धनीलो SkV (var.); °विततः Sar; °श्चोच्छ्रितश्च Sar.

(c) धूमोत्पीड° Sar.

(d) अत्रभङ्गान् [प°] Sar.

Mandākrāntā metre.

The tuft of smoke from the forest fire, / black as the shoulder of a young

buffalo, / curls slightly, spreads, is broken for a moment, falls ; / then gathers its powers gracefully, and rising thick, / is slowly lays upon the sky/its transient ornaments. (D.H.H. Ingalls's translation).

3944

अस्मिन् परस्परद्वेष- परेषु पुरुषायुषे ।  
केवलं मधुरा वाणी ददात्यानीय सौहृदम् ॥

(आ) SMH 12.39.

(b) पुरुषायुषं SMH (var.).

In this human life which is harsh by mutual intolerance exhibited by the people, only sweet and pleasing words of some bring about the happiness of friendship. (A. A. R.).

3945\*

अस्मिन् प्रकीर्णपटवासकृतान्धकारे  
दृष्टो मनाङ्मणिविभूषणरश्मिजालः ।  
पातालमुद्यतफणाकृतिशृङ्गकोज्यं  
मामद्य संस्मरयतीव भुजङ्गलोकः ॥

(अ) Ratnāvalī 1.12 (in some texts 1.13).

(आ) Alm 69.

(b) °रत्नजालैः Alm.

Vasantatilakā metre.

In this darkness wrought out by the perfume powder scattered about the multitude of paramours slightly visible through the enmassed rays of jewel-ornaments, holding their syringes resembling the raised hoods of serpents, reminds me, as if it were, of the nether world. (Bak Kun Bae's translation).

3946\*

अस्मिन् प्रकृतिमनोज्ञे  
लग्ना प्रायेण मान्मथी दृष्टिः ।  
सुन्दरि यतो भवत्याः  
प्रतिक्षणं क्षीयते मध्यः ॥

(आ) SH 1747 (a. Kaviratna), SR 266.316, SSB 86.6, RJ 713.

Āryā metre.

The glance of love mostly falls on your naturally charming waist, hence it is, beautiful lady, that it becomes thinner from moment to moment. (A. A. R.).

3947

अस्मिन् भूवलये जनस्य महिमा भाग्येन संजायते  
नो तत्रास्ति हि कारणं प्रयत्नता नैवाथ कश्चिद् गुणः ।  
काकायाशुचिभोजिने हि वितरत्युच्चैस्तु लोको बलिः  
मुक्ताहारपरायणाय शुचये नो हन्त हंसाय यत् ॥

(अ) Vai 90.

Śārdūlavikriḍita metre.

In this wide world greatness comes to people by luck alone, the cause there of is not the efforts one puts forth nor are one's merits. To the crow which eats unclean food do the people give plenty of food in the form of oblations, whereas to the swan which is ever clean and devoted to eating the food of pearls, no one, alas ! gives this high honour. (A. A. R.).

3948\*

अस्मिन् मरौ किमपरं वचसामवाच्यं  
मा मुञ्च पान्य मुहुराश्रितवत्सलो मूः ।  
एतत् त्वया जललवामिषलालसेन  
दृष्टं ज्वलत्परिकरं सिकतावितानम् ॥

(आ) VS 941 (a. Jayamādhava-Sūnu-Loṭaka).

Vasantatilakā metre.

In this desert, what else is beyond the range of words ? O traveller, do not leave it, be ever devoted to the dependents ! What you see with deep longing for a drop of water and meat is nothing but a sacrificial

hearth of sand with flaming materials.  
(A. A. R.).

अस्मिन् महत्यण्डकटाहमध्ये see No. 3950

3949

अस्मिन् महत्यनवधौ किल कालचक्रे  
धन्यास्तु ये कतिपये शुक्रयोगिसुख्याः ।  
लीनास्त्ववङ्घ्रियुगले परिशुद्धसत्त्वास्  
तानात्मनस्तव नखानवधारयामः ॥

(आ) Ānas 63.

Vasantatilakā metre.

In this ever moving and endless wheel  
of Time fortunate are the few who follow  
the path of (the sage) Śuka. The pure *sattva-s*  
[people or : creatures] that rest at your  
*anghri* [feet or : claws] we understand them  
to be your own *nakha-s* [parts or : claws].  
(A. A. R.).

3950

अस्मिन् महामोहमये कटाहे  
सूर्याग्निना रात्रिदिनेन्धनेन ।

मासर्तुवर्षोपरिघट्टनेन

भूतानि कालः पचतीति वार्ता ॥

(अ) MBh (MBh [Bh] 3. App. 32. 69-72,  
MBh [C] 3.17403), PD 302. 36, KR  
1.21.6.

(आ) IS 802, Subh 179, SRHt 59.24.

(a) अस्मिन् महत्यण्डकटाहमध्ये PD ; अस्मिन् (°न्)  
जगत्यण्डकटाहमध्ये SRHt.

(b) °दिवेन्धनेन Subh, IS, KR.

(c) पक्षादिद° KR ; °परिघट्टनेन Subh.

Indravajrā metre.

In this frying pan of great delusion,  
heated by the fuel of night and day with the  
fire of the sun, and stirred by the ladle of

the months and seasons, Time cooks all the  
creatures : this is the news<sup>1</sup> ! (A. A. R.).

1. Cf. O. Böhlingk, *Zus ad IS 802*.

3951\*

अस्मिन् वर्षमहे न वर्तत इदं यत्कामदेवोत्सवे  
स्येयं पुत्रि निरसया तवधुना किञ्चिन् मुखे वीयताम् ।  
इत्युक्ते जरतीजनेन कथमप्येवन्त्यवध्वा ततः  
पर्यस्तेऽह्नि कल्पितश्च कवलो धीतश्च धाराश्रुभिः ॥

(आ) JS 136.24, SH 1990, Sar 5.405 (p. 691).

(b) पुत्री SH (*contra metrum*).

(d) धाराम्बुभिः Sar (var.).

Śārdūlavikrīḍita metre.

This does not occur in the festival  
of the rains, it is only during the festival  
of Cupid, daughter, that one should under-  
take a fast ; therefore put something in  
the mouth—told thus by the elderly person  
the wife, whose husband was away on a  
journey, put a mouthful at the end of day  
and washed it down with her tears.  
(A. A. R.).

3952\*

अस्मिन् वसन्ते न नराः सहन्ते

वधूद्वियोगं च वसासरोगम् ।

कुरङ्गानामिन्द्रवलेपमामिर्

भजन्तु दृप्ताः प्रमदाः प्रसिप्ताः ॥

(आ) SSB 198.39 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upen-  
dravajrā).

In this spring season men do not  
bear separation from their wives nor the  
swelling in the throat which obstructs the  
passage of food ; let the women therefore  
apply on their person, the ointment of  
musk and full of passion keep company  
with them. (A. A. R.).

3953\*

अस्मिन् सखे ननु मणित्वमहासुभिक्षे  
चिन्तामणे त्वमुपलो भव मा मणिर्भूः ।  
अद्येदृशा हि मणयः प्रभवन्ति लोके  
येषां तृणग्रहणकौशलमेव भूषा ॥

(आ) VS 900.

Vasantatilakā metre.

Friend Cintāmaṇi gem, in these times when gems are plentiful, may you remain a stone only and become not a gem. Now-a-days only those kinds of gems are in power whose one decorative merit is their efficiency in taking *ṛṇa* [grass or : food]. (A. A. R.).

3954

अस्मिन् स्थिते विपदभूद् इति संचिन्त्य वज्र्यते ।  
मूढैः परिवृद्धैरापत्- सेवको मङ्गलेच्छुभिः ॥

(अ) RT (RT [S] 5. 313, RT [VVRI] 5. 313, RT [T] 5.312, RT [C] 5.317).

(आ) IS 803.

(d) मङ्ग° RT (var.).

When misfortunes befall foolhardy (ungrateful) masters, who aspire for prosperity, they dismiss the servant(s) who serve them even during days of misfortune, presuming that the calamities have befallen on account of the servants. (S. Bhaskaran Nair's translation).

अस्मिन् हि निर्मले गोत्रे see No. 3941.

3955\*

अस्मि वीरजननीति जनन्याम्  
अस्मि वीररमणीति रमण्याम् ।  
संमदं व्यदधदुत्सुकचेतास्  
तारतूर्यतरलश्चलितोऽन्यः ॥

(आ) SuM 29.6.

Svāgatā metre.

(b) संसुदं [स°] SuM.

Shrilly arose the sound of another bugle producing great enthusiasm and joy in the mother that she is the mother of a hero and in the sweet-heart that she is the wife of a brave warrior. (A. A. R.).

3956\*

अस्मि वीरतनया वरवीर-

प्रेयसी च कुरु वीरसवित्रीम् ।

अद्य हृद्यसमरैरिति माता

काचिदाह तिलकाक्षतपूर्वम् ॥

(आ) SuM 29.4.

Svāgatā metre.

"I am the daughter of a hero and the wife of a hero; to-day, make me the mother of a hero as well"—said a mother (as she blessed her son) with the sprinkling of sanctified rice-grains [*akṣata*] (in his head and the application of) the auspicious mark [*tilaka*] (on his forehead) as he was setting out for a choice fight. (S. Bhaskaran Nair's translation).

अस्मिश्चन्द्रमसि see No. 3926.

3957\*

अस्मि करं प्रवितरन्तु नृपा न कस्माद्

अस्यैव तत्र यदभूत् प्रतिभूः कृपाणः ।

देवाद् यदा प्रवितरन्ति न ते तवैव

नेदं कृपा निजकृपाणकरग्रहाय ॥

(अ) Naiṣ 11.126.

Vasantatilakā metre.

Should not other kings pay him tribute, since his own sword became a surety for it? Whenever they perchance fail to render their due, there rises his grim impulse to grasp his sword. (K. K. Handiqui's translation).

3958\*

अस्य क्षोणिपतेः परार्धपरया लक्षीकृताः संख्यया  
प्रजाचक्षुरवेक्ष्यमाणतिमिरप्रख्याः किलाकीर्त्तयः ।  
गीयन्ते स्वरमष्टमं कलयता जातेन वन्धोदरान्  
मूकानां प्रकरेण कूर्मरमणीदुग्धोदधेः रोधति ।

(अ) Nais 12.106. ।

(आ) Skm (Skm[B] 1635, Skm[POS] 3.53.5)  
( a. Kavipaṇḍita-Śrī-Harṣa), SR 108.  
201 (a. Kuv), SSB 401. 217, SRK  
125. 4 (a. Naiṣ.), Kuv ad 65. 127 (p.  
146).

(a) क्षोणिपतेः Skm.

(b) °माणवधिरश्रव्याः SR, SSB, SRK, Kuv.  
Śārdūlavikrīḍita metre.

The spots of this King's disgrace, numbering millions and millions, and resembling the darkness seen by those who are born blind, are sung by a crowd of dumb fellows born of barren women, on the eighth note of the gamut, by the shore of the ocean of the milk of tortoise dams.<sup>1</sup> (K.K. Handiqui's translation).

1. The verse is a conglomeration of things that do not exist. It is intended to make Sarasvatī's solemn description serio-comic. (K.K. Handiqui).

अस्यति सर्वदा दीनास see त्रस्यन्ति सर्वदा दीनास.

3959

अस्यत्युच्चैः शकलितवपुश्चन्दनो नात्मगन्धं  
नेक्षुर्धनद्वैरपि मधुरतां पीड्यमानो जहाति ।  
यद्वत् स्वर्णं न चलति हितं छिन्नघृष्टोपतप्तं  
तद्वत् साधुः कुजननिहतोऽप्यन्यथात्वं न याति ॥

(अ) AS 469.

(आ) SPR 892.23 (a. AS).

(c) °वृष्टो° AS (var.).

Mandākrāntā metre.

The sandal does not give up its fragrance though broken to pieces, nor does the sugar-cane its sweetness though crushed by machines. As gold does not give up its good value when cut, struck or melted, so the good person, though tormented by the wicked, does not become otherwise. (A. A. R.).

अस्य त्वद्वदनस्य see तन्वि त्वद्वदनस्य.

3960

अस्य दग्धोदरस्यार्थे किं न कुर्वन्ति पण्डिताः ।  
वानरीमिव वाग्देवीं नर्तयन्ति गृहे गृहे ॥

(आ) SPR 1093.2, SR 96.1, SSB 382.1, SRK  
79.12 (a. Sabhātarāṅga), IS 804, Subh  
126.

(a) पापोदय° Subh, पापो° [द°] IS.

(c) मर्कटी इव वाग्देवी Subh ; मर्कटी° [वानरी°]  
IS.

What is not being done by learned men ? For the sake of the wretched belly ? Like a female monkey, they make the goddess of speech dance [flourish] from house to house ! (A. A. R.).

3961\*

अस्य प्रचण्डभुजदण्डभवः कुशानुशु  
चण्डांशुचण्डकरजित् सुमहाप्रतापः ।  
प्रत्ययिन्नूपतिपलाशवनं विवहृ  
प्रोढासु विक्षु बह्वदाहमुरीकरोति ॥

(आ) PV 72 (a. Jagajjivana).

(b) चण्डांसुच° PV (MS).

Vasantatilakā metre.

The fire produced from his mighty arms vanquishing the rays of the sun and possessing great power, burns the woods of *palāśa*-trees of rival kings and produces great burning in the wide quarters. (A. A. R.).

3962\*

अस्य प्रयाणेषु समप्रशक्तेर्  
अप्रेसरैर्धाजिभिश्चित्थितानि ।  
कुर्वन्ति सामन्तशिखामणीनां  
प्रभाप्ररोहास्तमयं रजांसि ॥

- (अ) Ragh 6.33. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 93).  
(आ) SR 125. 5 (a. Ragh.), SSB 433. 5 (a. Nais.; sic !).  
(ब) उद्धतानि or उद्धृतानि Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

In the expeditions of this King who combines in himself all the three regal powers, the dust raised by the horses marching in advance obscures the streaming effulgence of the gems or the crests of the tributary princes. (M R. Kale's translation).

अस्यशस्त्रं च शास्त्रं see No. 3540.

अस्यशि शश° see त्रस्यसि शशक किमर्थं.

3963

अस्य श्रीभोजराजस्य द्वयमेव सुदुर्लभम् ।  
शङ्खानां शृङ्खलैर्लोहं ताम्रं शासनपत्रकैः ॥  
(आ) SR 117.79, SSB 416.6.

Two things are difficult to procure in the country, when the great Bhoja is king : iron, as it is used up in chaining enemies and copper, as it is utilised in land-grants. (A. A. R.).

3964\*

अस्य स्निग्धस्य वर्णस्य विपत्तिर्धारणा कथम् ।  
इदं च मुखमाधुर्यं कथं दूषितमग्निना ॥

- (अ) Svapnavāsavadatta 6.13.  
(आ) Alm 70.  
(द) जूषितम् Svapna° (var.).

Oh ! how sad ! How could such lovely complexion meet with terrible destruction ! How was this sweetness of face despoiled by fire. (M.R. Kale's translation).

अस्यां कनकतुलायां see No. 4007.

3965\*

अस्यां नेत्रपथं मन्ये गतायां लोलचक्षुषि ।  
भवन्ति पञ्चबाणस्य स्वबाणा एव वैरिणः ॥  
(आ) JS 167.3.

When the arrows of the five-arrowed god reach the path of the eye of this young lady whose glances are tremulous, methinks, those very arrows are inimical to him ! (A. A. R.).

3966\*

अस्यां प्रावृषि चातकैर्जलकणा लब्धा न चेत् किं ततो  
भाचिप्रावृषि दास्यते द्विगुणमित्यन्न त्वया गम्यते ।  
एतेऽद्यैव लयं व्रजन्ति पृथुकरैरेतत् कुलीनो न चेद्  
एकः प्राणिति तावतेव कृतमस्त्यत्रैव नः संशयः ॥

- (अ) DikAny 42.  
(आ) Ava 412, Vjv 181.1 (?).  
(ब) मन्यते [ग°] Ava.  
(c) °लोनोऽपि Ava.  
(द) तावदेतदवमित्यत्रैव Ava.

Śārdūlavikrīḍita metre.

In this rainy season, if the *cātaka*-birds do not get water-drops, they will get them in the next season in double measure—with this idea you move on, oh cloud ; but they will mostly die and if perchance one of them is not high-minded and survives that itself is fortunate ; but we are doubtful of even that. (A. A. R.).

3967\*

अस्यां मुनीनामपि मोहमूहे  
सुगुम्हान् यत्कुचशैलशीली ।

नानारदाह्लादि मुखं श्रितोवर्

द्व्यासो महाभारतसर्गयोग्यः ॥

(अ) Naiṣ 7.96.

(आ) SR 269.395, SSB 90.8.

• Upajāti metre (Indravajrā and Upen-  
dravajrā).

I surmise, even the sages are attached to her : for the great Bhṛgu resorts to the mountain of her breasts ; the face is pleasant to Nārada, and, Vyāsa, efficient in the composition of the Mahābhārata, has recourse to her thighs. (K.K. Handiqui's translation).

3968\*

अस्यां वपुर्व्यूहविधानविद्यां

किं द्योतयामास नवां स कामः ।

प्रत्यङ्गसङ्गस्फुटलव्यभ्रमा

लावण्यसीमा यदिमामुपास्ते ॥

(अ) Naiṣ 7.12.

(b) नवामवाप्ताम् Naiṣ (var.).

Indravajrā metre.

Since she<sup>1</sup> is attended by the climate of beauty, visibly heightened in contact with her limbs, does Cupid display in her a new art of assuming a succession of shapes ? (K K. Handiqui's translation).

1. Damayanti.

3969\*

अस्यां सखे वधिरलोकनिवासभूमौ

किं कूजितेन खलु कोकिल कोमलेन ।

एते हि देवहतकास्तदभिन्नवर्ण

त्वां काकमेव कलयन्ति कलानभिज्ञाः ॥

(आ) ŚP 840, SSSN 192.51, RJ 373, PdT 210, SSH 1. 57, Any 63. 96, SR 225.132 (a. ŚP), SSB 614.23, SRK 187. 1 ( a. ŚP ), IS 805, VS 105. Cf. काकः कुष्णः and कोकिलोऽहम्.

(a) °लोलनि° SSSN ; °निवासि° PdT (var.).

(b) किं तेन कोकिल मनोहरकूजितेन SSSN ; किल [खलु] PdT (var.), SPR.

(c) देववशतस्त° Any (var. of Any. as above), SSSN ; °रूपं [°वर्णं] SSSN.

(d) कलपलि PdT (var.) ; कणयन्ति ŚP (MS). Vasantatilakā metre.

Friend cuckoo, in this region inhabited by deaf people, of what use are your melodious cooings ? These accursed people with no appreciation of fine arts look upon you as a crow, as your colour is no different. (A. A. R.).

3970\*

अस्याः कचानां शिखिनश्च किंनु

विधिं कलापौ विमतेरगाताम् ।

तेनायमेभिः किमपूजि पुष्पैर्

अमर्त्सि दत्त्वा स [किमर्धचन्द्रम् ॥

(अ) Naiṣ 7.22.

(आ) VS 1466 (a. Śrī-Harṣa), SR 257. 16 (a. Naiṣ.), SSB 68.16 (a. Śrī-Harsa).

Upajāti metre (Indravajrā and Upen-  
dravajrā).

Did the lock of her hair and the peacock's train betake themselves to the creator in consequence of a dispute ? Did he adore the former with these flowers, and rebuke the latter "by giving it a half moon" ? (K.K. Handiqui's translation).

3971\*

अस्याः कररुहखण्डित-

काण्डपटप्रकटनिर्गता

वृष्टिः ।

पटविगलितनिष्कलुषा

स्वदते

मोयूवधारेव ॥

(आ) SR 260.103, SSB 73.8.

(c) °निःकलुषा SR.

Āryā metre.

Her glance, directed through the aperture made by her finger in the screen of white cloth, is enjoyed as if it were a stream of nectar oozing from the cloth, possessing all purity. (A. A. R.).

3972\*

अस्याः करस्पर्धनगर्धनद्विर्  
वाल्त्वमापत् छलु पल्लवो य ।  
भूयोऽपि नामाधरसाम्यगर्वं  
कुर्वन् कथं वास्तु न स प्रवालः ॥

(अ) Naiṣ 7.71.

(आ) SR 264.233 (a. Naiṣ.), SSB 82.4.

(a) करस्पर्शनगविहृद्धिः Naiṣ (var.).

Indravajrā metre.

Verily the leaf that was eager to vie with her hands did play the fool ; again, boasting of a likeness to her lower lip, why should it not prove an arrant fool ? (K.K. Handiqui's translation).

3973\*

अस्याः कर्णावतसेन जितं सर्वं विभूषणम् ।  
तथैव शोभतेऽत्यर्थम् अस्याः श्रवणकुण्डलम् ॥

(आ) Kpr 7.286, KāP 249. 25-6, Amd 164. 423.

(c) ज्यन्तम् Amd.

By the ear-ring on her ear, all the ornaments have been subjugated ; and similarly does shine the *kuṇḍala* in her ear. (G. Jhā's translation).

3974\*

अस्याः कान्तस्य रूपस्य सर्वोपम्यातिशायिनः ।  
एकैव गच्छेत् सादृश्यं स्वच्छायां दर्पणाश्रिता ॥

(आ) VS 1455 (a. Maṇibhadra).

Of her charming resplendent form which has eclipsed all other objects of comparison, there is only one thing fit to be compared ; and that is her own reflection in a mirror. (A. A. R.).

3975\*

अस्याः कामनिवासरम्यभवनं वक्त्रं विलोक्यादरान्  
निश्चित्येव सुधाकरं प्रियतमं भूमीगतं शोभनम् ।  
नासामौक्तिककैतवेन रुचिरा तारापि सा रोहिणी  
मन्ये तद्विरहासहिष्णुहृदया तत्सन्निधिं सेवते ॥

(आ) SR 260. 122, SSB 75. 5, RJ 671 (a. Gadādhara[?]). (Cf. H. D. Sharma, *Some Unknown Sanskrit Poets of Mithilā in Jhā Commemoration Volume* ; p. 365).

Śārdūlavikrīḍita metre.

Firmly believing that her charming beloved lover had gone over to the earth, when she saw the damsel's face, the charming abode of Cupid, the bright star Rohiṇī, under the guise of the pearl in the lady's nose-ornament, methinks, has resorted to his proximity, as she could not brook separation from him. (A. A. R.).

3976\*

अस्याः कुशेशयदृशः शशिशुभ्रशुभ्रं  
नासाग्रवति नवमौक्तिकमाचकास्ति ।  
कैलासमानससरोवरराजहंस्या  
निःक्षिप्तमण्डमिव जाग्रति पुण्डरीके ॥

(आ) VS 1503 (a. Jonaka [?]).

Vasantatilakā metre.

The fine pearl of the nose-ornament, which is resplendent like the pure moon, of the lily-eyed damsel shines like an egg laid on a lotus by the swan which (sports) in the Mānasa of Kailāsa, the best of lakes. (A. A. R.).



3977\*

अस्याः खलु ग्रन्थिनिबद्धकेश-  
मल्लीकदम्बप्रतिबिम्बवेषात् ।  
स्मरप्रशस्ती रजताक्षरेयं  
पृष्ठस्थलीहाटकपट्टिकायाम् ॥

(अ) Naiṣ 7.88.

(आ) SR 268.370 (a. Nais.), SSB 89.1.

(b) °वेसात् Naiṣ (var.), SR.

Upajāti metre (Indravajrā ond Upen-  
dravajrā).

Verily on this plate of gold, namely,  
her back, this is a panegyric of honour of  
Cupid in letters of silver in the shape of the  
halos of the jasmine blossoms that are on  
her hair bound in knots. (K.K. Handiqui's  
translation).

3978\*

अस्याः पदौ चास्तया महन्ताव्  
अपेक्ष्य सौक्ष्म्याल्लवभावभाजः ।  
जाता प्रवालस्य महीरुहाणां  
जानीमहे पल्लवशब्दलद्धिः ॥

(अ) Naiṣ 7.99.

(आ) SR 269.413 (a. Naiṣ.), SSB 91.11.

Upajāti metre (Indravajrā and Upen-  
dravajrā).

We know, the tree's young leaf, having  
only a fraction<sup>1</sup> of beauty, got its name  
*pallava*, owing to its insignificance in com-  
parison with her feet,<sup>2</sup> great in their beauty.<sup>3</sup>  
(K.K. Handiqui's translation).

1. लव.

2. पद्.

3. पद् + लव.

3979\*

अस्याः पाटलपाणिजाङ्कितमुरो निद्राकपाये दृशौ  
निर्धौतोऽधरशोणिमा विलुलितस्रस्तस्रजो मूर्धजाः ।  
काञ्चीदाम दरश्लयाञ्चलमिति प्रातर्निखातर्दृशोर्  
एभिः कामशरंस्तदद्भुतमभूद् यन्मे मनः कीलितम् ॥

(अ) GG 12.4.

(आ) Skm (Skm [B] 1160, Skm [POS] 2.  
137.5) (a. Jayadeva).

(a) तस्याः [अ°] GG.

(b) निर्धौताव° GG (but GG[var.] as above);  
निर्धौताव° GG (var.); शोणिमावि° Skm(B).

(c) काञ्चिदामदरश्लया° Skm (B).

(d) °महो [°मभूद्] GG (var.); पत्युर्मनः [यन्मे  
मनः] GG.

Śardūlavikrīḍita metre.

Her breasts bear the red nail-marks,  
eyes heavy with sleep, the lips are free of  
their paint and the tresses are dishevelled,  
the girdle has its end slightly displaced—  
thus at dawn it is a wonder that my mind  
is riveted in her with the arrows of Cupid.  
(A. A. R.).

3980\*

अस्याः पीठोपविष्टाया अभ्यङ्गं वितनोत्पसी ।  
लसच्छोणि चलद्वेणि नटदगुरुपयोधरम् ॥  
(आ) SR 257.27, SSB 69.2, SRK 275. 5 (a.  
Pañcāyudha-prapañca-bhāṇa), IS 7711.  
(c) ललच्छोणि SRK, IS.

When she is seated on a wooden  
stool he so applies oil on all her limbs that  
her hips shine and tresses move and her  
plump bosom is set a-dancing ! (A. A. R.).

3981\*

अस्याः पौनस्तनव्याप्ते हृदयेऽस्मासु निर्वये ।  
अवकाशलवोऽप्यस्ति नात्र कुत्र विभर्तु नः ॥

(अ) Naiṣ 20.35.

In her heart, cruel to me, and enveloped by her plump breasts, there is not the slightest room left. Where will she give me a place ? (K.K. Handiqui's translation).

3982\*

अस्याः संयमवान् फचो मधुकरैरभ्यर्थ्यमानो मुहुर्  
भृङ्गीगोपनजाभिशापमचिरादुन्माष्टुकामो निजम् ।  
सीमन्तेन करेण कोमलरुचा सिन्दूरबिन्दुच्छलाद्  
आतप्तायसपिण्डमण्डलमसावादातुमाकाङ्क्षति ॥

(आ) SR 258.50, SSB 71.11, RJ 647.

Śardūlavikrīḍita metre.

Her well-dressed tresses were repeatedly troubled by bees and hence she desired to get rid of the curse of being covered up by the female bees ; for this they attempt to catch with the hand, resplendent like the spring, in the form of the parting line of hair, a red hot piece of iron in the form of the mark made therein by the red-lead powder. (A. A. R.).

3983\*

अस्याः स चारुर्मधुरेव कारुः  
श्वालं वितेने मलयानिलेन ।  
अमूनि सूनैर्विदधेऽङ्गकानि  
त्रकार वाचं पिकपञ्चमेन ॥

(अ) Naiṣ 10.130.

(c) पुष्पैः [सू°] Naiṣ (var.).

Upajāti metre (Indravajrā and Upen-  
dravajrā).

The beautiful spring was her artificer ; with the south wind did he create her breath ; with flowers he made her limbs ; her voice he made with the cuckoo's "Fifth". (K.K. Handiqui's translation).

अस्याः सवा विरहं see तस्या महाशिखं.

3984\*

अस्याः सपक्षैकविधोः कचोद्यः  
स्थाने मुखस्योपरि वासमाप ।  
पक्षस्थतावद्बहुचन्द्रकोऽपि  
कलापिनां येन जितः कलापः ॥

(अ) Naiṣ 7.20.

(आ) SR 257.14 (a. Naiṣ.), SSB 68.13.

Upajāti metre (Indravajrā and Upen-  
dravajrā).

The look of hair that surpasses the peacock's train, though it has so many "moons" on its feathers, has very properly found a place above her face which has but one moon as its friend. (K.K. Handiqui's translation).

3985\*

अस्याः सर्गविधौ प्रजापतिरभूच्चन्द्रो नु कान्तप्रभः  
शृङ्गारैकरसः स्वयं नु मदनो मासो नु पुष्पाकरः ।  
वेदाभ्यासजड. कथं नु विषयव्यावृत्तकौतूहलो  
निर्मातुं प्रभवेन् मनोहरमिवं रूपं पुराणो मुनिः ॥

(अ) Vik 1. 8 (in some texts 1. 9). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 66). (Cf. No. 3986).

(आ) PrK 207, ŚP 3268 ( a. Kālidāsa), VS 1467 (a. Kālidāsa), SRHt 245. 8 (a. Kālidāsa ), SkV 456 ( a. Kālidāsa ), Kav 204 (a. Kālidāsa), SuMañ 109.2-6 (a. Kālidāsa), SR 254. 42 (a. Vik ), SSB 63. 59 (a. Kālidāsa), SRK 331.4 (a. Vik.), SH 1795 ( a. Kālidāsa ), Daśarūpaka ad 4. 2 ( p. 185 ), Kpr 10. 420, KāP 326.8-11, Sar 3. 121 (p. 370), AR 86. 7-10, ARJ 82.9-12, Sāh ad 10. 694, ŚbB 2.313 ; 3.42 ; 3. 314; 4. 448, Kāvyañ 39.22-4, AIK 199.2-5 ; 282.21-283.2, Rasagaṅgā 344.2-5; Amd

229. 618, Cit 72. 19-73. 2, Cits 158. 7-10.

- (a) सृष्टि° [सर्ग°] Vik (var.) ; कान्तिप्रदः Vik (var.), PrK, ŚP, VS, SkV, Kav, Sar, SR, SSB, SRK, Daśa°, Kpr, KāP, Sāh, AR, ARJ, Kāvyañ, AIK, Rasa°, Cit, Cits; कान्तद्युतिः Amd.
- (b) शृङ्गारकनिधिः Daśa° ; °रस प्रदं (°प्रदो VS [var.] ) Vik (var.), VS (var.) ; निधि [°रसः] Vik (var.); मासः स [मासो नु] Vik (var.), SkV, Kav.
- (c) स विप° [नु वि°] Cit, Cits.
- (d) निर्मालं मनोजतिं SH [म°] Vik (var.); विधिः [मुनिः] VS (var.), AR (var.).  
Śārdūlavikrīḍita metre.

I feel sure that she<sup>1</sup> was no creation of the ascetic at all. Say, was it the Moon, the giver of brightness, who called her into being ? or Kāma himself, his whole soul immersed in love ? or was it the mouth that is richest in flowers ? How, indeed, could an aged sage, cold with continued study of the Vedas, and his desires turned away from all objects of sense, create this heart-bewitching form ? (E.B. Cowell's translation).

1. Urvaśī.

3986\*

अस्याः सर्गविधौ प्रजापतिरहो चन्द्रो न संसाध्यते

नो देवः कुसुमायुधो न च मधुदूरे विरिञ्चः प्रभुः ।  
एतन्मे मतमुत्थितेयममृतात् काचित् स्वयं सिन्धुना  
या मन्याचललोडितेन हरये वत्त्वा श्रियं रक्षिता ॥  
(अ) VS 1460. (Cf. No. 3985).

Śārdūlavikrīḍita metre.

In fashioning her beauty surely the moon is not the creator nor the god of love ; it is not the spring and far away is Lord Brahmā. It is my belief that she is born of the nectar and well protected by the sea when he was churned, by giving away the

goddess Lakṣmī to the (covetous) Viṣṇu. (A. A. R.).

3987\*

अस्याः सुगन्धिनवकुङ्कुमपङ्कवत्तो

मुग्धश्चकास्ति तिलको मदिरक्षणयाः ।

आबिष्टरागमभिराममुखारविन्द-

निष्यन्दलग्नमिव मे हृदयं द्वितीयम् ॥

(अ) SR 258.49, SSB 71.9.

Vasantatilakā metre.

The *tilaka*-mark on the forehead of the sweet-eyed young lady, fragrant and made of a fresh paste of vermilion, shines charmingly, as if it were my second heart, full of *rāga* [love or : red colour] and clinging to the oozing loveliness of her captivating lotus-face. (A. A. R.).

अस्याः स्तनौ यदि see तस्याः स्तनौ यदि.

3988\*

अस्याः स्वेदाम्बुविन्दुच्युततिलकतया व्यक्तवक्त्रेन्दुकान्तेर्  
वारंवारेण वेगप्रहणनगणनाकेलिवाचालितापाः ।  
तत्पातोत्पाततालक्रमनमितद्दशस्ताण्डवोत्तालताली-  
लालित्याल्लोभिताः स्मः प्रतिपदममुना कन्दुकक्रीडितेन ॥

(अ) Viddhaśālabhañjika 2.8.

(आ) Skm (Skm [B] 867, Skm [POS] 2.79.2) (a. Rājāśekhara), SR 347. 43, SSB 224.10.

(a) °विम्ब° [विन्दु°] Viddh° (var.).

(b) पर्यायात्कन्दुकस्य प्रहणनगणना के° Skm ; °वेगप्रहणननटना Viddh° (var.).

(c) उत्पातोत्तालता° ( तत्पा° ) Skm : °तोल्यान° SR, SSB ; °नोत्ता° Skm ; °नोत्रतविन्द [°लक्त°] (Viddh° var.) ; °स्ताडनो° Skm ; लोला [°ताली] Viddh° (var.).

(d) लीलाख्या मौनिताः Skm ; लालित्याच्छन्दिताः Viddh° (var.); स्म SR; प्रतिपदम° Viddh° (var.), SR, SSB.

Sragdharā metre.

Each moment doth her beauty charm  
me more, / tossing the tiny ball with  
measured stroke, / while to the token that  
proclaims her faith / the dew of her exer-  
tion lends new charm ; / all lustrous as  
the moon is her fair face / as sweet she  
lips the words that count the blows / she  
giveth to the disk, whose rise and fall / in  
rhythmic beat her fawn-soft gaze doth view.  
(L.H.Gray's translation in JAOS 27 of 1906).

3989\*

अस्याङ्के कषपट्टभासिचपला श्रीः स्वर्णरेखायते  
धारासारघनं सुदर्शनमदश्चक्रं जगत्पश्यति ।  
प्रोदञ्चद्वनमालमञ्जनरुचा देहेन पीताम्बरं  
दूरोन्नीतशिखण्डमण्डलमिदं रूपं हरेरम्बुदः ॥

(आ) SMH 8.19.

(a) °रेपायते SMH (var.).

(c) °मञ्जुलरुचा SMH (var.).

(d) °खण्डिमण्डनमिदं SMH (var.); हरेरम्बुदम्  
SMH (var.).

Śārdūlavikrīḍita metre.

The cloud bears the form of the Lord  
Viṣṇu with the lightning resembling a streak  
of gold on a touchstone imitating the in-  
constant Lakṣmī, the heavy showers the  
Sudarśana discus, with a dark body resembling  
collyrium and the large number of  
peacocks flying hilariously the yellow gar-  
ment he wears along with the garland of  
wild flowers. (A. A. R.).

3990\*

अस्या धामसरोवरे भुजविले वक्त्रारविन्दे भ्रमन्  
नेत्रभ्रमरे सुयोवनजले कस्तूरिकापङ्किले ।  
वक्षोजप्रतिकुम्भिकुम्भवलनक्रोधादुपेत्य द्रुतं  
मग्नश्चित्तमर्तगजः कथमसावुत्थाय निर्यास्यति ॥

(आ) SR 274.28, SSB 100.31.

Śārdūlavikrīḍita metre.

The elephant of the mind has plunged  
into the lake of her beauty and sporting  
with the lotus-stalks resembling her hands,  
the lotus her face, the bees her eyebrows,  
the water of her fresh youth, and mud with  
her paste of musk and seeing a rival  
elephant in the form of her bosom he goes  
to attack it quickly with anger; thus absorb-  
ed therein how will he ever get out of it ?  
(A. A. R.).

3991\*

अस्याननस्य भवतः खलु कोटिरेषा  
कण्टारिका यदि भवेदविशीर्णपर्णा ।  
योग्या क्व ते करम कल्पतरोर्लतायास्  
ते पल्लवा विमलविद्रुमभङ्गभाजः ॥

(आ) ŚP 958, JS 90. 5, Any 43.41, SR 234.  
128 (a. JS), SSB 629.5.

(c) योग्याः Any; कथं [क्व ते] ŚP, SR, Any.

Vasantatilakā metre.

The suitable thing for your mouth,  
oh camel, is the thorny plant with its leaves  
intact. How is the *kalpa*-tree agreeable  
to you as their tender leaves resemble pure  
corals ? (A. A. R.).

3992\*\*

अस्याभ्यासाद् ग्रन्थवर्यस्य शिष्यः  
सर्वज्ञः स्याद् विस्फुरच्चारबुद्धिः ।  
अर्थं कामं वेत्ति धर्मं च मोक्षं  
निःसंदेहं शीलितुं पण्डितोऽपि ॥

(आ) ŚP 4619.

Śālinī metre.

The student who studies this best of  
books will become very wise with his intellect  
ever sharp, he will realize *artha*, *kāma*,  
*dharma* and *mokṣa*; undoubtedly even a  
learned man deserves to study this.  
(A. A. R.).

3993\*

अस्या मनोहराकार- कवरीभारतजिताः ।  
लज्जयेव वने वासं चक्रुश्चमरवर्हिणः ॥

(अ) ŚP 3286 (a. Vararuci), VS 1480 (a. Vararuci), AP 82; SR 257. 1 (a. VS), SSSN 222.13, SSB 68. 1 (a. Vararuci), SRK 273. 3 (a. ŚP), RĪ 639.

(b) °रनिजिताः ŚP, SR, SSB.

The chowrie-deer and the peacocks were ashamed of their tails on seeing the resplendent and charming tresses of this lady and hence resolved to take their abode in woods. (A. A. R.).

3994\*

अस्यामपूर्व इव कोऽपि कलङ्कुरिक्तश्  
चन्द्रोऽपरः किमुत तन्मकरध्वजेन ।  
रोमावलीगुणमिलत्कुचमन्दरेण  
निर्मथ्य नाभिजलाधि ध्रुवमुद्धृतः स्यात् ॥

(अ) Pad 33.24 (a. Lakṣmaṇa), SR 262, 190, SSB 79.72, RĪ 687, SuMañ 122.8-11.

Vasantatilakā metre.

Her face is some novel moon devoid of the black spot ; can it be that it is fashioned by the god of love and taken out of the ocean of her navel after churning it with the Mandara-mountain in the form of her bosom and with the charming ropes in the guise of the line of hair ? (A. A. R.).

3995\*

अस्या मुखं हिमरुचिर्ननु यद्विधात्रा  
संपूर्य सर्वमवशेषतयात्र मुक्तः ।  
आशयानतामुपगतोऽस्य रुचा चकास्ति  
नासाप्रमौक्तिकमिपादमृतस्य विन्दुः ॥

(अ) VS 1506 (a. Śrī-Baka),

(n) तस्याः [अ°] VS (var.).

Vasantatilakā metre.

Her face is surely the cool-rayed moon, which is filled with nectar by the creator ; and with one drop remaining he dried it and placed it there ; that drop of nectar now shines in the guise of the pearl ornament of her nose. (A. A. R.).

3996\*

अस्या मुखश्रीप्रतिबिम्बमेव  
जलाच्च तातान्मुकुराच्च मित्रात् ।  
अभ्यर्थ्य घत्तः खलु पद्मचन्द्रो  
विभूषणं याचितकं कदाचित् ॥

(अ) Naiṣ 7.56.

(अ) SR 234. 128, SSB 79. 66 (a. Saṁgrāhīṭ).

Upajāti metre (Indravajrā and Upendravajrā).

It is the reflection of the beauty of her face that the lotus and the moon seem to put on from time to time, by asking it of the paternal water and the friendly mirror, as an ornament obtained by begging. (K.K. Handiqui's).

3997\*

अस्या मुखस्यास्तु न पूर्णमास्यं  
पूर्णस्य जित्वा महिमा हिमांशुम् ।  
भ्रूलक्ष्मखण्डं दधदधमिन्दुर्  
भालस्तृतीयः खलु यस्य भागः ॥

(अ) Naiṣ 7.53.

(अ) SR 262.181 (a. Naiṣ.), SSB 79.63.

(c) पूर्णमास्यं Naiṣ (var.), SSB.

(c) भ्रूलक्ष्मखण्डं Naiṣ (var.).

Indravajrā metre.

Should not her mature face have a glory, having surpassed the moon that is the face of the full-moon night, (the face) whose third part—the brow—is verily the half-moon, bearing the eyebrows as the lunar spot ? (K.K. Handiqui's translation).

3998\*

अस्या मुखेन लोकानां हृतपङ्कजकान्तिना ।  
निशामु नाशिता निद्रा कुमुवानामिवेन्दुना ॥

(अ) VS 1514 (a. Śakavṛddhi).

By her face which has eclipsed the charm of the lotus, the sleep of the people at night has been destroyed as that of the lilies by the moon. (A. A. R.).

3999\*

अस्या मुखेनैव विजित्य नित्य-  
स्पर्धा मिलत्कुङ्कुमरोषभासा ।  
प्रसह्य चन्द्रः खलु नह्यमानः  
स्यादेव तिष्ठत्परिवेषपाशः ॥

(अ) Naiṣ 7.58.

(आ) SR 262.185 (a. Naiṣ.), SSB 79. 67.

Upajāti metre (Indravajrā and Upen-  
dravajrā).

Verily her face, red with saffron as with anger, having vanquished the moon, its constant rival, must have forcibly tied it up, the rope being (still) attached to it in the shape of its halo, (K.K. Handiqui's translation).

4000\*

अस्या मुखेन्दावधरः सुधाभूर्  
विम्बस्य युक्तः प्रतिविम्ब एषः ।  
तस्याथवा श्रीर्द्रुमभाजि देशे  
संभाव्यमानास्य तु विद्रुमे सा ॥

(अ) Naiṣ 7.38.

(आ) SR 261 150 (a. Naiṣ.), SSB 76.13.

(a) मुखेन्दोरधरः सुधाभूः Naiṣ (var.) ; सुधाभू-  
Naiṣ

(d) (अ)सौ [सा] SR, SSB.

Indravajrā metre.

This lower lip on her moon-like face is the fit image of a *bimba*-fruit of same

nectar-fed soil ; but the beauty of the fruit is found in any tree-bearing place, that of the lower lip is possible only in a place without trees. (K.K. Handiqui's translation).

4001

अस्यामोषधयो ज्वलन्तु दधतु ज्योतीषि कीटा अपि  
प्रोन्मीलन्तु भुजङ्गमौलिमणयः क्रीडन्तु दीपाङ्कुराः ।  
प्रष्टव्याः खलु यूयमेव यदि कोऽप्यस्तं गते भास्वति  
प्रौढध्वान्तपयोधिमग्नजगतीहस्ताधलम्बक्षमः ॥

(आ) Skm(Skm [B] 1658, Skm[POS]4.4.3)  
(a. Jalacandra).

(c) प्रष्टव्याः Skm (var.).

(d) °वलम्बक्षमः Skm (POS). (printer's error).

Śārdūlavikrīḍita metre.

When the sun has set, the medicinal herbs may glow, the glow-worms may possess light, the gems on the hoods of serpents may shine, and flames of lamps may have their play. But I ask you, is any-one of these capable of giving a helping hand to the people when they are sunk in the sea of dense darkness ? (A. A. R.).

4002\*

अस्या यदष्टादश संविभज्य  
विद्याः श्रुती दधतुरर्धमर्धम् ।  
कर्णान्तरत्कीर्णगभीररेखः  
किं तस्य संख्यैव नया नवाङ्कः ॥

(अ) Naiṣ 7.63.

(आ) SR 260.128, SSB 75 6.

(c) °गभीररेखः Naiṣ (var.).

Indravajrā metre.

It is a new kind of numeral denoting the number nine with its deep-set outline carved within her ears, (indicating) that her ears dividing the eighteen branches of learning, held one half each ? (K.K. Handiqui's translation).

4003\*

अस्या यदास्येन पुरस्तिरश्च  
तिरस्कृतं शीतरुचान्धकारम् ।  
स्फुटस्फुरद्भ्रङ्गिकचच्छलेन  
तदेव पश्चाद्विदमस्ति वद्धम् ॥

(अ) Naiṣ 7.21.

(आ) SR 257.16 (a. Nais.), SSB 68.15.

(c) भङ्गकचच्छलेन Naiṣ (var.).

Upajāti metre (Indravajrā and Upen-  
dravajrā).

It is the darkness in the front on  
either side, dispelled by the moon of her  
face, that is tied behind her in the guise of  
her clearly undulating hair. (K.K. Handi-  
qui's translation).

4004\*

अस्यारिप्रकरः शरश्च नृपतेः संख्ये पतन्तावुभौ  
सीत्कारं च न संमुखौ रचयतः कर्म्यं च न प्राप्नुतः ।  
तद्युक्तं न पुननिवृत्तिरुभयोर्जागति यन्मुक्तयोर्  
एकस्तत्र भिनत्ति मित्रमपरश्चामित्रमित्यद्भुतम् ॥

(अ) Naiṣ 12.98.

(आ) JS 345. 64 (a. Śrī-Harṣa-panḍita), SR  
111.247 (a. Nais.), SSB 405.265.

(a) °करशरश्च JS.

(b) संमुखं [सं°] JS.

Śārdūlavikrīḍita metre.

The enemies as well as the arrows of  
this king make no hissing sound, nor do  
they tremble, when they come to the fore  
and fall in battle. Proper it is that, once  
let loose, they have no return. But the  
wonder is, the enemies pierce friends [or: the  
sun]<sup>1</sup>, and the arrows pierce foes. (K.K.  
Handiqui's translation).

1. i. e., are being killed in battle.

4005\*

अस्या ललाटे रचिता सखोभिर्  
विभाव्यते चन्दनपत्रलेखा ।  
आपाण्डुरक्षामकपोलभित्ताव्  
अनङ्गबाणव्रणपट्टिकेव ॥

(आ) JS 178.6 (a. Bhāsa), VS 1487, ŚP 3292  
(a. Bhāsa), AB 370, SR 258.46 (a.  
VS), SSB 71.6 (a. Bhāsa).

(a) लिखिता [र°] VS.

(c) °भित्तेर् VS; °भित्ताव् AB (*contra metrum*).  
Upajāti metre (Indravajrā and Upen-  
dravajrā).

The flowery decoration of sandal  
paste made by friends over her forehead  
shines like the bandage over the wounds in-  
flicted by the arrows of Cupid over her  
broad cheeks that are emaciated and pale.  
(A. A. R.).

4006\*

अस्या वपुषि तारुष्यं शंशवं वा कृतास्पदम् ।  
जातिः कापालिकस्येव न केनाप्यवधार्यते ॥  
(आ) PV 183.

No one is ever able to know whether  
it is youth or childhood that has taken  
possession of her : just as no one is capable  
of determining to which caste a *kūpālīka*  
belongs. (A. A. R.).

4007\*

अस्या वपुषि तुलायां  
शंशवगुञ्जां च योवनं हेम ।  
तुलयति कुतुकिनि कामे  
न नमति मध्यान्मनःसूची ॥

(आ) Vidy 723, PV 185 (a. Veṇidatta).

(a) अस्यां कनकतु° PV.

(b) °गुञ्जय Vidy; हेम च PV (*contra  
metrum*).

Āryā metre.

When the god of love, out of curiosity, weighs in the balance of her body the *guñja*-beads of childhood and the gold of youth, the needle of the mind moves not from the middle point. (A. A. R.).

अस्याश्च सुरतं ज्वाला see No. 2632.

4008\*

अस्याश्चेदलकावली कृतमलिश्रेणीभिरेणीदृशः

सौन्दर्यं यदि चक्षुषोस्तरलयोः किं मन्मथस्यायुधैः ।

का प्रीतिः कनकारविन्दमूकुले पीनौ स्तनौ चेदतो

मन्ये काञ्चिदियं मनोभवकृता माया जगन्मोहिनी ॥

(आ) SR 272.64, SSR 96.64.

Śārdūlavikrīḍita metre.

If the luxuriant tresses of the deer-eyed damsel are made of rows of bees, the beauty of the tremulous eyes by the flowery arrows of Cupid and her high bosom with the buds of golden lotuses, what charm is there ? Methinks, she is a magical vision fashioned by the god of love to bamboozle the world. (A. A. R.).

4009\*

अस्याश्चेद् गतिसौकुमार्यमधुना हंसस्य गर्वरत्नं

संलापो यदि धार्यतां परभृतैर्वाच्यमत्वन्नतम् ।

अङ्गनामकठोरता यदि दृपत्प्रायेव सा मालती

फान्तिश्चेत् कमला किमत्र ब्रह्मना काषायमालम्बताम् ॥

(आ) SR 254.44 (a. Kuv), SSB 63.61, SRK 272.25 (a. Sabhātarāṅga), Kuv ad 27 (p. 86), IS 806.

(c) दृपत्प्रायेव SRK, SSB.

(d) °लम्ब्यतां SRK,

Śārdūlavikrīḍita metre.

If it is the gentleness of her movements, let the swans put away their pride ; if it is her sweet voice, let the cuckoos observe the vow of silence ; if the softness of limbs, the

*malatī*-flower is hard like a rock ; why talk much ? If it is her rosy hue, let the goddess Lakṣmī put on the saffron robes of an ascetic [i. e., retire from the contest]. (A. A. R.).

4010\*

अस्यासिर्भुजगः स्वकोशसुषिराकृष्टः स्फुरत्कृष्णिमा

कम्पोन्मीलदराललीलवलनस्तेषां भिये मूषुजाम् ।

संप्राप्तेषु निजाङ्गुलीमयमहासिद्धौषधीवीरुधः

पर्वास्ये विनिवेश्य जाङ्गुलिकता येनाम नालम्बिता ॥

(अ) Naiṣ 12.96.

(आ) JS 342.49 (a. Śrī-Harṣa), Skm (Skm [B] 1519, Skm [POS] 3.30.4) (a. Kavipaṇḍita-Śrī-Harṣa), SR 124.11 (a. Naiṣ.), SSB 433.11.

(a) स्वकोशविवराकृष्टः Naiṣ (var.), SR ; स्वकोषशुषि° Skm.

(b) °रालनील° JS ; °रालनीलरसनः केषां भिये न द्विपाम् Skm.

(c) °षवि° Skm ; °वीरुधां JS.

(d) नालम्बित Naiṣ (var.) ; जाङ्गुलिकता JS ; जाङ्गुलिकता Skm ; नालम्बिता Skm (var.). Śārdūlavikrīḍita metre.

His sword, of a flashing black colour, is a serpent drawn from its lair, the sheath of it. It moves in a circle, clearly visible, while it is brandished. In battles it is a cause of terror to those of the kings who do not act as snake-charmers, putting in their mouth the joint of an unfailing medicinal creeper consisting of their own finger in token of submission. (K.K. Handiqui's translation).

4011\*

अस्यास्तनिमा मध्ये

प्रथिमा कुचयोर्दंशोश्च चाञ्चल्यम् ।

ऊर्वोः क्रमेण वृत्तो-

साहश्च तुल्यतां

वधति ॥



(अ) SSB 86.5 (a. Saṁgṭahīṭṛ).

Āryā metre (defective in *d*).

The thinness at the waist of this young lady, the plumpness of her bosom, the tremulousness of her eyes and the expansiveness, in order, of her thighs, are equal (in greatness). (A. A. R.).

4012\*

अस्यास्तनुस्पन्दनसंस्मितो वै  
स मीनकेतुर्जगतो विजेतुम् ।  
सकुङ्कुमालेखमिषेण वीरो  
ध्यमोचयच्चारुतरां पताकाम् ॥

(अ) SR 258.47, SSB 71.7, RJ 650.

(a) °स्तनुस्पन्दन° RJ.

Upajāti metre (Indravajrā and Upen-  
dravajrā)

Seated in the chariot of her (charming) body the heroic god of love, desiring to conquer the world, unfurled his banner, highly beautiful, under the guise of her decorative designs of vermillion. (A. A. R.).

4013\*

अस्यास्तनो विरहताण्डवरङ्गभूमौ  
स्वेदोदविन्दुकुसुमाञ्जलिमाविकीर्य ।  
नान्दीं पपाठ पृथुपथुवेपमान-  
काञ्चीलताकलरवैः स्मरसूत्रधारः ॥

(अ) SR 275.20, SSB 102.22, RJ 938.

Vasantatilakā metre.

On her bosom, the dancing stage in her separation, having scattered a handful of flowers of drops of sweat, with the sweet tinkles of her girdle-bells that were shaking in a great measure, the stage manager of Cupid recited the preliminary invocation of the drama. (A. A. R.).

अस्यास्तापमहं मुकुन्द see तस्यास्तापभुवं नृशंस.

4014\*

अस्यास्तुङ्गमिव स्तनद्वयमिदं निम्नेव नाभिः स्थिता  
दृश्यन्ते विषमोन्नतश्च वलयो भित्तौ समायामपि ।  
अङ्गे च प्रतिभाति मार्दवमिदं स्निग्धस्वभावश्चिरं  
प्रेम्णा मनुखचन्द्रमीक्षत इव स्मेरेव वक्तोति च ॥

(अ) Śāk, Bengal recension (HOS 16) *ad*  
6.16 (p. 222).

(अ) SkV 493, Kav 241.

(a) नस्यास्तु° Śāk ; नाभि SkV (var.); नाभी  
Kav.

(b) वलयो Kav.

(c) स्निग्ध. स्व° Śāk, Kav.

(d) प्रेम्णाम° Śāk ; वक्तोव च Kav (var.).

Śārdūlavikrīḍita metre.

Her breasts look high, her navel deep ; the folds of her waist seem in relief / although the wall is flat. / Softness and sweet nature shine upon her limbs. / She looks upon my face as if with love/ and smiling seems to speak. (D. H. H. Ingalls's translation).

4015\*

अस्यास्त्राणमहो वियोगदुरितादस्मानु कृत्वा कृती  
स्वरं गच्छसि तत्तु किं विमृशसि त्रासावहं हन्त नः ।  
वाचालेषु दिनेषु कोकिलरुतैरुत्पञ्चमप्रक्रनैः  
सज्योत्सनासु च यामिनीष्वशरणाः किं नाम कुर्मो वयम् ॥

(अ) JS 131.14 (a. Sūktisahasra).

Śārdūlavikrīḍita metre.

Having entrusted the duty of looking after her in the hard days of separation, you, fortunated man, go away happily, but do not realize what an ordeal it is to us ; for the days are full of the music of the cuckoos which sing in the *pañcama*-key and

the nights are bright with moonlight ;  
helpless, what are we to do ? (A. A. R.).

4016\*

अस्यैकस्यापि कायस्य सहजा अस्थिखण्डकाः ।  
पृथक् पृथक् गमिष्यन्ति किमुतान्यः प्रियो जनः ॥  
(आ) JS 447.8.

The pieces of bone which nature has  
provided of this body one of composite unit  
will go away completely separated ; what  
then of the other dear person ? (A. A. R.).

4017\*

अस्यैव रम्भोरु तावननस्य दृशैव संजीवितमन्मथस्य ।  
वनं विधाता ननु नीरजानां नीराजनार्थं किमु निमिमीते ॥  
(आ) Pad 32.23 (a. Lakṣmaṇa).

Upajāti metre (Indravajrā and Upen-  
dravajrā).

Oh lady of charming legs, of your  
face, whose eyes have brought to life the  
god of love, has the creator indeed  
fashioned the cluster of lotuses to wave as  
the lights of adoration. (A. A. R.).

4018\*

अस्यैव सर्गाय भवत्करस्य सरोजसृष्टिर्मम हस्तलेखः ।  
इत्याह धाता हरिणेषणायां किं हस्तलेखीकृतया तयास्याम् ॥

(आ) Naiṣ 7.72.

(आ) SR 264.234 (a. Naiṣ.), SSB 82.5.

Upajāti metre (Indravajrā and Upen-  
dravajrā).

"The making of lotus blossoms is  
my sketching practice for the making of thy

hand"—did the creator announce this to  
the deer-eyed damsel by sketching lotus  
blossoms on her hands ? (K.K. Handiqui's  
translation).

अस्योदये बहुमनोर° see यस्योदये बहुमनोर.

4019\*

अस्योदरस्य प्रतितुल्यशोभं  
नास्तीति घात्रा भुवनत्रयेऽपि ।  
संख्यानरेखा इव संप्रयुक्तासु  
तिस्रो विरेजुर्वलयः सुदस्याः ॥

(आ) Jānakī 1.31.

(a) प्रतितुल्यकान्ति (°रूपं; °लक्ष्मी, °शोभं) Jānakī  
(var.).

(b) स्रष्ट्रा [घात्रा] Jānakī (var.).

(c) संख्यानरेषाः (°रेखाः) Jānakī (var.).

(d) °वलयः Jānakī (var.); सुमुख्याः [स°]  
Jānakī (var.).

Indravajrā metre.

With the idea that there exists no  
second counter part of a like or equal  
beauty to that belly even in three worlds,  
the three natural folds of the lady having  
a beautiful set of teeth, began to beam  
with brightness as if they were the lines of  
enumeration gracefully streaked on it by  
the Creator. (G. R. Nandargikar's trans-  
lation).

4020\*

अस्योर्वीरमणस्य पार्वणविधुद्वैराज्यसज्जं यशः  
सर्वाङ्गोज्ज्वलशर्वपर्वतसितश्रीगर्वनिर्वासि यत् ।  
तत्कम्बुप्रतिबिम्बितं किमु शरत्पर्जन्यराजिभ्रियः  
पर्यायः किमु दुग्घसिन्धुपयसां सर्वानुवादः किमु ॥

(आ) Naiṣ 12 65.

(आ) SR 136.41 (a. Naiṣ.), SSB 449.48.

(a) °राशसज्जं SR ; यश SSB.

Śārdūlavikrīḍita metre.

The fame of this king is ready for a joint sovereignty with the full moon, (a fame) that banishes the pride of the all-bright Kailāsa-mountain in its white radiance. Is it the reflection of a conch, a continuous mass of beautiful rows of autumnal clouds, a complete replica of the milk of the Ocean of Milk? (K. K. Handiqui's translation).

4021\*

अस्त्रं लोचनकोण एव कृपणद्रव्यायते सर्वदा  
कण्ठे काकुचचः प्रसुप्तकमलक्रोडस्थभृङ्गायते ।  
हा राजो हृदये वियोगिकुलजाकामाभिलाषायते  
वैदेहीविरहज्वरो रघुपतेरापाकतापायते ॥  
(आ) Vidy 398, RJ 970 (ab only).

Śārdūlavikrīḍita metre.

Tears collect together at the corners of the eyes as a miser's hoard, the murmur of sorrow imitates the hum of bees inside sleeping lotuses ; Alas ! the cry (longing) in the heart is similar to the desire for love of a noble lady in separation ; thus the fever of separation of Śrī-Rāma from Sītā has reached the point of great intensity. (A. A. R.).

4022\*

अस्त्रमजलं मोक्तुं  
धिङ् नः कर्णायते नयने ।  
द्रष्टव्यं परिदृष्ट  
तत्केशोरं व्रजस्त्रीभिः ॥

(आ) PG 316 (a. Tairabhukta or Tairabhukta-kavi).

Āryā-upagīti metre.

Fix upon our eyes which reach up to the ears in order to shed tears incessantly ! that youth [Śrī-Kṛṣṇa] who ought to be seen was fully gazed at by the women of Vṛndāvana. (A. A. R.).

4023\*

अस्त्रलोतस्तरङ्गभ्रमिषु तरलिता मांसपङ्के लुठन्तः  
स्यूलास्थिग्रन्थिभङ्गैर्ध्रुवलविसलताग्रासमाकल्पयन्तः ।  
मायार्सिहस्य शौरेः स्फुरदरुणहृदम्भोजसंश्लेषभाजः  
पायासुदंत्यवक्षःस्थलकुहरसरोराजहंसा नखा वः ॥  
(आ) Skm (Skm [B] 203, Skm [POS] 1.41.3)  
(a. Mayūra), May 240-1, Kav p. 67.  
(a) स्म्यटन्तः [लु°] Skm (var.), Kav.  
(b) °ग्रन्थि° om. Skm (B) (printer's error) ;  
°भङ्गे ध्रुवल [°भङ्गैर्ध्रुवल°] Skm (var.).  
(d) °वक्षस्य° Skm (POS).  
Sragdharā metre.

The nails of Śauri,<sup>1</sup> (who had assumed) the guise of a lion, dabbled in the whirlpools and waves of the stream of (Hiranyakaśipu's) blood, / and wallowed in his flesh, (as if in) mud, and with fragments of the joints of his massive bones made a mouthful of white lotus-stalks, / and they enjoyed their tight clutch of his red and palpitating lotus like heart, / and were like the king-flamingos of the poo-like hole in the breast of that *Daitya*. May the nails of Śauri<sup>1</sup> protect you. (G. P. Quackenbos's translation).

1. Viṣṇu.

4024\*

अस्त्राक्षीभवनीलनीरजदलोपान्तातिसूक्ष्मायत-  
त्वङ्मात्रान्तरितामिपं यदि वपुर्नंतत् प्रजानां पतिः ।  
प्रत्यग्रक्षरदस्त्रविल्लपिशितग्रासग्रहं गृह्णतो  
गृध्रध्वाङ्घ्रुकान्तनी निपततः को वा कथं वारयेत् ॥  
(आ) Prab (Prab [TSS] 5.29 ; om. in Prab [NSP] and Prab [V]).  
(आ) IS 807.  
(a) सूक्ष्मं पुनस् Prab (var.).  
(c) °स्त्रमिश्र° Prab (var.).  
(d) गृध्रध्वाङ्घ्रु° Prab (var.) ; °वृकान् शुनो निपततः क्रौञ्चान्कथं Prab (var.).

Śārdūlavikrīḍita metre.

The Lord of Beings does not renew this body, which is formed of flesh surrounded with skin, and is tender as the leaves of the purple lotus. Who drives away vultures, crows, wolves, dogs, or curlews, from carcasses on which they seize and devour the flesh mixed with blood. (J. Taylor's translation).

4025

अस्वतन्त्राः स्त्रियः कार्याः पुरुषैः स्वैदिवानिशम् ।  
विषयेषु च सज्जन्त्यः संस्थाप्य ह्यात्मनो वशे ॥

(अ) Mn 9.2. (Cf. Mn 5. 147-8, Y 1. 85, G 18. 1, B 2. 3. 44, Vas 5. 1, Vi 25. 12, Brh 25.2).

(आ) PSDh 3.2; 473.1-2, Parāśara-Mādhava's Vyavahāra 322, Kṛtyasāra-samuccaya 98, Mitākṣarā ad Y 295, IS 808.

(c) विषये सज्जमानाश्च Nandana on Mn, Parāśaramādhava-Vya°.

(d) संस्थाप्याः स्वात्मनो Nandana on Mn; संस्थाप्या आत्मनो MnJh, Govindarāja on Mn, Anonymous Kāśmīrian commentator on Mn, vulgata; आत्मानमात्मना Kṛtyasāra°.

Day and night women must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control. (G. Buhler's translation).

अस्वाद्य स्वयमेव see No. 5682.

4026<sup>a</sup>

अस्वाध्याय. पिकानां मदनमखसमारम्भणस्याधिमासो  
निद्राया जन्मलग्नं किमपि मधुलिहां कोऽपि दुर्मिक्षकालः ।  
छिट्ठिर्वात्रोत्सुकानां मलयजमरुतां पात्थकान्ताङ्गतान्तः  
प्रालेयोन्मूलं समजनि समयः कश्चिदौत्पातिकोऽयम् ॥

(आ) PV 516 (a. Vāhinīpati), Pad 63. 21 (a. Vāhinīpati), SR 337. 57, SSB 207. 58, RJ 1237, SuSS 57.

(a) आस्वाध्यायः PV (var.).

Sragdharā metre.

This is the month of Cupid's sacrifice when the cuckoos indulge in holiday merriment; it is the famine time for sleep to the bees who celebrate birth-day festivities; this Malaya-breeze which is eager to blow is death to the sweet-hearts of travellers; thus this season which is calamitous has commenced completely, putting an end to winter. (A. A. R.).

अस्वार्थकमनायुष्यं see No. 2003.

4027

अहंकार कापि व्रज वृजिन हे मा त्वमिह भूर्  
अभूमिर्दर्पाणामहमपसर त्वं पिशुन हे ।

अरे श्लोघ स्थानान्तरमनुसरानन्यमनसां  
त्रिलोकीनाथो नः स्फुरति हृदि देवो हरिरसौ ॥

(अ) Śāntīśataka 4. 23 (in some editions 4.22).

(आ) SR 368. 52, SSB 264.52, IS 810.

(a) अहंकारः Śānt° (var.); जव [व्रज] Śānt° (var.); त्विह Śānt° (var.).

(b) न भूमिर् or मुभूमिर् [अ°] Śānt° (var.); दोषाणाम् [दर्पा°] Śānt° (var.), स्वयमपसर or अयपसर or अहमपसर or अहपरस Śānt° (var.); त्वं पिशुन हि or त्वं हि पिशुन (°नः) Śānt° (var.); पिशुनते SSB.

(c) अयं [अरे] Śānt° (var.); अनुसरानन्यमनसस् or अनुसर त्वं हि तु परम or अपसर त्वं हि पिशुन Śānt° (var.).

(d) श्रीलो° Śānt° (var.); नो SR, SSB, IS; मे or मत्[नः] Śānt° (var.); सपदि हृदि Śānt°; हृदि वसतु [स्फु° हृ°] SR, SSB, IS.

Śikharīṇī metre.

Oh egotism, go somewhere ; sin, be not here ; I am not the fit place for pride, oh tale-bearer, move off ; oh anger, go to some other place ; for with single-hearted devotion, the Lord of the three worlds, Lord Viṣṇu shines in my heart. (A. A. R.).

4028

अहंकारो धियं ब्रूते      मैनं सुप्तं प्रबोधय ।  
उत्थिते परमानन्दे      न त्वं नाहं न वै जगत् ॥

(अ) SSg 29, IS 811, Subh 28.

(a) ब्रूते Subh.

(b) मा सुप्तं प्रतिबोधय SSg ; मीनं Subh ;  
प्रबोधयः Subh.

(c) उदिते SSg.

Egotism tells (his friend) the mind, do not waken him [the self] that is asleep ; if the supreme self [bliss] is awakened, there will be neither you, nor I, nor the world. (A A R.).

अहंकारो हि नारीणां sec No. 3087.

4029\*

अहं किमम्बा किमभीष्टतापदे  
तवेति मातुर्गुरि तातपृच्छया ।  
प्रलोभ्यतुल्यं प्रवदन्तमर्भकं  
मुदा हसन् जिघ्रति मूर्ध्नि पुण्यभाक् ॥

(आ) SR 89.12, SSB 372.16, SRK 120, 9 (a.  
Bhāratācampū), IS 7712.

Vamśastha metre.

“Am I the foremost object of your affection or is it mother ?”—when the father was questioned thus by the child to get a higher place over mother, the fortunate father, seeing the tempting question, merely laughed with delight and kissed him on the forehead. (A. A. R.).

4030

अहंकृतेः परिच्छेदान्      अविद्यामचिति तथा ।  
जहि येनोपलब्धिस्ते      कापि स्यान्निस्तुलाद्भुता ॥  
(आ) SSMā 25.14-5.

Cut out the boundaries of egotism as also of nescience and ignorance ; then will you get something wonderful which is indescribable and beyond comparison. (A. A. R.).

4031

अहं च त्वं च राजेन्द्र      लोकनाथावुभावपि ।  
बहुभीहिरहं राजन्      पञ्चीतत्पुरुषो भवान् ॥  
(आ) SR 187.22, SSB 534. 22, SRK 155. 37  
(a. Sabhātarāṅga), IS 7716, SGPS  
179.5.

Oh best of kings, you and I are both *lokanātha-s*, you the Lord of the world, taken as *tatpuruṣa* ; and I, taken as *bahuvrīhi* compound, have the world for my master. (A. A. R.).

4032

अहं च देवनन्दी च      कुशाग्रीयधियावुभौ ।  
नैव शब्दाम्बुधेः पारं      किमन्ये जडबुद्धयः ॥  
(आ) JS 348.5.

I as well as the learned Devanandī, both possessing sharp intellects, are not able to cross the ocean of grammar ; how then the others, the dull witted people ?

4033\*

अहं तनीयानतिकोमलश्च  
स्तनद्वयं वोढुमलं न तावत् ।  
इतीव तत्संवहनार्थमस्या  
चलित्वयं पुष्यति मध्यभागः ॥

(आ) Skm (Skm[B] 862, Skm [POS] 2.78.2  
Upendravajrā metre.

"I am very thin and tender, and therefore am unable to bear (the heavy load of) her bosom!"—for this reason, as it were, her waist nourishes the three-folds of the skin over the stomach to help it to bear the heavy burden. (A. A. R.).

4034

अहं तावन् महाराजे पितृत्वं नोपलक्षये ।  
ध्राता भर्ता च वन्धुश्च पिता च मम राघवः ॥

(अ) R (R [Bar] 2. 52. 21, R [B] 2. 58. 31, R [Kumbh] 2.58.31, R [G] 2.58.30, R [L] 2.62.30).

(आ) SRHt 94.2 (a. Śrī-Rāmāyaṇa).

(b) नापलक्षये R (var.).

I do not see in the great king [Daśaratha] the state of being my father ; my brother, master, relation and father are all rolled in Śrī-Rāma. (A. A. R.)

4035\*

अहं तेनाहता किमपि कथयामीति विजने  
समीपे चासीना सरलहृदयत्वादवहिता ।  
ततः कर्णोपास्ते किमपि वदताध्राय वदनं  
गृहीत्वा घम्मिल्लं मम सखि निपीतोऽघररसः ॥

(अ) Amar (Amar [D] doubtful 18, Amar [RK] 112, Amar [S] 66, Amar [K] 96, Amar [NSP] 98, Amar [POS] 66<sup>1</sup>).

(आ) JS 288.11 (a. Amaruka), SuM.17.4.

(a) तेनाहता Amar (POS) (var.).

(b) समीपे त्वासीना (चासीना Amar [K]) सरस-हृदयत्वाद् Amar (var.) ; सरसहृदयत्वाद् Amar (POS) ; तरलहृदयत्वाद् Amar (POS) (var.).

(d) गृहीता घम्मिल्ले स च सखि (or सखि स च) मया गाढमधरे Amar (RK), Amar (D), Amar (K), Amar (NSP) (but var. as

above), JS (var.), SuM ; घम्मिलं Amar (POS) (*contra metrum*).

Śikhariṇī metre.

1. Western (Arj) 28 ; Southern (Vama) 66 ; Ravi om. ; Rāma om. ; BrMM om. ; BORI I. 114 ; BORI II. 112.

"I have a word for thee", he said and drew me to a lonely spot ; and as my heart with eager longing, I sat close to him and was attentive ; then whispering something in my ear and smelling my mouth he caught hold of the braid of my hair and sipped, oh my friend<sup>1</sup>, the nectar from my lips. (Ch. R. Devadhar's translation).

1. Ch. R. Devadhar omits : oh my friend (मम सखि).

4036\*

अहं न चेत् स्यां मयि दुष्टभावनाम्  
इमे ब्रजेयुर्न निराश्रया जनाः ।  
तदेनसा योजयतः परान् स्वयं  
ममैव युक्ता खलु नन्वपत्रपा ॥

(आ) JS 445.5 (a. Jñānāṅkuśa).

Vamśastha metre.

If I were not present, the helpless people will attribute bad motives to me ; thus I myself will be responsible for the sin of others ; therefore the shame accruing to me is but proper. (A. A. R.).

4037

अहं नयनजं वारि निरोद्धमपि न क्षमः ।  
रामः सीतावियोगार्तो बवन्ध सरितां पतिम् ॥

(अ) MK (MK [S] 146 only).

I am incapable of restraining even my tears, but Śrī-Rāma, when afflicted with separation from Sitā, restrained [built a bund across] even the Lord of rivers. (A. A. R.).

4038

अहं नश्यामि मानेन मानेन कलहं कृथाः ।  
विरोधमेत्य कान्तेन कान्ते न परितप्यते ॥

(आ) VS 1110 (a. Jīvanāga).

(c) वियोगम् [वि°] VS (var.).

I am perishing [miserable] due to my jealous anger, do not, therefore, quarrel in jealous anger. Having antagonised [quarrelled with] the lover, he too suffers from great torment. (A. A. R.).

अहं नृपं च शार्दूलं see No. 4079.

अहं नृपं च शार्दूलम् see No. 4079.

4039

अहंभावात्त्ययो जातु सुकरो न कथंचन ।  
चेतनायामहम्भावो भौतिक्यां विजितः सकृत् ।  
आध्यात्मिक्यां पुनश्चैष स्फीतः स्फुरति नोऽग्रतः ॥  
(आ) SSMā 17.10-12.

It is by no means easy to overcome egotism ; when it is once vanquished by wisdom in material things, it becomes greater in spiritual matters and stares us in our face. (A. A. R.).

अहं मत्कृपयंतानि see No. 4075.

4040

अहं ममेत्येव भवस्य बीजं  
न मे न चाहं भवबीजशान्तिः ।  
बीजे प्रनष्टे कुत एव जन्म  
निरिन्धनो वह्निरुपैति शान्तिम् ॥

(आ) IS 816, Subh 156.

(a) ममेति भव एव बीजं Subh.

(c) जन्मः Subh.

(d) निरजनो वह्निरुपैति शान्तिः Subh.

Upajāti metre ( Upendravajrā and Indravajrā).

The seed [root cause] of worldly life is 'I' and 'mineness', the state of 'not mine' and 'not I' puts out the seed of birth. When the seed is lost where is the scope for birth ? Fire without fuel calms down by itself. (A. A. R.).

4041\*

अहं महानसायातः कल्पितो नरकस्तव ।  
मया मांसादिकं भुक्तं भीमं जानीहि मां वक् ॥

(अ) Vidagdhamukha-maṇḍana 4.39 (KSH p. 307).

(आ) SR 194. 30, SSB 547. 2, SRK 159.22 ( a. Vidagdha-mukhamaṇḍana ). A puzzle.

I have come with a very big cart (which contained food) ; now hell [death] has been resolved upon to receive you. It was by me that the meat and the foods were eaten, know me, oh demon Baka, to be Bhīmasena. (A. A. R.).

अहं मुनीनां वचनं शृणोमि see माताप्येका पिताप्येको.

अहं मुनीनां वचनानि वच्मि see गवाशिवाक्यानि स  
[ वक्ति.

4042\*

अहंयुवरर्षणिनीजनमदायतोदन्नत-

स्फुरच्चतुरपञ्चमस्वरजितान्यपक्षिन्नजः ।  
रसालतरुणा कृतामसमनुत्यतामात्मनो  
विहन्तुमिह कोकिलः फलिनमन्यमुद्रीक्षते ॥

(आ) Ava 135, SR 225.139, SSB 615.30.

(a) °दापनोद° Ava.

(c) °मकुल्य° Ava.

Pr̥thvī metre.

Having vanquished all other birds with his melodious voice singing in the pañcama-key, which has emaciated even the impassioned songs of an excellent damsel,

proud of her voice, the cuckoo, finding the unique position given to him by the mango-tree, wanted to break it and therefore looks at another fruit-bearing tree. (A. A. R.).

4043\*

अहं रथाङ्गनामेव प्रिया सहचरीव मे ।  
अननुज्ञातसंपर्का धारिणी रजनीव नौ ॥  
(अ) MāI 5.9.

I (am) like the *cakravāka*-bird, my beloved (is) like (its) mate; Dhāriṇī not permitting our contact (is) like the night. (R.D. Karmarkar's translation).

4044

अहं वो रक्षितेत्युक्त्वा यो न रक्षति भूमिपः ।  
स संहत्य निहन्तव्यः श्वेव सोन्माद आतुरः ॥  
(अ) MBh (MBh [Bh] 13. 60. 20, MBh [R] 13.61.33, MBh [C] 13.3096-7).  
(आ) VS 2842.  
(a) को or वै [वो] MBh (var.).  
(c) सगत्य MBh (var.) ; समेत्य [सं°] VS ;  
विहन्तव्यः ([s]व° ; [s]पि°) MBh (var.).  
(d) चेतसोन्नद [श्वे° सो°] MBh (var.) ; आसुरः  
[आ°] MBh (var.).

Having taken the oath, 'I shall protect you all [the subjects]', if a king fails to give protection, he should be killed by all the people combined, as a mad dog which is dangerous. (A. A. R.).

4045\*

अहं सदा प्राणसमं महीभुजाम्  
अयं तु मां वेत्ति नृपस्तृणोपमम् ।  
इतीव कर्णेषु सुवर्णमर्थिनां  
स्वखेदमाख्यातुममूत् कृतास्पदम् ॥

(अ) Vikram 17.11.

(आ) VS 2560.

(b) स मा सदा [अयं तु मां] VS.

(d) श्यानुमिवास्ति भूपते VS.

Vamśastha metre.

"I am as dear as life to the kings, but this king<sup>1</sup> considers me as a straw"—as if to whisper thus its own (cause of) sorrow, gold made its place in the ears of suitors. (S.C. Banerji's translation).

1. Vikrama.

4046

अहं हि संमतो राज्ञो य एवं मन्यते कुधीः ।  
बलीवर्दः स विज्ञेयो विषाणपरिवर्जितः ॥  
(अ) P (Pts 1.279, PtsK 1.311).

That foolish man who considers himself as favoured (for all time) by the king, should be known as a bovine creature. (with this difference) that he is devoid of horns. (A. A. R.).

अहतहृदयाः सन्तः see No. 4118.

4047

अहन्यहनि बोद्धव्यं किमद्य सुकृतं कृतम् ।  
दत्तं वा दापितं वापि वाक्साह्यमपि वाक्कृतम् ॥

(आ) SRHt 100.22 and 147.35, SSSN 111.21.

(b) किमत्र SSSN.

(d) वा [वाक्] SRHt 100.22, SSSN.

A person should ponder over, day by day, "what good deed have I done today?" What he has given away and what he has caused to give and what help in words by himself or through others. (A. A. R.).

4048

अहन्यहनि भूतानि गच्छन्ति चरमालयम् ।  
शेषाः स्थावरमिच्छन्ति किमाश्चर्यमतःपरम् ॥



(अ) MBh (MBh [Bh] 3. App. 32 l. 63-4, MBh [C] 3.17401).

(आ) SPR 350. 38 (a. MBh), IS 812, Pr 364, Subh 179.

(b) गच्छन्तीह यमालयम् (°ये) MBh ; चरमालये Subh.

(c) शेषा जीवितुमिच्छन्ति Pr ; स्थिरत्वम् MBh.

Day after day do living beings depart for final rest ; still those left behind desire to be permanently alive. What can be more surprising than this ? (A. A. R.).

4049

अहन्यहनि भूतानि सृजत्येव प्रजापतिः ।  
अद्यापि न सृजत्येकं योर्धिनं नावमन्यते ॥

(आ) SRHt 223.5 (a. Vyāsaśataka), SSSN 175.5, Vyās App. 1.4.

(इ) SS (OJ) 344.

Day after day the Creator's creation goes on. But till today he has not created one being who does not repudiate petitioners and supplicators. (Raghu Vīra's translation).

4050

अहन्यहनि याचन्तं कोऽवमन्येद् गुरुं यथा ।  
मार्जनं दर्पणस्येव यः करोति दिने दिने ॥

(इ) SS (OJ) 200.

(b) ऽवमान्येद् or अमवमन्येद् SS (OJ) (var.).

Who would muster the heart to be rude to one who comes to one's door day after day. He serves as your preceptor. He dusts away the dirt that has settled on your soul's mirror. (Raghu Vīra's translation).

4051

अहन्यहन्यात्मन एव तावज्  
ज्ञातुं प्रमावस्खलितं न शक्यम् ।'

प्रजासु कः केन पथा प्रयातीत्य  
अशेषतो वेदितुमस्ति शक्तिः ॥

(अ) Śāk 6.26 (in some editions 6.32). (Cf. A. Scharpé's *Kalidāsa-Lexicon* I. 1 ; p. 89).

(आ) Alm 71.

(b) प्रमादं स्व° Śāk (var.).

(d) कस्य पुनः प्रभुत्वम् or कस्य नु शक्तिरस्ति [वे° श°] Śāk (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Daily I seem less able to avert / misfortune from myself, and o'er my actions / less competent to exercise control ; / how can I then direct my subjects' ways, / or shelter them from tyranny and wrong ? (Sir Monier Monier-Williams's translation).

अहमतिकृतविद्यः see No. 4057.

4052

अहमपि परेऽपि कवयस्  
तथापि महदन्तरं परिज्ञेयम् ।  
ऐक्यं रलयोरपि  
तत् किं करभायते कलभः ॥

(आ) SMa 2.69, SR 33.24, SSB 53.26.

(b) परमन्तरं [म°] SR, SSB.

(c) रलयोरपि यदि SR, SSB.

Āryā metre.

It is true that myself as well as others are poets; still the great difference which exists should be noted. Though there is non-difference allowed between 'r' and 'l', does *kalabha* [an elephant cub] become *karabha* [a young camel] ? (A. A. R.).

4053

अहमस्मि नीलकण्ठम्  
तव खलु तुष्यामि शब्दमात्रेण ।  
नाहं जलधर भवतश्  
चातक इव जीवनं याचे ॥

(आ) Ava 347, SSH 2.43, SR 226. 169, SSB 617. 1 and 594.93.

(b) तुष्येहं SSB 594.93.

(c) जलद कदाचिच् SSB 594.93.

Āryā metre.

I am the blue-necked peacock and am satisfied with your words [thunder] alone, oh cloud, I do not beg of you, like the *cātaka*-bird, for *jīvanam* [water and livelihood as well]. (A. A. R.).

4054\*

अहमहमिकाबद्धोत्साहं रतोत्सवशंसिनि  
प्रसरति मुहुः प्रौढस्त्रीणां कथामृतदुदिने ।  
कलितपुलका सद्यः स्तोकोद्गतस्तनकोरके

चलयति शनैर्बाला वक्षःस्थले तरलां वृशम् ॥

(आ) Skm (Skm [B] 479, Skm [POS] 2.1.4)  
(a. Dharmāsokadatta).

(c) °मण्डलम् [°कोरके] Skm (var.).

(d) वक्षस्थले Skm (POS).

Haripī metre.

When the rainy day of the sweet talks of 'grown up women in regard to love-enjoyments was proceeding with competitive zeal, a young girl, thrilled by the account, with her breasts just sprouting, encircled them with her tremulous glance directed gently at her bosom. (A. A. R.).

4055\*

अहमिष्व विनलक्ष्मीः प्रोषितप्राणनाथा  
त्वमिष्व पथिक पन्था मुक्तपान्थानुबन्धः ।  
अयमपि परदेशः सोऽपि यत्रासि गन्ता  
मवन्मधुरमूर्ते किं वृथा सत्वरोऽसि ॥

(आ) SR 354.78, SSB 236.12.

Mālinī metre.

The beauty of the day, like me, has her husband away from home, oh traveller, the road like yourself, is devoid of fellow men. This is a foreign place to you and where will you go (for rest)? O you, sweet looking like Cupid, why this hurry to go? (A. A. R.).

4056\*

अहमिष्व शून्यमरण्यं  
वयमिष्व तनुतां गतानि तोयानि ।  
अस्माकमिवोच्छ्वासा  
दिवसा दीर्घश्च तप्ताश्च ॥

(आ) SkV 782, Kav 475, VS 1701.

(b) वयमे Kav (var.) ; सलिलानि [तो°] VS.

Āryā metre.

The woods are as lonely / and rivers have grown as thin as I, / while the days are as long and as hot / as are my sighs.<sup>1</sup> (D.H.H. Ingalls's translation).

1. Lover separated from his mistress.

4057

अहमिह कृतविद्यो वेदिता सत्फलानां  
धनपतिरहमेको रूपलावण्ययुक्तः ।  
इति कृतगुरुगर्वः खिद्यते किं जनोऽयं  
कतिपयदिनमध्ये सर्वमेतन्न किंचित् ॥

(आ) ŚP 4116 (a. Śrī-Dāmodaradeva), SR 373. 176 (a. Śrī-Dāmodaradeva), SSB 270. 62 (a. Dāmodaradeva), IS 813, Subh 79. (Cf. Kav p. 46 and ZDMG 16.750).

(a) अहमति Subh ; कृतिविद्यो वेदिता सत्फलानां Subh.

(b) धनिपतिर् Subh.

(c) कृतगुणगर्वः SR, SSB.

Mālinī metre

'I am well educated and an expert in fine arts, I am a lord of wealth and have great beauty and charm'—Why is this person thus over-powered by great pride? In the interval of a few days all this comes to nought. (A. A. R.).

4058\*

अहमिह स्थितवत्यपि तावकी  
त्वमपि तत्र वसन्नपि मामकः ।  
न तनुसंगतमार्यं सुसंगतं  
हृदयसंगतमेव सुसंगतम् ॥

(आ) SkV 1648 *ab/dc*, NBh 49, SR 284.13, SSB 117. 15, SRK 134.41 (a. Sphuṭa-śloka), IS 7714.

(a) अहमिहैव वसन्नपि ता° NBh.

(c) तनुसंगम एव सुसंगमो (°यः) SR,SSB, SRK, NBh ; सङ्गमः [सु°] NBh (MS).

(d) °संगम एव सुसंगमः SR, SSB, SRK, NBh; सङ्गमः [सु°] NBh (MS).

Drutavilambita metre.

Though dwelling here, I still am yours / and you, though there, are mine ; / for they, dear husband, whose hearts are joined, / not they whose bodies only join, / are truly joined. (D.H.H. Ingalls's translation).

अहमिहैव वसन्नपि sec No. 4058.

4059\*

अहमेको न मे कश्चिन् नाहमन्यस्य कस्यचित् ।  
न तं पश्यामि यस्याहं न हि सोऽस्ति न यो मम ॥  
(आ) JS 447.3.

I am alone and there is no one to me, I do not belong to anyone else ; I do not see him who has power over me ; there is indeed no one who is not mine. (A. A. R.).

4060\*

अहमेत्य पतङ्गवर्त्मना

पुनरङ्काश्रयणी भवामि ते ।

चतुरं: सुरकामिनीजनं:

प्रिय यावन्न विलोभ्यसे विवि ॥

(अ) Kum 4. 20. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 57).

(आ) Sar 5.270 (p. 649).

(a) इयमेत्य Sar.

(b) अङ्काश्रयिणी Kum (var.), Sar.

(d) विलुप्यसे Kum (var.), Sar.

Viyoginī metre.

Coming over (to you) by the way of the moth<sup>1</sup>, oh dear one, I shall be again resorting to your lap, before you are lured away by the clever galaxy of celestial damsels in heaven. (R.D. Karmarkar's translation).

1. i. e., by throwing oneself into fire.

4061

अहमेव गुरुः सुदारुणानाम्

इति हालहाल तात मा स्म दृष्यः ।

ननु सन्ति भवादृशानि भूयो

भुवनेऽस्मिन् वचनानि दुर्जनानाम् ॥

(आ) JS 60. 31, SR 59. 204 (a. Kpr.), SSB 322.212(a. Kuv.), SRK 12.2 (a. Sabhā-taraṅga), Kpr 10. 556, KāP 384.9-10, AIK 15. 12-3, AR 210. 3-4, ARJ 192. 14-5, KH 322. 11-2, Sah *ad* 10. 742, Kuv 4.14 (p.13), Amd 320. 92-6.

(a) सुदारुणामि° Amd (var.).

(b) मात [तात] Amd (var.) ; मा स्म तात (tr.) JS, KāP, SR, SSB, SRK ; तात om. ARJ.

Aupacchandāsika metre.

O my friend, poison! do not be puffed up at the idea that you are the only

chief of cruel objects,—since in this world there are the words of evil men, that quite vie with you ! (G. Jha's translation).

4062\*

अहमेव बली न चापर  
इति बुद्धिः प्रलयं करी नृणाम् ।  
नहि सन्ति महीतले कति  
प्रबलैर्ये विजिता बलोद्धताः ॥

(अ) IS 815, Sskr 41.

(d) प्रबला विकटा Sskr.

Viyoginī metre.

“I am all powerful and there is no one else (to match me)”,—this is the idea that brings ruin to men. Are there not indeed many strong men in this world by whom such haughty men have been vanquished ? (A. A. R.).

4063

अहमेव मतो महीपतेर्  
इति सर्वः प्रकृतिष्वचिन्तयत् ।  
उदधेरिव निम्नगाशतेष्व्  
अभवन्नास्य विमानना क्वचित् ॥

(अ) Ragh 8. 8. (A. Scharpé's Kalidāsa-Lexicon I. 4 ; p. 117).

(आ) Sāh ad 3.90 (p. 38).

Viyoginī metre.

“I alone am the king's favourite” so thought everyone of his subjects ; for no contempt was ever shown by him to anyone, as there is none shown by the sea to anyone among hundreds of rivers. (M.R. Kale's translation).

अहयो बहवः सन्ति see No. 1550.

4064

अहरन् कस्यचिद् द्रव्यं यो नरः सुखमावसेत् ।  
सर्वतः शङ्कितः स्तेनो मृगो ग्राममिवागतः ॥

(अ) (Cf. MBh [Bh] 12.251, 14cd + 15ab).<sup>1</sup>

(इ) SS (OJ) 156.

(a) करश्चित् or कश्चिन्न or काश्चिन or काश्चिद्  
[क°] SS (OJ) (var.).

(c) °वगतः SS (OJ)(var.).

1. In MBh this verse reads :

न किञ्चित् कस्यचित् कुर्वन् निर्भयः शुचिरावसेत् ।  
सर्वतः शङ्कते स्तेनो मृगो ग्राममिवेयिवान् ॥

One who does not thieve and rob lives happily. A thief is ever afraid, like a deer who has entered a village. (Raghu Vīra's translation).

अहर्नास्ति क्षणो नास्ति see रहो नास्ति क्षणो नास्ति.

4065

अहर्निशां जागरणोद्यतो जनः  
भ्रमं विद्यते विषयेच्छया यथा ।  
तपःभ्रमं चेत् कुरुते तथा क्षणं  
किमश्रुतेऽनन्तसुखं न पावनम् ॥

(अ) AS 903.

Vamśastha metre.

If a fraction of the efforts that are made day and night ever awake to further the interests for feeding the senses, if they are made for furthering penance for only a short time, will they not enjoy pure, eternal happiness ? (A. A. R.).

4066\*

अहर्निशा वेति रताय पृच्छति  
क्रमोष्णशीताभ्रकरार्पणाद् विदे ।  
ह्रिया विदग्धा किल तन्निषेधिनो  
न्यधत्त संध्यामधुरेऽधरेऽङ्गुलिम् ॥

(अ) Naiṣ 16.78.

Vamśastha metre.

A gallant asked a maid whether the day or the night was suitable for love-play,

putting his hand on the hot and the cold dishes by turns. The clever maid, bashfully rejecting both day and night, put her finger on her nether lip, sweet as the evening glow. (K.K. Handiqui's translation).

4067

अहल्याकेलिकालेऽभूत् कन्दर्पाणां शतद्वयम् ।  
तत्पञ्चदाणभिन्नाक्षः सहस्राक्षोऽन्धतां गतः ॥

(आ) Pad 109.23 (a. Deveśvara).

There were two hundred Cupids at the sporting time of Ahalyā ; when pierced in his eyes by the five-arrowed Cupids, the thousand-eyed Indra went totally blind (to right conduct). (A. A. R.).

4068

अहस्तानि सहस्तानाम् अपदानि चतुष्पदाम् ।  
फल्गूनि तत्र महतां जीवो जीवस्य जीवनम् ॥

(अ) BhPṇ 1.13.46.

(आ) Sama 2 ज 18.

(d) जीवनेम् [ जी° ] BhPṇ ; कारणम् [ जी° ]  
BhPṇ (var.).

The handless beings form the food of those that have hands ; and those that have no feet are the food of the four-footed ; and then, the smaller ones are food to the bigger ones—thus one life is the food of another. (T. R. Krishnamachari's translation).

अहस्तु गाण्यमानेषु see गाण्यमानेषु वर्षेषु.

4069

अहह कर्मकरोयति भूपतिं  
नरपत्नीयति कर्मकरं नरः ।  
जलनिधीयति कूपमपां निर्धि  
गतजलीयति मद्यमदाकुलः ॥

(अ) AS 505.

(c) कूपमा विधि AS (var.).

(d) °महाकुल AS (var.).

Drutavilambita metre.

A person under the influence of intoxication by liquor alas ! looks upon the king as a servant and elevates a servant to the position of a king ; he considers a well as the sea and the ocean as devoid of water. (A. A. R.).

4070\*

अहह किमधुना मुधैव वध्नास्य  
अनुचितकारिणि कर्णदन्तपत्रम् ।  
ननु तद्य चटुलघ्नु कर्णपालिर्  
भुवनविलोचनफालसारपाशः ॥

(आ) Skm (Skm[B] 827, Skm [POS] 2.71.2)  
(a. Gopika).

Puṣpitāgrā metre.

Oh wonder ! why do you thoughtless girl attach, in vain, the ivory pendants to your ears ? Are not, indeed, the lobes of your ears, tremulous-browed one, the snare to the antelopes of the eyes of the world ? (A. A. R.).

4071

अहह गृही भव नु कुशली  
वद्धः संसारसागरे क्षिप्तः ।  
कथमपि लभते पोतं  
तेनापि निमज्जति नितान्तम् ॥

(आ) JS 450.34 (a. Vallabhadeva).

Āryā metre.

Alas ! where is happiness to a householder, bound and thrown as he is in the ocean of worldly life ? He somehow obtains a *pota* [raft or : son] but sinks very much none-the-less even with that. (A. A. R.).

4072\*

अहह चण्ड समीरण दारुणं  
किमिदमाचरितं चरितं त्वया ।  
यदिह चातकघञ्चुपुटोदरे  
पतति वारि तदेव निवारितम् ॥

(आ) Any 107. 119, SSH 1. 66, SR 214. 7,  
SSB 595.7.

Drutavilambita metre.

Oh cruel wind, why have you done  
this wicked deed ? The few drops of water  
that fall into the beak of the *cātaka*-bird  
have been swept away by you. (A. A. R.).

4073

अहह नयने मिथ्यादृग्वात् सवीक्षणघञ्जिते  
श्रवणयुगलं दुष्पुत्रो वा शृणोति न भाषितम् ।  
स्खलति चरणद्वन्द्वं मार्गं मदाकुललोकवद्  
वपुषि जरसा जीर्णं वर्णो ध्यर्षति कलत्रवत् ॥

(अ) AS 288.

(a) मिथ्या दृग्वा° AS (var.).

(b) भाषते: AS (var.).

(d) व्यर्षत्य AS (var.); कुलत्रवत् AS (var.).

Harinī metre.

Alas ! the eyes see worthless things  
but not the beneficial ones; the ears, like a  
worthless son, do not hear salutary speech ;  
the feet stumble on the path as do the  
intoxicated people, as the body is worn out  
by dotage the good colour deserts, as does  
the wife. (A. A. R.).

4074\*

अहह सहजमोहा देहगेहप्रपञ्चे  
नवरत्तमतिमग्ना कामिनीविग्रहाप्तिः ।  
तदहमिह विहर्तुं संततामोदमुग्धा  
स्वहितमहितकृत्यं हन्त नान्तः स्मरामि ॥

(अ) Ras 99.

(b) Version A : जन्-श्रवरत्तम् अतिमग्ना कामिनी-  
विग्रहाऽऽप्तिः

Version B : नव्-रत्त-मति-मग्ना कामिनीवि-  
ग्रहाऽऽप्तिः

(d) Version A : स्व्-ग्रहि-तम-हित-कृत्यं

Version B : स्वहितम् अहितकृत्यं

Mālinī metre.

Version A :

Alas ! the inborn delusion, plunged  
as my mind is incessantly in the care of  
the body and the home to secure the love  
of woman, and foolishly desiring happiness  
by this kind of constant sport, I am unable  
to remember the great duty of worshipping  
the Lord.

Version B :

Oh joy, there is the attainment of the  
release of the knot of the dress of women  
when we care for the body and the home.  
With the mind taking great delight in novel  
love-sports I care not to remember the  
(so called) welfare or the actions of the  
enemies. (A. A. R.).

अहानि च रुदन्तानि see No. 2208.

अहान्यस्तमनांतानि see No. 4075.

4075

अहान्यस्तमयान्तानि उदयान्ता च शर्वरी ।

सुखस्यान्तः सदा दुःखं दुःखस्यान्तः सदा सुखम् ॥

(अ) MBh (MBh [Bh] 14.44.17, MBh [R]  
14.44.18, MBh [C] 14.1229), (cf. MBh  
[Bh] 3.48.45 ; 12.26.23 ; 12. 149. 84 ;  
12.168.18).

(आ) IS 818.

(a) अहान्यस्तमनांतानि or अहं मत्कृपयंतानि MBh  
(var.).

(b) उदयांतानि or उभयांता च MBh (var.).

(c) [अं] तं (न्ते) [अन्तः] MBh (var.); तथा  
[सदा] MBh (var.).

(d) [अं] तं [अन्तः] MBh (var.); तथा [सदा] MBh (var.).

Days end with the sun's setting and nights with the sun's rising. The end of pleasures is always sorrow, and the end of sorrow is always pleasure. (P.C. Roy's translation).

4076

अहापयन् नृपः कालं भृत्यानामनुवर्तिनाम् ।  
कर्मणामानुरूप्येण वृत्ति समनुकल्पयेत् ॥

(अ) KN (KN [TSS] 5. 63, [ ĀnSS ] 5.63, KN [ BI ] 5.64).

(आ) SRHt 176.61 (a. Kāmandaka), SSSN 79.51 (a. Kāmandaki).

(b) प्रजानाम् [भू°] SSSN; अनुजीविनाम् KN (BI).

After a lapse of short periods, a monarch should endow his servants who perform his pleasures<sup>1</sup> with remunerations proportionate to the measure of their services. (M.N. Dutt's translation).

1. who look to him for support (अनुजीविनां).

अहारनिद्रामयमैथुनानि see No. 5700.

4077

अहार्यः सर्वमध्यस्थः काञ्चनद्युतिमुद्रहन् ।  
सत्प्रवक्षिणयोग्यत्वम् उपयाति महोन्नतः ॥

(अ) SNI 6.7.

Firm in resolve and following the middle path in all and possessing a sheen similar to that of gold, a person who is high in attainments becomes a deserving object for circumambulation by the good. (A. A. R.).

4078

अहार्येण कदाप्यन्वर्त्तितिक्षाकवचेनैव असंहार्येण केनचित् ।  
सर्वं जयति संवृतः ॥

(आ) SNI 7.9.

(b) कैरपि [के°] SNI (KM).

(c) °चेनैकः SNI (KM).

Never tossed about by the opinions of others, and not restrained by any one else in his conduct, he conquers all, being well covered by the armour of patience and forgiveness. (A. A. R.).

4079

अहिं नृपं च शार्दूलं वृद्धं च बालकं तथा ।  
परश्वानं च मूर्खं च सप्तसुप्तान् न बोधयेत् ॥

(अ) Cr 122 (CV 9. 7, CnT V 120, CPS 272. 2). Cf. विद्यार्थी सेवकः पान्थः and तद्भोजनं यद्द्विजभुक्तशेषं. Also cf. Crn 255.

(आ) SPR 292. 18 (a. CV), IS 827, Sama I अ 99.

(a) अहिं (°ही) or अहं Cr (var.); नृप Cr (var.).

(b) वृटि (वृ° or वि° CPS) or कि° or टि° Cr (var.), SPR, Sama; वरटि [वृ° च] Cr (var.).

(c) परं Cr (var.).

A snake, a king, a tiger, an old man, a child, a dog belonging to others, and a fool, these seven should not be awakened if they are asleep.

4080

अहिसर्यव भूतानां कार्यं श्रेयोऽनुशासनम् ।  
वाक् चैव मधुरा श्लक्ष्णा प्रयोज्या घर्ममिच्छता ॥

(अ) Mn 2. 159. (Cf. G 2. 49-50, Āp 1.8.28-9).

(आ) SSap 395.

Creating beings must be instructed in (what concerns) their welfare without giving them pain, and sweet and gentle speech must be used by (a teacher) who

desires (to abide by) the sacred law. (G. Bühler's translation).

अहिंसस्तं प्र० see No. 2341.

अहिंसस्य तपोऽभ्ययम् see No. 4097.

4081

अहिंसा धाम धर्मस्य दुःखस्यायतनं स्पृहा ।  
सङ्गत्यागः पदं मुक्तेर् योगाभ्यासः पदं शुचः ॥

(अ) VS 3355 (a. [?] Śrī-Vyāsamuni).

The abode of *dharma* is non-injury, the house of sorrow is (unbeneficial) desire ; the way to liberation is the giving up of attachment, and the path to purity is the practice of *Yoga*. (A. A. R.).

4082

अहिंसा परमो धर्मः अहिंसा परमा गतिः ।  
अहिंसा परमा प्रीतिस् त्वहिंसा परमं पदम् ॥

(अ) *ad* HJ 1.65 (p. 104 b).

(d) परमां HJ.

Abstention from injuring (creatures) is the highest *dharma* ; abstention from cruelty is the greatest attainment ; abstention from cruelty is the highest delight ; abstention from cruelty is the best abode.

4083-84

अहिंसा परमो धर्मस् तथाहिंसा परो दमः ।  
अहिंसा परमं दानम् अहिंसा परमं तपः ॥

अहिंसा परमो यज्ञस् तथाहिंसा परं बलम् ।  
अहिंसा परमं मित्रम् अहिंसा परमं सुखम् ।  
अहिंसा परमं सत्यम् अहिंसा परमं श्रुतम् ॥

(अ) MBh (MBh [Bh] 13. 117. 37-8, MBh [R] 13.116.37-9, MBh [C] 13.5717-19). (Cf. ZDMG 61.352).

(आ) SRHt 21. 2 (*ad/llh*) (a. Itihāsa-samuccaya), SPR 8-9. 17-8, IS 819-20 (without *ij*), Subh 261 *ad/cb*.

(a) धर्मश् SRHt ; धर्मः Subh.

(b) अहिंसा परमो दमः MBh (var.), च परमो [र्हि° प°] MBh (var.), इत्याहुर्मुनयः सदा Subh.

(c) अहिंसैव परं Subh.

(d) अहिंसा परमा श्रुतिः MBh (var.) (see *j*) ; चाहिंस SHRt ; अहिंसैव परं Subh.

(e) धर्मम् [य°] MBh (var.) (see *a*).

(f) फलं or प्रियं [व°] MBh (var.).

(g) सत्यम् or शैचम् [मि°] MBh (var.).

(h) श्रुतं [सु°] MBh (var.) (see *j*) ; परमाजं वम् SRHt.

(i) मंत्रम् or मित्रम् [स°] MBh (var.) (cf. *g*).

(j) अहिंसा परमा मतिः (or श्रु° or य° ) MBh (var.).

Abstention from cruelty is the highest *dharma*<sup>1</sup>. Abstention from cruelty is the highest self-control. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest puissance. Abstention from cruelty is the highest friend. Abstention from cruelty is the highest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest *śruti*. (P. C. Roy's translation).

1. P. C. Roy translates : religion.

4085

अहिंसा परमो धर्मो ह्यहिंसैव परं तपः ।  
अहिंसा परमं दानम् इत्याहुर्मुनयः सदा ॥

(अ) PdP, Ādi-khaṇḍa 31.27.

(आ) SPR 11.25 (a. PdP).



Abstention from injury is the highest virtue, it alone is the highest penance ; the highest gift is the absence of giving pain to others ; thus the sages always say. (A. A. R.).

4086

अहिंसापूर्वको धर्मो यस्मात् सर्वहिते रतः ।  
यूकामत्कृणुदंशादीन् तस्मात् तानपि रक्षयेत् ॥

(अ) P (PP 3.94, Pts 3.104, PtsK 3.105).

(आ) SPR 21. 19 (a. Jaina-Pañcatantra), IS 821.

(b) सद्भिर्बुद्धाहतः [स° र°] Pts, PtsK.

The holy first commandment runs—/ not harsh, but kindly be—/ and therefore lavish mercy on/ mosquito, louse, and flea. (A. W. Ryder's translation).

4087

अहिंसा प्रथमं पुष्पं द्वितीयेन्द्रियनिग्रहम् ।  
तृतीयं तु दया पुष्पं तुरीयं दानपुष्पकम् ॥

(आ) NBh 130.

(b) पुष्पमि° [ द्व° ] NBh (var.) ; °ग्रहः NBh (var.).

The first flower (of the tree of good life) is abstention from injury ; the second is the restraint over the senses ; the third is compassion to all living creatures ; and the fourth is the flower of charity. (A. A. R.)

अहिंसा सत्यमक्रोधस् see No. 2245.

4088

अहिंसा सत्यमस्तेयं त्यागो मयुनवर्जनम् ।  
पञ्चस्वेतेषु वाक्येषु सर्वे धर्माः प्रतिष्ठिताः ॥

(आ) SPR 567.6 (a. MBh), IS 7465, Subh 171.

(b) त्याग Subh.

The entire *dharmā* stands on the following five words ; abstention from injuring (creatures), truthfulness, non-stealing, liberality (and) abstention from sexual intercourse.

4089

अहिंसा सत्यमस्तेयं ब्रह्मचर्यपरिग्रहः ।  
इष्टानिष्टपरा चिन्ता यम एव प्रकीर्तितः ॥

(आ) ŚP 4426. (Cf. Nos. 4090 and 4091).

The first step in *Yoga*, the restraint of the senses is said to consist of non-injury to living beings, truthfulness, non-stealing and the practice of continence and thoughtful discrimination of what is good and bad. (A. A. R.).

4090

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।  
एतं सामासिकं धर्मं चातुर्वर्ण्येऽत्रवीन्मनुः ॥

(अ) Mn 10. 63. ( Cf. Nos. 4089 and 4091). (Cf. also Vyāsa and Bṛhaspati, in Apar. 164, G 8. 22-3, Āp 1.23.6, Vi 216-7, Mn 4.246, 5.107).

(a) अक्रोधः [अस्तेयं] Medhātithi, Nandana.

(c) एवं Medhātithi, Nandana : एकं Anonymous Kāśmīrian; स्वाभाविकं [ सा° ] Medhātithi.

(d) सर्ववर्णो [चा°] Nandana ; चातुर्वर्णो Mn (var.) (*contra metrum*).

Abstention from injuring (creatures), veracity, abstention from unlawfully appropriating (the goods of others), purity and control of the organs, Manu has declared to be the summary of the law for the four castes<sup>1</sup> (G. Bühler's translation).

1. or : all castes (Nandana).

4091

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।  
दानं दमो दया क्षान्तिः सर्वेषां धर्मसाधनम् ॥

(अ) Y 1.122. (Cf. Nos. 4089 and 4090).  
(Cf. Mn 5.147-8, G 18. 1, B 2. 3. 44,  
Vas 5.1, Vi 25.12, Y 1.85).

(आ) SPR 569.10 (a. Y), IS 808.

(c) दमो दया tr. Y (var.).

Abstention from injuring creatures, truthfulness, non-stealing, honesty, restraint of the senses, generosity, self-control, compassion (and) forbearance, these (nine) are the necessary means for the fulfilment of *dharma*.

4092

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।  
क्षमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥

(अ) MBh (MBh [Bh] 13.128.25, MBh [R] 13. 141. 25, MBh [C] 13. 6414). (a repeated often in MBh).

(आ) ŚP 637, VS 3010 (a. Vyāsamuni), SRHt 23. 2 (a. Mn.), SSSN 31.1, SH 663, IS 823.

(d) गार्हस्थ्ये MBh (var.); गार्हस्थ्यो SRHt, VS ; उच्यते [उ°] ŚP, SRHt, VS, SSSN, SH.

Abstention from injury, truthfulness of speech, compassion towards all beings, tranquility of soul, the making of gifts to the best of one's power, are the foremost duties of the house-holder. (P.C. Roy's translation).

4093

अहिंसा सत्यवचनं सर्वभूतेषु चार्जवम् ।  
क्षमा चैवाप्रमादश्च यस्यैते स सुखी भवेत् ॥

(अ) MBh (MBh [Bh] 12.208.6, MBh [R] 12.215.6, MBh [C] 12.7798. (Cf. MBh

[Bh] 3.198.69 and Nos. 4092 and 4094).

(आ) SPR 1128.13.

(इ) SS (OJ) 70.

(b) चार्जवं [चा°] MBh (var.).

(c) क्षमां or क्षमश्च MBh (var.); दया [चैव] MBh (var.); (s) प्रसादश्च MBh (var.).

He succeeds in obtaining happiness who practises abstention from injuring (creatures), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never heedless. (P.C. Roy's translation).

4094

अहिंसा सत्यवचनम् आनृशंस्यं दमो घृणा ।  
एतत् तपो विदुर्धोरा न शरीरस्य शोषणम् ॥

(अ) MBh (MBh [Bh] 12.80.17, MBh [R] 12. 79. 18, MBh [C] 12. 2979 ). (Cf. Nos. 4092 and 4093).

(आ) SRHt 20.1 (a. MBh), SSSN 29.1.

(a) सत्यमस्तेयम् MBh (var.).

(b) आनृशंसं MBh (var.); तथा or तपो [दमो] MBh (var.).

(c) तपो MBh (var.); यदुर् [विदुर्] MBh (var.); वीरा or विप्रा [वीरा] MBh (var.).

Abstention from injuring, truthfulness of speech, benevolence, compassion—these are regarded as penances by the wise and not the emaciation of the body. (P. C. Roy's translation).

4095

अहिंसा सन्नता वाणी सत्यं शौचं दया क्षमा ।  
वणिनां लिङ्गिनां चैव सामान्यो धर्म उच्यते ॥

(अ) KN (KN [TSS] 2. 32, KN [ĀnSS] 2. 32, KN [BI] 2. 32), Agni-purāṇa 238. 10.

(आ) IS 824.

(c) चैव Agni°.

Abstention from injuring (creatures), agreeable speech, truthfulness, honesty, generosity, (and) forbearance, these are said to be the common *dharma* for all<sup>1</sup>.

1. for all the persons wearing the marks of the four *varna-s*.

4096

अहिंसासूनुतास्तेय- ब्रह्मार्थिकचनतारतम् ।  
सुपात्रं मुनिभिः प्रोक्तं राजद्वेषविवाजितम् ॥

(अ) P (PM 5.63).

The sages say that a worthy person is one who takes delight in non-injury and truth, who never steals, and delights in the scriptures and non-possession, and who is free from the hatred of the king. (A. A. R.).

4097

अहिंसस्य तपोऽक्षय्यम् अहिंसो यजते सदा ।  
अहिंसः सर्वभूतानां यथा माता यथा पिता ॥

(अ) MBh (MBh [Bh] 13. 118. 40, MBh [R] 13.116.41, MBh [C] 13.5720-1).

(आ) SRHt 21.3(a. Itihāsa-samuccaya), SPR 9.20 (a. MBh), IS 825.

(a) अहिंसस्य MBh (var.).

(b) अहिंसो MBh (var.); जयते MBh (var.); जायते [य°] MBh (var.), SRHt.

(c) अहिंसा MBh (var.).

(d) तथा [यथा] MBh (var.).

The penances of a man that abstains from cruelty are inexhaustible. The man that abstains from cruelty is regarded as always performing sacrifices. The man that abstains from cruelty is the father and mother of all creatures. (P. C. Roy's translation).

4098

अहितं च हिताकारं घाष्टर्चाज्जल्पन्ति ये नराः ।  
अवेक्ष्य मन्त्रबाह्यास्ते कर्तव्याः कृत्यद्रूपणाः ॥

(अ) R (R [Bar] 6.51.16, R [B] 6. 63. 16, R [Kumbh] 6.63.16, R [G] 6. 40. 16, R [L] 6.41.18).

(आ) SRHt 103.12 (a. MBh), SSSN 113. 12 (a. MBh).

(a) अहिते हि हि° SRHt, SSSN.

(b) घाष्टर्यं SRHt.

Those men, who talk, out of their arrogance, things which are un-beneficial, though seemingly good, must be kept away from counsel (by the king) after seeing through (this game), as they are inimical to welfare. (A. A. R.).

अहितं हितमाचारसून्यबुद्धेः see No. 4099.

4099

अहितहितविचारसून्यबुद्धेः  
श्रुतिसमयंबहुभिर्वहिष्कृतस्य ।

उबरभरणमात्रकेवलेच्छोः

रुद्रपशोश्च पशोश्च को विशेषः ॥

(अ) P (PT 1.12, PTem 1.9, PS 1.15, PN 2.11, PP 1.15, PRE 1.14, PM 1.14), H (HJ 2.42, HS 2.42, HM 2.45, HP 2.39, HN 2.39, HK 2.45, HH 46.20-4, HC 62.3-6), Cr 123 (CR 8.30, CPS 226.18), GP 1.115.31, cf. JSAIL 24.39.

(आ) VS 3444, SR 96.5 (a. P), SSB 383.6, Sama 1 अ 53, SRK 79.11 (a. ŚP), IS 826, Bahudarsana 25 (Mālinī metre).

(इ) Old Syriac 1.7, ShD (T) 130, Śatagāthā (T) 43.

(a) अहितं हितमाचार° CR (var.) (*contra metrum*); अहितहितविचारैः Bah°, IS

- (*contra metrum*) ; °शून्ययुद्धे PS (var.) ; °बुद्धेर् (°द्धे PS [var.]) P<sub>Tem</sub> ; बुद्धेर्नरस्य Bah° (Mālinī metre).
- (b) श्रुत° PT ; श्रुतिसमये (°रे) GP, HS (var.) ; श्रुतिविषयैर् (°ये HS [var.] ; °य) HJ, HS, HH, HC, PT, Sama ; श्रुतिविषयैश्च सदा CR (var.) (*contra metrum*) ; बहु-भिस्तरस्कृतस्य HM, HK ; बहूभिः परिष्कृत-स्य P<sub>Tem</sub> (PT as above) (*contra metrum*) ; बहिस्तरस्करस्य GP<sub>Y</sub> (*contra metrum*) ; वितर्कितस्य GP ; तिरस्कृतस्य ( तर° HS ) [ व° ] HC, SR, SSB ; °निष्कृतस्य HH ; श्रुतिविषयविरामाप्रीतिसर्व-क्षणस्य Bah° (Mālinī metre).
- (c) उदरभरणमात्रेकेवलेच्छोः CR (var.), CPS (*contra metrum*) ; °केवलेभोः CR (var.) ; °मात्रतुष्टद्द्वेः GP ; °मात्रमेव लिप्तोः PP ; °मात्रं केवलं नायकर्म Bah° (Mālinī metre).
- (d) मनुष्यजशोश्च CR (var.) (*contra metrum*) ; मनुजपशोश्च CR (var.), CPS ; पुरुषपशोः (च om.) HP, GP (GP<sub>Y</sub> as above) (*contra metrum*) ; कोऽपि न विशेषः HS (var.) (*contra metrum*) ; किं [ को ] CR (var.) ; इति मनुजपशोर्वा को विशेषः पशोश्च Bah° (Mālinī metre).

Puṣpitaṅgrā metre (in some texts Mālinī metre).

His mind is void of discernment between good and evil ; he takes no part in the many observances prescribed in the sacred word ; he has no desire but the mere filling of his belly ;—what difference is there between a beast and a beast-of-a-man ? (F. Edgerton's translation).

4100

अहितात् प्रतिषेधश्च हिते चानुप्रवर्तनम् ।  
व्यसने चापरित्यागस् त्रिविधं मित्रलक्षणम् ॥

- (अ) Aśvaghoṣa's Buddhacarita 4. 64. (Variant of No. 4103).  
(आ) SRRU 305, SH 1014.  
(a) प्रतिरोधश्च SH.

To hinder from what is disadvantageous,—to urge to what is advantageous,—and not to forsake in misfortune,—these are the three marks of a friend. (E. B. Cowell's translation).

4101\*

अहितावनपत्रपस्त्रसन्  
अतिमात्रो जिज्ञतभीरनास्तिकः ।  
विनयोपहितस्त्वया कुतः  
सदृशोऽन्यो गुणवानविस्मयः ॥

- (अ) Śiś 16.7.  
Viyoginī metre.

Version A :

Where is the other person possessing merits like you ?, for you shy away from unrighteousness and show disgust towards improper actions : ever free from fear, you believe in god, and have modest behaviour and are ever free from a sense of false pride.

Version B :

Where is the other person so devoid of merits like you ?, for you are afraid of your enemies and are shameless, you fear not the enemy only by falling at his feet ; you have no faith in god ; neither are you modest nor do you listen to well-wishers and are full of false pride. (A. A. R.).

4102

अहितुण्डिकदृष्टीनाम् अशेषा भोगिनः पदम् ।  
न संवर्ताग्निसारथ्ये स्थान्ता यन्मुखमारुतः ॥

- (आ) S<sub>Ni</sub> 6.10.  
(a) ग्राहितुण्डिकदृष्टीनाम् S<sub>Ni</sub> (KM).

To the keen glance of the snake-charmer, serpents other than the mighty Śeṣa are subjects [or: all serpents are easily subjected]. The breath from the mouth of a person cannot fan<sup>1</sup> the fires of deluge. (A. A. R.).

1. render help as a charioteer.

4103

अहिते प्रतिषेधश्च हिते चानुप्रवर्तनम् ।  
व्यसने चापरित्यागस् त्रिविधं मित्रलक्षणम् ॥  
(आ) JS 427.6. (Variant No. 4100).

Preventing him from following an unbeneficial path, and prompting him to follow the path of welfare, and never abandoning him when in difficulties are the three characteristics of a (good) friend. (A. A. R.).

4104

अहिते हितबुद्धिरल्पधीर्  
अवमन्येत मतानि मन्त्रिणाम् ।  
चपलः सहसैव संपतन्  
अरिखङ्गाभिहतः प्रबुध्यते ॥

(आ) SRHt 67.34, SSSN 24.23.

(c) चपल SSSN.

(d) °ङ्गान्निहतः पतत्यधः SSSN.

Viyoginī metre.

Considering as well-wisher one who is not beneficial, a king of small intelligence may disregard his minister's advice. One who is hasty in action and attacking suddenly wakes up (to the real situation) when struck by the enemy's sword. (A. A. R.).

4105

अहिते हितमिच्छन्ति निसर्गात् सरसास्तु ये ।  
पीडितोऽपीक्षुदण्डो हि रसमेव दवात्यरम् ॥  
(आ) Nisam 1.93.

Those who are naturally compassionate desire to do beneficial things even to the enemy. (They are like) the sugar-cane, which may be crushed, but will readily yield sweet juice alone. (A. A. R.).

अहिते हि हिताकारं see No. 4098.

अहितोऽयं न मेऽस्तीति see No. 1937.

4106\*

अहिभवनविधानान्यायुधीकृत्य शंलान्  
अमरजयिनि सैन्ये रक्षसामात्तकक्षे ।  
कथमिव रणभूमौ वर्तते वानराणाम्  
उपवनतरुवल्लोपल्लवोन्माथि यूयम् ॥

(आ) Āś 5.9.

Malinī metre.

When the army of Rākṣasa-s that conquered the Gods, array themselves, converting the mountains which harbour the abodes of snakes as their implements, how would the horde of monkeys accustomed to spoil the tender leaves of trees and creepers of a garden stand in the battlefield? (C. Sankararama Sastri's translation).

4107\*

अहिभूषणोऽप्यभयदः

सुकलितहालाहलोऽपि यो नित्यः ।

दिग्बसनोऽप्यखिलेशस्

तं शशघरशेखरं वन्दे ॥

(आ) SR 4.21, SSB 7.17, RJ 16 (a. Dāmodarabhaṭṭa), (Regnaud 8) and H. D. Sharma in *Some unknown Sanskrit Poets of Mithilā in Jhā Commemoration Volume* ; p. 362.

(b) कवलितहा° RJ (Regnaud).

(c) अखिलेशस् [ऽप्य°] RJ (Regnaud).

Āryā metre.

I bow to that moon-crested lord [Śiva] who, though decorated with serpents, ever gives freedom from fear to the devotees, who, though having the terrific poison *halahala*, is eternal and is the Lord and protector of all, though clothed by the quarters. (A. A. R.).

4108

अहिरण्यमवासीकं गृहं गोरसर्वजितम् ।  
प्रतिकूलकलत्रं च नरकस्यापरो विधिः ॥

- (अ) Cr 124 (CSr 2.99, CNPh 144).  
(आ) Cf. SRHt 228. 3 (a. Vallabhadeva), SSSN 171.3, Vjv 242.2, IS 7466.  
(इ) Cf. SS (OJ) 291.  
(a) अहीरण्यम् CS (var.); उदासीन CS (var.); अदासिकं or अहोशीकं CS (var.); अदास तद् SS (OJ); °सीकम् SRHt, SSSN.  
(b) अल्पान्नाद्यमगोरसम् SRHt, SSSN, SS (OJ); गृहे (°हें) CS (var.); गोरसर्वजिते (°तः) CS (var.).  
(c) गृहं कृपणवृत्तीनां (°त्तिना; °तीन; स्तीना; °त्तिन) SRHt, SSSN, SS (OJ); प्रतिकूलकलत्रं CS (var.); अविनीतकलत्रं CNPh; प्रतिकूलकलहन् CS (var.).  
(d) नरकः (°क) क परो विधि (°धिः) CS (var.); °कस्य परोनिधिः SS (OJ); विधि CS (var.).

A household without money, maid servant, and milk for drink, and with a housewife crossing her husband, is but another name for hell.<sup>1</sup> (B. C. Dutt's translation).

1. According to the texts of SS(OJ) and SRHt : A miser's house is a hell. There is no gold, no servants, little eatables, and no milk. (Raghu Vira's translation).

4109

अहिरहिरिति संभ्रमपदम्  
इतरजनः किमपि कातरो भवतु ।

विहगपतेराहारः

स तु सरलमृणालदलचचिरः ॥

- (भा) ŚP 1163, JS 122.10 (a. Vallabhadeva), Ava 179, Any 46. 64, SR 221. 2 (a. JS), SSB 607.2, SRK 216.4 (a. ŚP), IS 7715.  
(b) °रजने ŚP, SRK, Any; कातरे ŚP, SRK, Any.  
(c) °राहारे Ava, SR, SSB.  
(d) सरस° JS.  
Āryā metre.

Let the other people get frightened when spoken hurriedly, 'Here is a snake, a snake'. But to the king of birds [Garuḍa] it is food, tasty like a tender lotus-stalk. (A. A. R.).

4110\*\*

अहिराजः पुरुषेऽस्मिन्  
धूम्रा घात्री कुलत्थवर्णोऽश्मा ।  
माहेन्द्री वहति शिरा  
भवति सफेनं सदा तोयम् ॥

(आ) ŚP 2193.

Āryā metre.

If at the depth of a man's height a king-cobra is seen, the earth grey, and the stones of the colour of *kulatha*-pulse, and if the vein of water gushes from the eastern side, then that well will always have water along with foam. (A. A. R.).

4111\*

अहिरिपुपतिकान्तातातसंबद्धकान्ता-  
हरतनयनिहन्तृप्राणादातृष्वजस्य ।  
सखिसुतसुतकान्तातातसम्पूज्यकान्ता-  
पितृशिरसि पतन्ती जाह्नवी नः पुनातु ॥

(अ) SSg 4, SR 191.79, SSB 541.91, SRK 150.2 (a. Sphuṭaśloka).

(d) जान्हवी SSg, SRK.

Mālinī metre.

May this river Ganges purify us all—she, who falls on the head of Himavān, the father of Pārvatī who is the beloved wife of Lord Śiva, who is worshipped with devotion by Bāṇāsura, the father of Uṣā, who is the wife of Aniruddha, the son of Madana, who himself is the son of Śrī-Kiṣṇa, the friend of Arjuna, the monkey-bannered, which monkey Hanūmān saved the life of Lakṣmaṇa, the destroyer of Indrajit, the son of Rāvaṇa who abducted Sītā, the beloved of Śrī-Rāma, who is intimately associated with the ocean, the father of Goddess Lakṣmī, who is the wife of Lord Viṣṇu, the master of Garuḍa, the foe of serpents. (A. A. R.).

4112\*

अहिरिव जनयोगं सर्वदा वजंयेद् यः  
कुणमिव वसु नारीं त्यक्तकामो विरागी ।  
विषमिव विषयार्थान् मन्यमानो दुरन्ताञ्  
जयति परमहंसो मुक्तिभावं समेति ॥

(अ) BhŚ 393 (doubtful).

Mālinī metre,

He who always avoids association with (undesirable) people, as if it were a snake, and keeps away from wealth and women as one would do with a corpse and being free from desires and full of dispassion and considering the objects of the senses which lead to a bad end as poison, that great sage is ever victorious and attains beatitude. (A. A. R.).

4113

अहिंबिडालो जामाता एडका च सपुत्रिणी ।  
आत्मचाग्यं न पश्यन्ति भागिनेयस्तु पञ्चमः ॥

(अ) Cr 1211 (CNF 59, CNPN 69, CM 201 and Addenda, p. 74) (reconstructed).

(a) विताल CNPN.

(b) रदिका CNF (MS) ; in CNPN text incomplete ; reads : रन्ति का सुताः E. Monseur considers that this text could be reconstructed to read : अन्तिका च पुत्रिणी or °का च सपुत्रिणी.

(c) आत्मभाव CNPN ; पश्यन्तो CNF (MS).

(d) भागी° CNF (MS) ; CNF (MS).

A snake, a cat, a son-in-law and a she-goat with kids—these four do not see their own good luck, and so also the fifth (of the group), the sister's son. (A. A. R.).

4114

अहीनकालं राजार्यं स्वार्थं प्रियहितैः सह ।  
परार्यं देशकाले च ब्रूयाद् धर्मार्थसंहितम् ॥

(अ) K (K [K] 5.4.11, K [S] 251.1-2, K [G] 210.3-4, K [J] 147.21-2, K [V] 178, K [P] 402.19-20). Cf. L. Sternbach in JAOS 82.3; pp. 516-7. Also cf. KN 5. 29-30 and K (K) 5.4.12.

(आ) SRHt 145. 18 (a. Saṁgraha) ; SSSN 167.17.

(b) प्रियहितैस् K (var.).

(c) परार्यदेशकाले K (var.) ; °देशकालज्ञो SSSN.

(d) वदेद् [ब्रूयाद्] SRHt, SSSN.

He should declare without loss of time what is the king's interest, in the company of these dear and beneficial (to the king) what is in his own interest, at the proper place and time what is in the interest of another, (always) what is connected with moral<sup>1</sup> and material well-being. (R. P. Kangle's translation).

1 R.P. Kangle's "spiritual".

4115-16\*

अहीनभुजगाधीश- यपुर्वलयकङ्कणम् ।  
शंलाविनन्विचरितं क्षतकन्दर्पदर्पकम् ॥

वृषपुंगवलक्ष्माणं शिखिपावकलोचनम् ।  
 ससर्वमङ्गलं नौमि पार्वतीसखमोश्वरम् ॥  
 (आ) Amd 226.612-3.

(आ) SRHt 48.18, VS 3069.

(a) अहतहृदयाः VS.

Hariṇī metre.

I bow to the supreme Lord Śiva, the consort of Pārvatī, who is adorned with large serpents in his body and wrists, whose exploits delighted the mountain (Himavān) and others, who put an end to the arrogance of the god of love, who is distinguished by his vehicle of the best of bulls, whose (third) eye is characterised by the holy fire and who is ever associated with all auspiciousness. (A. A. R.).

Oh good men who have not lost the goodness of your heart, I speak the truth, listen to me : go now to the forest and take up residence with the deer ; for this all-powerful iron age, when good people's noble deeds are frustrated and rogues flourish, is not the suitable time for people like you to remain at home (along with the others). (A. A. R.).

अही नृपं च शार्वूलं see No. 4079.

4119

4117\*

अहीन्द्रान् पातालाद् विषमिव निमज्ज्योद्धरति यः  
 य आरुह्य स्वर्गं कवलयति सेन्द्रान् सुरगणान् ।  
 महीं भ्रान्त्वा भ्रान्त्वा रघुनलनुपा येन विजिताः  
 स मृत्युः कालं न क्षमत इति मा काष्टं मनसि ॥

अहेतुः पक्षपातो यस् तस्य नास्ति प्रतिक्रिया ।  
 स हि स्नेहात्मकस्तन्तुर् अन्तर्भूतानि सीव्यति ॥

(अ) Uttara 5.17.

(आ) SRRU 705, Sar 5.75 (p. 698).

(d) अन्तर्भर्माणि Uttara (var.), Sar.

(अ) Cr 1212 (CRC 6. 82, CPS 156. 61).  
 Cf. न बालेषु स्नेहं वहति.

There is no preventing that liking which is causeless, for that is a thread composed of affection knitting together beings internally. (C. N. Joshi's translation).

(a) यो Cr (var.).

Śikhariṇī metre.

He who lifts up the lordly serpents from the nether regions, who, ascending the heaven, swallows up the group of gods along with Indra, who vanquished great kings like Raghu and Nala after having wandered all over the earth, that Death does not tolerate time—may this idea be not in your mind. (A. A. R.).

4120

अहीरंष्यमवासीकं see No. 4108.

4118\*

अहतहृदयाः सन्तः सत्यं ब्रवीमि निशम्यतां  
 विपिनमधुना गत्वा वासो मृगैः सह कल्प्यताम् ।  
 सुजनचरितध्वंसित्यंस्मिन् खलोदयशालिनि  
 प्रभवति कलो नायं कालो गृहेषु भवाद्दशाम् ॥

अहेतु भ्रूकुटि नैव सदा कुर्वीत पार्थिवः ।  
 विना दोषेण यो भृत्यान् राजा धर्मेण पालयेत् ॥

(अ) Cr 1213 (CRT 4. 14), GP 1. 111. 30.

Cf. पत्यो जीवति या and नास्ति स्त्रीणां पृथग् यज्ञो. Also cf. Crn 36.

(a) हुंकारं भ्रूकुटीं GP.

(d) शास्ति च [पा°] GP.

A king should not always knit his eye-brows (in anger) without cause ; he should protect those in service who are free of faults by following the path of righteousness. (A. A. R.).



4121

अहेरिच गुणाद्भूतो मिष्टान्नाद्या विषादिव ।  
राक्षसीभ्य इव स्त्रीभ्यः स विद्यामधिगच्छति ॥

(अ) Cr 1214 (CRC 2.37, CRB 2.29, CRBh II 2.28, CPS 37.34).

(आ) SR 158.220, SSB 487.227.

(a) गुणाद्भूतिर् CRC, CPS ; जनद्भूतो CRBh II ; °द्भूतः SR, SSB.

(b) मिष्टान्नाद् गरलादिव CRB ; परान्नाच्च [मि°] SR, SSB; मिष्टान्नाच्च CR (var.).

(d) °गच्छति CRBh II.

He becomes proficient in learning who has fear of the people (in wrong doing) as though they were snakes, who avoids sumptuous meals as though they were poison, and who is afraid of women as though they were demonesses. (A. A. R.).

4122\*

अहो अनौचित्यं ते हृदि शुद्धेऽप्यशुद्धवत् ।  
अङ्गुः खलैरिवाकल्पि नखंस्तीक्ष्णमुखंमम ॥  
(अ) Nais 20.147 (in some editions 20.146).

Ah, it was improper that my sharp finger-nails should have left on thy spotless bosom a blood-stained mark ; just as harsh-speaking knaves fabricate a scandal about an innocent man, as if he were a sinner. (K.K. Handiqui's translation).

4123\*

अहो अहं नमो मह्यं यदहं वीक्षितोऽनया ।  
वालया व्रस्तसारङ्ग- चपलायतनेत्रया ॥

(आ) JS 148. 2 (a. Biyyāka [ or better Bijjāka ]), VS 1243. (Cf. Kav. p. 86 and XI ad 86 ; a. Rājasekhara).

Oh the object of wonder that I am, salutation to myself, for I am gazed at

by this girl possessing eyes that are long and tremulous like that of a frightened deer. (A. A. R.).

4124

अहो अहीनामपि लेहनं स्याद्

दुःखानि नूनं नृपसेवनानि ।

एकोऽहिना दष्टमुपैति मृत्युं

क्षमापेन दष्टस्तु सगोत्रमित्रः ॥

(अ) BhŚ 394 (doubtful).

Upajāti metre ( Upendravajrā and Indravajrā ).

Alas ! even to the well-endowed it is an ordeal, for indeed service with the king is full of worries. Only one, who is bitten by a snake, dies ; but bitten [harmed] by the king, he dies with relations and friends. (A. A. R.).

4125\*

अहो अहोभिर्न कलेर्विदूयते

सुधासुधारामधुरं पदे पदे ।

दिने दिने चन्दनचन्द्रशोतलं

यशो यशोदातनयस्य गीयते ॥

(आ) PG 41 (a. Kaviratna).

(b) सुधाम्बुधारामधुरं PG (var.).

Vamśastha metre.

Oh wonder ! One is not miserable in the days of the iron age, but they are sweet at every step with the flow of nectar; for day after day, the fame of Kṛṣṇa, Yośoda's son, that is cool like sandal and the moon, is being sung. (A. A. R.).

4126\*

अहो अहोभिर्महिमा हिमागमे-

ऽप्यभिप्रपेदे प्रति तां स्मरादिताम् ।

तपतुर्पूर्तावपि भेदसां भरा

विभावरोभिर्विभरां वभूविरे ॥

(अ) Naiṣ 1.41.

Vaiśāstha metre.

Lo, to her, tortured by the Cupid, even in the winter the days become long, and even at the height of summer the nights put on loads of fat. (K. K. Handiqui's translation).

अहो एषां वरं जन्म see No. 4183.

4127

अहो ऐश्वर्यमत्तानां मत्तानामिव मानिनाम् ।  
असंबद्धा गिरो रूक्षाः कः सहेतानुशासिता ॥

(अ) BhPṇ 10.68.39.

Alas! which person who holds a high office can tolerate the harsh and inconsistent words of those who are arrogant with wealth and power as of haughty people in intoxication? (A. A. R.).

4128\*

अहो कथमसीमेदं हिमनाम विजुम्भते ।  
चरत्येव सहस्रांशौ धवलं तिमिरान्तरम् ॥

(आ) JS 233.11 (a. Sūktisahāsa).

(a) कतमसीमेदं JS (var.).

Oh, how does this unlimited quantity of snow white, but concealing darkness within, display itself triumphantly, when the sun, the thousand-rayed one, is moving about? (A. A. R.).

4129

अहो कनकमाहात्म्यं वक्तुं केनापि शक्यते ।  
नामसाम्यावहो चित्रं घत्तूरोऽपि भद्रप्रदः ॥

(आ) SR 64. 1 (a. ŚP), SSB 330. 1, SRK 25.23 (a. Sabhātarāṅga), IS 7716.

(a) नेश्यते [शक्यते] SSB.

Oh who can adequately put in words the greatness possessed by gold [*kanaka*]? for, oh wonder, even the white-thorn apple

plant gives intoxication by mere similarity of name !<sup>1</sup> [*kanaka* : gold and the *dhattura*-plant]. (A. A. R.).

अहो कलु भुजंगस्य see No. 4135.

4130

अहो कालस्य सूक्ष्मोऽयं कोऽप्यलक्ष्यक्रमः क्रमः ।  
यत्पाकपरिणामेन सर्वं यात्यन्यरूपताम् ॥

(अ) Dar 4 65.

Oh the orderly passing of time which is so subtle and unnoticed, by whose growth into maturity everything in this world bears a different aspect. (A. A. R.).

अहो किमपि चित्राणि see No. 4165.

4131\*

अहो किमपि ते शुद्धं यशःकुसुममुद्गतम् ।  
यस्यायममृतस्यन्दो बालेन्दुर्बाह्यपल्लवः ॥

(आ) VS 2479 (a. Jayavardhana).

Oh wonder, indescribably pure is the flower of your fame that has blossomed forth; the crescent moon is its outward sprout shedding a stream of ambrosia. (A. A. R.).

4132

अहो कुटिलबुद्धीनां दुर्ग्राह्यमसतां मनः ।  
अन्यद्वचसि कण्ठेऽन्यद् अन्यदोष्णपुटे स्थितम् ॥

(आ) VS 344, SRHt 41.18 (a. Vyāsaśataka)<sup>1</sup>, Vyās App. I. 5, SR 56. 87 (a. VS), SSB 317.89, IS 828, Subh 62.

(b) दुर्ग्रहमसतां VS, SR, SSB, Subh (MS).

(c) अन्यन्मनसि SHRt ; (s)न्यत् Subh.

(d) ओपपुटे Subh.

1. Cf. V. Raghavan, *Journal of Oriental Research*, 13.4 ; p 293

Alas ! difficult to grasp is the mind of the wicked with crooked inclinations ! They have one thing in speech, another at

the throat, and a still different view throbbing on their lips. (A. A. R.).

4133

अहो केनेवृशी बुद्धिर् दारुणा तव निर्मिता ।  
त्रिगुणा श्रूयते बुद्धिर् न तु दारुणयो क्वचित् ॥

(आ) SR 205. 3 (a. Kpr.), SSB 564. 3 (a. Kpr.), Kpr 9.353, KāP 287.12-3, Kuv ad 92. 159 (p. 175), ARJ 200-10-1, Amd 226. 610.

Oh ! who created this your intellect [or : heart], so cruel ?<sup>1</sup> Intellect has always been heard to be made of the triad of qualities, never of wood. (G. Jhā's translation).

1. The other reptiles taking *dārunā* = of wood.

4134

अहो खलभुजंगस्य विचित्रोऽयं वधक्रमः ।  
अन्यस्य दशति श्रोत्रम् अन्यः प्राणैर्वियुज्यते ॥

(आ) SR 55.43(a. P), SSB 316.45, Pras 18.3, SMA 2.7, SRS 2. 2. 36, Vidy 376 (a. Ānandakara-Miśra), SSNL 62, IS 829, Kuv ad 37. 85 (p. 109). Variant of No. 4135.

- (a) अहो पिशुनसर्पस्य (खलसर्पस्य) Pras, SSNL.  
(b) सर्पस्य महदन्तरम् Pras ; विपरीतो (°त) SR, SSB, SMA, SRS, Vidy; महदन्तरम् SSNL (corrupt).  
(c) एकस्य [अ°] SRS.  
(d) प्राणान्विमुञ्चति [प्रा°] Pras, SSNL.

Oh wonder ! strange is the way of killing adopted by the villain of a serpent ; he bites (whispers into) the ear of one person but another is deprived of his life. (A. A. R.).

4135

अहो खलभुजंगस्य विपरीतो वधक्रमः ।  
कर्णे लगति चान्यस्य प्राणैरन्यो वियुज्यते ॥

(अ) P (Pts 1. 305, PtsK 1. 340), Variant of No. 4134.

(आ) IS 829, GSL 30.

(a) अहो खलु भु° PtsK (corrected by Benfey to कलु).

(b) विपरीतावघ° PtsK.

(c) चैकस्य [चा°] GSL.

How extra-ordinary is a snaky rogue's way of killing ! He bites [poisons] one in the ear, whereas it is someone else who loses life. (Dr. A. Sharma's translation).

4136

अहो गुणाः सौम्यता च विद्वत्ता जन्म सत्कुले ।  
दारिद्र्याम्बुधिमग्नस्य सर्वमेतन्न शोभते ॥

(अ) SkP, Vaiṣṇava-kh. 20.11.

Alas ! good merits, gentleness, scholarship, and birth in a good family ; all these do not shine in a person if he is sunk in the ocean of indigence. (A. A. R.).

4137

अहो गुणानां प्राप्त्यर्थं यतन्ते बहुधा नरः ।  
मुक्ता यदर्थं भग्नास्या इतरेषां च का कथा ॥

(आ) SR 81.17, SSB 356 25.

Oh, various are the means adopted by the people to attain merits ; even those who are unattached get disappointed ; what then of others ? (A. A. R.).

4138

अहो तम इवेदं स्यान् न प्रज्ञायेत किञ्चन ।  
राजा चेन्न भवेत्लोके विभजन् साधवसाधुनी ॥

(अ) R (R [Bar] 2. 61. 23, R [B] 2. 87. 36, R [G] 2.69.30).

(आ) SRHt 90.9 (a. Mn.), IS 830, Pr 364.

(a) अंधं R (var.), SRHt ; अच्चं [ अहो ] R (var.).

- (b) प्रजायतः (प्रा° or °येत or येतः) R (var.);  
[इ°]ह ज्ञोयेते R (var.).
- (c) दण्डश्चेन्न SRHt ; राज्ये [लो°] R (var.).
- (d) [अ] साधु वा R (var.); °धुनि (°ना ; °धु  
च) R (var.).

If there were not a king in this world to adjudge fair and foul, darkness would overspread (the face of the earth) and people could not distinguish anything whatever<sup>1</sup>. (M. N. Dutt's translation.).

1. What is right or wrong.

4139

अहोऽतिनिर्मोहि जनस्य चित्रं  
परं चरित्रं गदितुं न योग्यम् ।  
मुखे हि चान्यद्घृदि भावमन्यत्  
देवो न जानाति कुतो मनुष्यः ॥

(आ) Sama 2 व 35. (Cf. No. 3550).

Upajāti metre (Upendravajrā and  
Indravajrā).

Oh full of delusion is the mind of man; as for his conduct, the less said, the better; for he has one thing in the mouth and a different thing in his heart; god himself does not know it, how then can man? (A. A. R.).

4140

अहोऽतिबलवद्द्वैवं दिना तेन महात्मना ।  
यदसामर्थ्ययुक्तेऽपि नीचवर्गे जयप्रदम् ॥

(अ) Viṣṇu-purāṇa 5.38.31.

Alas! how powerful is the destiny (said he [Arjuna]) deprived of my illustrious friend. I have been defeated by the base. (M. N. Dutt's translation.).

4141

अहो तृष्णावेश्या सकलजनतामोहनकरी  
विदग्धा मुग्धानां हरति विवशानां शमघनम् ।

विपद्दीक्षावक्षासहतरत्नतारैः प्रणयिनी-  
कटाक्षैः कूटाक्षैः कपटकुटिलैः कामकितवः ॥

- (अ) Caturvarga-saṅgraha (KM V) 9. 13.  
(आ) VS 3263 (a. Kṣemendra), SR 77. 48,  
SSB 349. 51 (a. Kṣemendra).  
(c) दक्षैः समतरत्नहारैः Catur° (var.); °दक्षः VS  
(var.).  
(d) °कुटिलः SR, SSB; कामसचिवः VS (var.).  
Śikhariṇī metre.

Alas! the greed of men resembling a harlot causing delusion to all people and efficient, deprives the wealth of peace of mind of the people who are innocent by overpowering them and having the gambler of passion, with crooked glances full of deceit as if they were glances of affection with the pupils of the eyes tremulous and efficient in bringing about prolonged calamity. (A. A. R.).

4142

अहो दानमहो वीर्यम् अहो धैर्यमखण्डितम् ।  
ज्वारवीरधीराणां हरिश्चन्द्रो निदर्शनम् ॥

(आ) IS 831, Subh 31.

(b) वीर्यम् Subh.

(c) °नीर° [°वीर°] Subh.

Oh the munificence, the great valour and courage that are ever triumphant of those who are full of generosity and boldness; the example is Hariścandra. (A. A. R.).

4143\*

अहो दिच्यं चक्षुर्वहसि तव सापि प्रणयिनी  
पराक्षणामघ्राह्यं युवतिषु वपुः संक्रमयति ।  
समानाभिज्ञानं कथमितरथा पश्यति पुरो  
भवानेकस्तस्याः प्रतिकृतिमयीरेव रमणीः ॥

(आ) SkV 669 (a. Manovinoda), Kav 382  
(a. Manovinodaka).

- (a) प्र° etc. missing Kav.  
 (b) परक्षणा° missing Kav ; ग्राङ्गं Kav ;  
 °मयति missing Kav.  
 (c) समा° missing Kav.

Śikhariṇī metre.

Ahah ! you must have second sight, /  
 and your sweet-heart has imposed her shape /  
 on girls where others cannot see it. / How  
 else are you the only one / to recognize by  
 common property/all other girls as her ?  
 (D.H.H. Ingalls's translation).

4144

अहो दुःखमहोदुःख- महो दुःखं दरिद्रता ।  
 तत्रापि पुत्रभार्याणां दाहृत्यमतिदुःखदम् ॥  
 (अ) Nārādīya-purāṇa 1. 11. 154.

Alas ! miserable is poverty, very  
 painful indeed ; and there too, the source  
 of intense misery, is the size of the family  
 with wives and a large number of children.  
 (A. A. R.).

4145

अहो दुरन्ता जगतो विमूढता  
 विलोक्यतां संसृतिदुःखदायिनी ।  
 सुसाध्यमप्यन्नविधानतस्तपो  
 यतो जनो दुःखकरोऽवमन्यते ॥

(अ) AS 900.

- (a) दुरताय गतो AS (var.); विमूढतां AS(var.).  
 (b) विलोक्या तां AS (var.); °दायिनीम् AS  
 (changed as above by R. Schmidt).

Vamśastha metre.

Oh the foolishness of the world which  
 has a miserable end ! Look at it, as it gives  
 the misery of worldly existence. Though  
 penance is easily possible by the gift of food,  
 the people, who do difficult things, alas !  
 disregard it. (A. A. R.).

4146

अहो दुरन्ता संसारे भोगवृष्णा यया हताः ।  
 अनौचित्यादकीर्तेश्च देवा अपि न विभ्यति ॥

(अ) KṣB 8.46.233.

(आ) IS 832.

(b) यया आहताः KSS (AKM).

Alas ! terrible in the world 'is the  
 thirst for enjoyment, carried away by which  
 even gods do not shrink from unbecoming  
 and, infamous conduct. (C. H. Tawney's  
 translation).

अहो दुर्जनसंसर्गात् see सतां दुर्जनसंसर्गात्.

4147

अहो दुर्जनसंसर्गात् मानहानिः पदे पदे ।  
 पावको लोहसङ्गेन मुद्गरैरभिहन्यते ॥  
 (आ) SRS 1.12, SR 87.1, SSB 368.1, SRK  
 25.43 (a. Prasaṅgaratnāvalī).

Indeed, by associating with the  
 wicked people, one gets loss of self-respect  
 at every step. The bright fire, by associat-  
 ing with black iron, is struck all round by  
 heavy hammers. (A. A. R.).

4148

अहो दुर्जनसर्पस्य सर्पस्य महदन्तरम् ।  
 कर्णमन्यस्य दशति अन्यः प्राणं विद्युज्यते ॥  
 (आ) NBh 42. Variant of Nos. 4134, 4135.  
 (d) प्राणैः वि° NBh.

Oh the great difference between the  
 serpent and a serpent in the form of a  
 villain ! The latter bites [whispers tales] in  
 the ear of one, but another person is  
 deprived of his life. (A. A. R.).

4149

अहो वैश्यमहो कष्टं पारक्यैः क्षणभङ्गुरैः ।  
 यन्नोपकुर्यादस्वार्थैर् मर्त्यैः स्वज्ञातिविग्रहैः ॥  
 (अ) BhPṇ 6.10.10.  
 (c) योनाप° BhPṇ (var.).

Oh the pity of it, oh the misery of it !  
 that the people should be zealous in alien  
 things which are so momentary, and that

they do not help others unselfishly on account of quarrels with their own kinsmen. (A. A. R.).

4150

अहो धनमवान्धस्तु पश्यन्नपि न पश्यति ।  
यदि पश्यत्यात्महितं स पश्यति न संशयः ॥  
(अ) Nārādīya-purāṇa 1.8.118.

Oh wonder ! the man blinded by the intoxication of wealth sees not others (to render help) though not blind. If at all he sees, he no doubt sees things which are of selfish interest to him. (A. A. R.).

4151

अहो धनानां महती विदग्धता  
सुखोषितानां कृपणस्य वैशमिनि ।  
व्रजन्ति न त्यागदशां न भोग्यतां  
परां च काञ्चित् प्रथयन्ति निर्वृतिम् ॥

(आ) VS 490, SR 72. 53 (a. VS), SSB 342.53.

Vaiśastha metre.

Oh, the great cleverness of the riches which are happily settled in the abodes of misers ! They do not reach the stage of separation or consumption but proclaim only the great satisfaction (of someone else) ! (A. A. R.).

4152\*

अहो धनुषि नैपुण्यं मन्मथस्य महात्मनः ।  
शरीरमक्षतं कृत्वा मिनत्त्यन्तर्गतं मनः ॥  
(आ) SkV 330, Kav 139.  
(b) म° etc. missing Kav.  
(d) मिनत्त्यत्यन्त° Kav (MS).

Behold the skill / of the bowman, Love ; / that leaving the body whole, / he breaks the heart within. (D.H.H. Ingalls's translation).

अहो धन्याः केचित् see सखे धन्याः केचित्.

4153

अहो घात्रा पुरः सृष्टं साहसं तदनु स्त्रियः ।  
नंतासां दुष्करं किञ्चिन् निसर्गादिह विद्यते ॥  
(अ) KSS 6.34.177.  
(आ) IS 833.  
(a) पुरा KSS (NSP).  
(c) किञ्चिद् KSS (AKM).

Alas ! The creator first created recklessness, and then women in imitation of it ; by nature nothing is too bad for them to do ! (C.H. Tawney's translation).

4154

अहो घाष्टर्चमसाधूनां निन्दतामनघाः स्त्रियः ।  
मुष्णतामिव चौराणां तिष्ठ चौरैति जल्पताम् ॥  
(अ) Varāhamihira's Bṛhatsaṃhitā 74. 15.  
(आ) IS 834

Oh for the imprudence of the wicked ! who revile blameless females, and like thieves, themselves engaged in the act of stealing, cry out : "hold, thief ! hold thief". (H. Kern's translation).

4155

अहो नक्षत्रराजस्य साभिमानं विचेष्टितम् ।  
परिक्षीणस्य वक्रत्वं संपूर्णस्य सुवृत्तता ॥  
(आ) ŚP 750, PdT 188, Any 8.62, SR 209.3  
(a. ŚP), SSB 586. 3, SRK 170. 17  
(a. ŚP), IS 835.  
(b) साभिमानां PdT (var.); साभिमान ŚP (MS).  
(c) परिक्षस्य PdT (var.).

Oh for the conduct, full of self-conceit of the moon, the king of the stars ! He is crooked when he is in adversity (has waned) but has good conduct (round shape) when prosperous. (A. A. R.).

अहो नास्ति क्षणो नास्ति see रहो नास्ति क्षणो नास्ति.

4156

अहो नु कष्टं सततं प्रवांसम्  
ततोऽतिकष्टः परगेहवासः ।

कष्टाधिका नीचजनस्य सेवा

ततोऽतिकष्टा धनहीनता च ॥

(आ) SR 66.45, SSB 334. 46, SRK 106. 1  
(a. Sphuṭaśloka), IS 7717.

(a) कष्टः SRK.

Upajāti metre ( Upendravajrā and  
Indravajrā ).

Oh the misery of being away from home constantly, and more painful is the residence in another's home. Still more miserable is service under a low person and the most painful of all is the absence of wealth. (A. A. R.).

4157

अहो नु चित्रं पद्मोत्प्लवं बद्धास्तन्तुभिरद्रयः ।  
अविद्यमाना याविद्या तथा सर्वे वशीकृताः ॥

(आ) VS 3349 (a. Bhagavad-Vālmīki-muni).

Oh the wonder of it, that even (huge) mountains are bound by threads produced from lotuses ! By that nescience, whose form is unknown all the people are rendered helpless and subdued. (A. A. R.).

अहो पिशुनसर्पस्य see No. 4134.

4158\*

अहो पूर्ण सरः स्पष्टम् असि नात्र विचारणा ।  
लुण्ठन्तस्त्वयि यत् सर्वे स्नान्ति जातु कथंचन ॥  
(आ) SSB 604.2.

Oh clearly, you lake, are full of water, there need be no consideration of it ; for wallowing in you all the people somehow take their bath indeed ! (A. A. R.).

4159

अहो प्रकृतिसादृश्यं श्लेष्मणो दुर्जनस्य च ।  
मधुरैः कोपमायाति कटुकर् उपशाम्यति ॥

(आ) Cr 1215 (CvTb 710).

(आ) VS 353, SRHt 41.23 (a. Someśvara),  
SR 55.63 (a. VS), SSB 316. 65, IS  
7467, NT 79, SRK 31.1 (a. Kalpataru).

(इ) ShD (T) 245.

(a) प्रकृ...भादृश्यं CvTb.

(b) श्लेष्मणे CvTb.

(d) कटुकरैव शा° SR, SSB, SRK ; कटुकरपि  
शा° SRHt ; °शाम्यते NT.

Oh the similarity in nature that is seen in phlegm affection and the wicked people ; by sweet treatment they become worse but subside when bitter remedies are employed.

4160

अहो प्रच्छादिताकार्य- नैपुण्यं परमं खले ।  
यत्तुषाग्निरिवानचिर् दहन्नपि न लक्ष्यते ॥

(इ) SS (OJ) 345.

(c) °वानचिच्द् or °वानचिच्द् or °वनचिच्द् SS  
(OJ) (var.).

The wily are highly skilful in concealing their misdeeds. They are like the flameless fire of rice-husks that smoulders but is not visible. (Raghu Vira's translation).

4161

अहो प्रभावो वाग्देव्या यन्मातंगदिव्याकरः ।  
श्रीहर्षस्याभवत् सभ्यः समो वाणमयूरयोः ॥

(आ) ŚP 189 (a. Rājaśekhara), AP 77, (cf.  
ZDMG 27.636 and 28. 157), JS 45. 70  
(a. Rājaśekhara), SR 36. 37 (a. ŚP),  
SSB 282.1 (a. Rājaśekhara). (Cf. Kav  
p. 86).

(b) यच्चण्डालदि° JS.

Oh ! great is the power of the goddess of speech ; she caused that Mātariṅgadvākara, (a low caste), who lived on the court of Śrī-Harṣa, and Bṛāṇa, and Mayūra were respected in the same manner.

4162

अहो प्रमादो भगवान् प्रजापतिः

कृशातिमध्या घटिता मृगेक्षणा ।

यदि प्रमादावनिलेन भज्यते

कथं पुनः शक्यति कर्तुमीदृशम् ॥

(आ) VS 1551, SuMañ 128.10-4.

Varṁśastha metre.

Oh, the mistake committed by the Lord Brahmā, he has made too thin the waist of the deer-eyed one ; if perchance it breaks, when the wind blows, how will he be able to fashion in this way (so well) ? (A. A. R.).

4163

अहो बत खलः पुण्यैर् मुखोऽप्यश्रुतपण्डितः ।  
स्वगुणोदीरणे शेषः परनिन्दासु वावपतिः ॥  
(अ) Deśopadeśa 1.9.

(आ) VS 334 (a. Kṣemendra), SR 56. 80 (a. VS), SSB 317.82 (a. Kṣemendra).

Oh wonder, alas ! the wicked man, though a fool, is by luck very learned in an unheard of way ! He is the thousand-mouthed Śeṣa in proclaiming his virtues and (verily) the god of speech in reviling others. (A. A. R.).

4164

अहो बत महत् कष्टं विपरीतमिवं जगत् ।  
येनापत्रपते साधुर् असाधुस्तेन तुष्यति ॥  
(अ) MBh (MBh [Bh] 3. 2. 60, MBh [R] 3.2.63, MBh [C] 3.110).

(आ) ŚP 467, VS 368 (a. Śrī-Bhagvad-Vyāsamuni), SH 798 bis, SR 54. 37(a. ŚP), SSB 315. 39 (a. Vyāsa), SRK 222. 4, SSH 2. 66, SRRU 846 (a. Vyāsa), IS 836.

(इ) SS (OJ) 346, cf. Nālaḍiyār 368.

(d) नन्दति [तु°] SS (OJ).

Alas, this world is full of contradictions ! That which shameth the good gratifieth the wicked. (P. C. Roy's translation).

4165

अहो बत विचित्राणि चरितानि महात्मनाम् ।  
लक्ष्मीं तृणाय मन्यन्ते तद्द्वारेण नमन्ति च ॥

(अ) Cr 125 (CV XIII. 4, CN "D", CPS 313.20).

(आ) ŚP 212 (a. Deveśvara), SkV 1231 cd/ab, SuM 9.21, SR 45.1, SSB 300. 1 (a. Deveśvara), SSap 651, SRK 19.83 (a. ŚP), IS 837, Subh 62, Sama 1 अ 104.

(a) अहो किमपि चित्राणि ŚP, SkV, SR, SSB, SSap, SRK; वत CV (var.); बलविचित्राणि Sama.

(b) चित्तानि यथा भवेत् CN (var.); चरित्रानि (°णि) CN (var.), SP, SkV, SR, SSB, SRK.

(c) लक्ष्मी CV (var.); लक्ष्मा CV (var.); तृणानि CV (var.).

(d) लक्ष्मीभारेण SR (var.), SRK (var.); तद्द्वारेण Subh; भरेण नमन्त्यपि ŚP, SR, SSB, SRK, SSap.

Oh see what wonder it is ! The doings of the great are wonderful ! They consider wealth to be light, but when they obtain it, they bend under the weight of it (K. Raghunathji's translation).

4166

अहो बत सभा सम्पैर् इयं मौनादधः कृता ।  
सन्तो वदन्ति यत्सत्यं समां न प्रविशन्ति वा ॥  
(अ) Bhār (Bhār [KM] 2.416-7, Bhār [Bh] 2.418).

(c) वदति Bhār (var.).

Alas ! this assembly has been disgraced by its members on account of their silence. The good either speak the truth (when in the assembly), or do not enter the assembly at all. (M.S. Bhandare's translation).

4167

अहो बत सरित्पतेरिदमनायंरूपं परं  
यद्गुञ्जलरुचीन् मणोन् सुचिरर्चितास्यागुणान् ।  
जडंरनुपयोगिभिः परत एत्य लब्धास्पदैः  
क्षपत्यनिशमूर्जितैर्भगिति तन्मयत्वं गतः ॥  
(आ) VS 876.



Pr̥thvī metre.

Oh the inglorious behaviour of the sea, the lord of rivers, that he throws away bright gems which have their merits well established for the sake of worthless dull things that have gained ground newly, having become dull himself by close association with them ! (A. A. R.).

अहो बलविचित्राणि see No. 4165.

4168

अहो वाणस्य संधानं शरदि स्मरभूपतेः ।  
अपि सोऽयं त्विदामोक्षः कन्याराशिमुपागतः ॥

(अ) Pad 78.3 (a. Bhānukara), SG 592 (a. Bhānukara), SuSS 404 (a. Bhānukara), SR 344. 1, SSB 219.3

Oh the fixing of the arrow in the bow-string that is done in autumn by the king of love ! If he were the lord of effulgence [the sun] he has (surely) reached the house of virgo. (A. A. R.).

4169\*

अहो ब्रह्मण्यदेवस्य दृष्टा ब्रह्मण्यता मया ।  
यद्विद्रतमो लक्ष्मीम् आश्लिष्यो विभ्रतोरसि ॥  
(अ) BhPṇ 10.81.15.

Oh, the friendliness towards a Brāhmaṇa was seen by me of Lord Viṣṇu [Kṛṣṇa], who is the Lord Supreme, for I, the most indigent of persons, have embraced the goddess of prosperity, bearing her on my chest. (A. A. R.).

4170

अहो भवति सादृश्यं मृबङ्गस्य च खलस्य च ।  
यावन्मुखगतौ तौ हि तावन्मधुरभाषिणौ ॥  
(अ) SuB 13 B 2, IS 838, Subh 194. Cf. को न याति वशं लोके.  
(c) पिण्ढौ [तौ हि] SuB.

Oh wonder, there is very great similarity between a drum and a wicked person. Only when these two are near (touching) the face, that they produce pleasing sounds [words]. (A. A. R.).

4171

अहो भार्या अहो पुत्रः अहो आत्मा अहो सुखम् ।  
अहो माता अहो भ्राता पश्य मायाविमोहितम् ॥  
(अ) Cr 1216 (CRC 6.69, CPS 154.54).  
(d) °मोहनम् CPS.

Oh my wife, my son, myself, my happiness, my mother, my brother ; look at this illusion that is produced by ignorance of true knowledge ! (A. A. R.).

4172\*

अहो भुवः सप्तसमुद्रवत्या  
द्वीपेषु वर्षेष्वधिपुण्यमेतत् ।  
गायन्ति यत्रत्यजना मुरारेः  
कर्माणि भद्राण्यवतारवन्ति ॥

(अ) BhPṇ 5.6.14 (in some editions 5.6.13).  
(आ) SRRU 498.  
(b) एतद् BhPṇ.

Upajāti metre (Upendravajrā and Indravajrā).

Oh the blessed state of this earth which is surrounded by the seven seas, in whose islands and continents the inhabiting people sing the noble deeds of the incarnations of Lord Viṣṇu, the foe of Mura. (A. A. R.).

4173

अहो मदावलेपोऽयम् असारणां दुरात्मनाम् ।  
कौरवाणां महीपत्वम् अस्माकं किल कालजम् ॥  
(अ) Viṣṇu-purāṇa 5.35.  
(c) °वाणामाधिपत्यम् Viṣ° (var.).  
(d) काकजम् Viṣ° (var.).

Oh the arrogance of the intoxication of power of the worthless and wicked people, the Kaurava-s ; for they are to be the lords of the earth and we are to have what time produces ( in the future). (A. A. R.).

4174

अहो महच्चित्रमिदं कालगत्या दुरत्यया ।  
आरुरुक्षत्युपानहं शिरो मुकुटसेवितम् ॥

(अ) BhPn 10.68.24.

(आ) SRRU 535 (wroughly ascribed to BhPn 10.58.24).

Alas ! most surprising are the trends of the times which are so difficult to overcome ; for, the shoes desire to usurp the position on the head which is (rightly) occupied by the diadem. (A. A. R.).

4175

अहो महत्त्वं महतामपुर्वं  
विपत्तिकालेऽपि परोपकारः ।  
यथास्यमध्ये पतितोऽपि राहोः  
कलानिधिः पुण्यचयं ददाति ॥

(आ) SR 49.169, SSB 307.173, SRK 11.7. (a. Sabhātarāṅga), IS 7718.

Upendravajrā metre.

Oh extra-ordinary is the superiority of great men, for they render help to others even when they are in trouble. The moon, the treasure-house of digits, gives holy merit even when he has fallen into the mouth of the demon Rāhu. (A. A. R.).

4176

अहो महीयसां पुंसाम् उपर्युपरि पौरुषम् ।  
रामेणाजगत्वं शंभोर् भग्नमम्भोजनालवत् ॥  
(आ) SMH 11.17.

Oh wonder ! higher and higher soars the manliness of great men ; for, the *Ajagava*-bow of Lord Śiva was snapped in two by (the might of) Śrī-Rāma, as if it were (brittle) like a lotus-stalk. (A. A. R.).

4177

अहो मायाजालं हृदयहरिणो यत्र पतितः  
समुत्थातुं भूयः प्रभवति न किञ्चित् कथमपि ।  
न चेत् तस्य च्छेत्ता परमगुरुवाद्योपनमितो  
निजात्मज्ञानाखुर्विविधदृढसद्युक्तिदशनः ॥

(आ) SSB 264.62.

Śikhariṇī metre.

Oh the net of nescience, where the deer of the mind that has fallen is unable to free itself even a little in spite of its best efforts. The only remedy to cut (tightening) its strings is the mouse of self-knowledge with its teeth of good teachings imparted by a competent preceptor. (A. A. R.).

4178-79

अहो मायावलं विष्णोः स्नेहबद्धमिदं जगत् ॥  
कः देहो भौतिकोऽनात्मा क चात्मा प्रकृतेः परः ।  
कस्य के पतिपुत्राद्या मोह एव हि कारणम् ॥  
(अ) BhPn 8.16.18cd-19.  
(e) कतिपुत्राद्या BhPn.

Oh the power of Māyā that is created by Lord Viṣṇu, by which the people are full of attachment caused by affection. Where, on the one hand, is material body which is different from the soul and where, on the other, is the soul which is beyond *prakṛti* ? Who and whose are husbands, sons and others ?, for such attachments, the only prime cause is delusion. (A. A. R.).

4180\*

अहो मे सौभाग्यं मम च भवभूतेश्च भणितं  
घटायामारोप्य प्रतिकलति तस्यां लघिमनि ।  
गिरां देवो सद्यः श्रुतिकलितकलहारकलिका-  
मघूलीमाधुर्यं क्षिपति परिपूर्ये भगवती ॥  
(अ) BhPr 253 (a Kālidāsa). (Cf. A Scharpé's Kālidāsa Lexicon, I. 3 ; p. 209).

(आ) SH 314 (a. Kālidāsa). (Cf. Kav p. 33 and ZDMG 39.311).

(b) तुलायाम् SH.

(c) साक्षात् [स°] SH.

Śikhariṇī metre.

Alas ! My good fortune and<sup>1</sup> Bhavabhūti's diction put in the balance, and lightness reflected therein, straightway for completion the divine Goddess of Speech casteth in the sweetness of the pollen of a bud of white lotus carried on her ear. (L.H. Gray's translation).

1. It would be better : Oh joy ! It is my good fortune ; my diction and

4181

अहो मोहः पुंसामिह जगति जातिः किल शुभा  
जरामृत्युव्याधीनपि जयति या निष्प्रभतया ।  
परस्माज्जातानां व्यसनशतमेतेऽपि दधति  
स्वयं सुत्वा तेभ्यो विदिशति सुतान् सा विशसितुम् ॥

(आ) SRHt 261.24 (a. Vallabhadeva).

Śikhariṇī metre

Oh the delusion of the people in the world ! for they think that the nobility of the family can conquer old age, disease and death ! Which, when devoid of lustre, puts up with hundreds of miseries brought on by other people and having brought forth sons offer them to that miserable end. (A. A. R.).

4182\*

अहो मोहो वराकस्य काकस्य यदसौ पुरः ।  
सरोसति नरीनति यदयं शिखिहंसयोः ॥

(आ) JS 77. 1, SR 228. 206 (a. JS), SSB 619.3, SRK 194.10 (a. Prasaṅgaratnā-valī), IS 7719.

(b) रसात् [पुरः] JS ; मूढः [पु°] SR, SSB.

(c) स° न° tr. JS.

(d) समीपे [यदयं] JS ; पुरतः [यदयं] SR, SSB.

Wonderful is the delusion of the poor crow who attempts to imitate the movements and the dancing postures of the peacock and the swan in their very presence ! (A. A. R.).

अहो युवा see No. 4292.

4183

अहो येषां वरं जन्म सर्वप्राण्युपजीवनम् ।  
सुजनस्येव येषां वं विमुखा यान्ति नार्थिनः ॥

(अ) BhPṇ 10.23.33.

(आ) SR 236.1, SSB 632.1.

(a) एषां [येषां] BhPṇ (var.), SR, SSB.

(c) वन्या महीरुहा येभ्यो SR, SSB.

(d) निराशा [वि°] SR, SSB.

Oh wonderfully good is the noble birth of those who are helpful in providing livelihood for all beings, from whom supplicants never leave disappointed as from a person of great benevolence. (A. A. R.).

4184\*

अहो रघुशिरोमणेरभिनवप्रतापावलि-  
प्रचण्डकिरणप्रथाप्रसरसाध्वसादाश्रयम् ।  
सुराधिपतिरम्बुदान् कमलमिन्दिरा सेवते  
हिमांशुरपि चन्द्रमाः सततमम्बुधौ मज्जति ॥

(आ) PdT 70, SR 119.128, SSB 419.13.

(b) °किरणानलप्रसरसाध्वसादाश्रयत् PdT.

(c) सुरोष° PdT.

Prthvī metre.

Oh wonder ! out of fear of the spreading of the fame of the sun in the form of the great valour of the crest-gem of the Raghu-s, the Lord of the gods [Indra] always resorts to the clouds (to cool himself) and the goddess of prosperity goes to the lotus and the cool-rayed moon plunges itself into the ocean. (A. A. R.).

4185

अहोरात्रमये लोके जरारूपेण संचरन् ।  
मृत्युग्रंसति भूतानि पवनं पन्नगो यथा ॥

(अ) MBh (MBh [Bh] 12.287.27, MBh [R] 12. 298. 30, MBh [C] 12. 971-2), Cr 1217, (GP 1.115.29).

(इ) SS (OJ) 378.

(a) अहोरात्रमयो (°त्रो° GP ; °यं) MBh (var.), PG, SS (OJ).

(b) संसरन् [सं°] MBh (var.).

(c) वसति [ग्र°] MBh (var.).

(d) प्लवनं or प्लवंगं [पवनं] MBh (var.) ; पन्नगः पवनं य° SS (OJ).

Death stalks over the earth in the disguise of old age. Its constituents are days and nights. It opens its mouth wide to swallow the creatures just like a snake to gulp in gusts of wind. (Raghu Vira's translation in SS [OJ]).

4186

अहोरात्राणि गच्छन्ति सर्वेषां प्राणिनामिह ।  
आयूंषि क्षपयन्त्याशु श्रोष्णे जलमिवांशवः ॥

(अ) R (R [Bar] 2. 98. 19, R [B] 2.105.20, R [Kumbh] 2.111.20, R [G] 2.114.7, R [L] 2.119.7).

(आ) Sskṛ 57, IS 839.

(a) वतन्ते (°ते) [ग°] R (var.).

(b) इतः [इह] R (var.).

(c) आयूंषि क्षपयित्वाशु Sskṛ ; कर्षयन्ति or क्षपयित्वा [क्ष°] R (var.) ; (ए) व [(आ)शु] R (var.).

(d) जलमिवांशवे (°शवः) R (var.).

In this world, days and nights pass away with creatures and speedily impair their lives, even as in summer the rays (of the sun) (dry up) the waters. (M. N. Dutt's translation).

4187

अहोरात्रे विभजते सूर्यो मानुषदेविके ।  
रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥

(अ) Mn 1.65, MBh (MBh [Bh] 12.224.14, MBh [R] 12. 232. 15, MBh [C] 12. 8492 ), Bhaviṣya-Purāṇa 2. 89 cd-90ab.

(a) आहोरात्रे MBh(var.); विभजिते MBh(var.).

(b) सूर्ये MBh (var.); मानुषलौकिके (मनु°; मान°; मानुषं दैविकं; °षं दैविके ; °लौकिकं ; °लौकिके) MBh.

(c) रात्रौ MBh (var.) ; संयाति [ भू° ] MBh (var.).

(d) चेष्टायै MBh (var.) ; कर्मणा सह MBh (var.).

The sun divides days and nights, both human and divine, the night (being intended) for the repose of created beings and the day for exertion. (G. Bühler's translation).

4188\*

अहो रूपमहो रूपम् अहो मुखमहो मुखम् ।  
अहो मध्यमहो मध्यम् अस्याः सारङ्गक्षुषः ॥  
(आ) Sar 2.238 (p. 258).

Oh the great beauty and the enchanting loveliness, oh the great charm of the face, the perfectly shaped face, oh the beauty of the waist with its slimness of this damsel who is gazelle-eyed ! (A. A. R.).

4189-90

अहो विधातस्त्वमतीव बालिशो  
यस्त्वात्मसृष्टचप्रतिरूपमीहसे ।  
परेऽनुजीवत्यपरस्य या मृतिर्  
विपर्ययश्चेत्त्वमसि ध्रुवः परः ॥

न हि क्रमश्चेद्विह मृत्युजन्मनोः

शरीरिणामस्तु तदात्मकर्मभिः ।

यः स्नेहपाशो निजसर्गवृद्धये

स्वयं कृतस्ते तमिमं विवृश्चसि ॥

(अ) BhPṛ 6. 14. 53-4 (in some editions 6.14.54-5).

Upajāti metre (Vaiśāstha and Indra-vaiśāstha).

Oh Lord of creation, you are indeed extremely childish in that you desire that your creation is without comparison ; for when some creatures live, it is the death of others ; if things were different, you surely are great.

If there is to be no succession of births and deaths it has to be brought about by the people's own actions. That bond of affection which you have created for increasing your activity must be cut by you. (A. A. R.).

4191

अहो विधात्रा हृतकेन नार्यात्  
कृतो वियोगोऽपि वियोगिनां नः ।  
रथाङ्गनाम्नामिव येन सीमा  
न विद्यते नापि सपक्षवत्त्वम् ॥

(आ) VP 291 (a. Mādhava).

Upendravajrā metre.

Oh ! by cruel fate (Lord Brahmā) uselessly has separation been imposed on us who are in isolation. There seems to be no limit to this as in the case of the ruddy geese, nor is there any succour. (A. A. R.).

4192\*

अहो विशालं भूपाल भुवनत्रितयोदरम् ।  
माति मातुमशक्योऽपि यशोराशिर्यदत्र ते ॥

(आ) KāD 2.219, Kpr 10.542, KāP 378.17-8, KH 326.10-1, SR 134.6 (a. KāD), SSB 447.6 (a. KāD), IS 840, Kuv ad 42.96 (p. 121), Sar 4.220 (p. 540).

(b) भपनत्रि° KāD (var.).

Oh Lord of the earth ! the three-fold universe is really vast which contains the collection of your fame—too vast to be contained. (G. Jhā's translation).

4193

अहो विषादप्यधिकाः स्त्रियो रक्तविमानिताः ।  
अहो असेव्याः साधूनां राजानोऽतत्त्वदर्शिनः ॥

(अ) KSS ( KSS [AKM] 8. 49. 153, KSS [NSP] 8.49.152).

(आ) IS 841.

Alas ! women whose love is slighted are worse than poison ! Alas ! kings who do not investigate the truth are not to be served by the good ! (C. H. Tawney's translation).

4194

अहो वैचिद्र्यमेतस्य ससारस्य किमुच्यते ।  
गुणोऽपि क्लेशहेतुः स्याद् विश्रान्तः कण्ठकन्दले ॥  
(आ) ŚP 305, SR 81.21 (a. ŚP), SSB 356.29.

Oh what shall we say of this worldly life which is full of strangeness and surprises ! for, even merits are a source of worry when the words of the controversies are ended like a rope resting on the neck as on a fresh sprout. (A. A. R.).

4195

अहो संसारवैरस्यं वैरस्यकारणं स्त्रियः ।  
दोलालोला च कमला रोगाभोगमेहं देहम् ॥

(आ) VCjr II 13.

(a) °वैचिद्र्यं or °वैरस्यं VCjr (var.).

(c) हि [च] VCjr (var.).

(d) रोग° or रोगं VCjr (var.) ; °भोग° or °भोगं VCjr (var.) ; °गृहं VCjr (var.) ; वपुः [देहम्] VCjr (var.).

Oh, the staleness of the round of existence ! Oh, women, the cause of this staleness ! Prosperity, too, is as unsteady as a swing, and the body is a house of disease and misery. (F. Edgerton's translation).

4196

अहो संसृतिवैश्येयं रागाद्युद्दीपनोद्यता ।  
रसमुत्पाद्य सर्वेषाम् अन्ते वैरस्यकारिणी ॥  
(आ) VS 3301 (a. Śrī-Baka).

Oh wonder, this harlot of worldly life having been instrumental in exciting

various passions and giving great delight and relish to all the people, produces, at the end, indifference to attachments. (A. A. R.).

4197

अहो सत्संगतिर्लोके किं पापं न विनाशयेत् ।  
न ददाति सुखं किं वा नराणां पुण्यकर्मणाम् ॥  
(अ) Nāradiya-purāṇa 1.8.6.

Indeed, what sin is not destroyed by the association of the good people in this world? What kind of happiness does it not give to the people who perform meritorious actions? (A. A. R.).

4198

अहो समुद्रगम्भीर- धीरचित्तमनस्विनः ।  
कृत्वाप्यनन्यसामान्यम् उल्लेखं नोद्गिरन्ति ये ॥  
(अ) KSS (KSS [AKM] 12. 78. 115, KSS [NSP] 12.11.115).

(अ) SRRU 797 (a. KSS).

Indeed people of noble spirit are deep and self-contained of soul as the sea, for when they have performed an unparalleled exploit, they do not utter any description of it. (C. H. Tawney's translation).

4199

अहो साहजिकं प्रेम दूरादपि विराजते ।  
चकोरनयनद्वन्द्वम् आह्लादयति चन्द्रमाः ॥  
(अ) SR 157.208, SSB 487.215.

Oh affection that is natural, shines even from afar; the moon, though far away, gladdens the eyes of the *cakora*-birds. (A. A. R.).

4200

अहो सुसदृशी वृत्तिस् तुलाकोटेः खलस्य च ।  
स्तोकेनोन्नतिमायाति स्तोकेनायात्यधोगतिम् ॥  
(अ) P (Pts 1.150 *cd/ab*, PtsK 1.166 *cd/ab*, PP 1.113 *cd/ab*).

(आ) SP 373 *cd/ab*, VS 352 *cd/ab*, SkV 1263 *cd/ab*, SR 54. 23 *cd/ab*, SSB 315. 24 *cd/ab*, SRK 28. 73 *cd/ab* (a. SP), IS 842, Subh 276, Kpr 9.378 *cd/ab*, KāP 299. 10-1 *cd/ab*, Sāh ad 10. 644 (p. 265) *cd/ab*, Amd 223.596 *cd/ab*, AIK 245. 5-6 *cd/ab*, Can 82. 25-6 *cd/ab*.

(इ) ShD(T) 175, VŚ(T) 53, SRN(T) 121.  
(a) नु सदृशी SP, SkV, SR, SSB, SRK ; चेष्टा [वृ°] P.  
(b) तुलायष्टे. P.  
(c) स्तोकेनोन्नति° SkV (var.) ; आप्नोति[आयाति] Subh.

It takes but little to raise him<sup>1</sup>/and little to cast him down :—/ah, how like is the villain/to the armtrip of a balance. (D.H.H. Ingalls's translation).

1. a villain.

4201

अहो स्त्रीप्रेरणा नाम रजसालङ्घितात्मनाम् ।  
पुंसां वात्येव सरसा- माशयक्षोभकारिणी ॥

(अ) KSS 6.20.128 (all editions).

(आ) IS 843.

(c) वात्या इव KSS (AKM).

Alas ! the instigation of a woman troubles the minds even of those men whose souls are not under the dominion of passion, as a storm disturbs the repose of lakes which are not reached by dust. (C. H. Tawney's translation).

4202\*

अहो स्थिरः कोऽपि तवेप्सितो युवा  
चिराय कर्णोत्पलशून्यतां गते ।  
उपेक्षते यः श्लथवन्धलम्बिनीर्  
जटाः कपोले कलमाग्रपिङ्गलाः ॥

(अ) Kum 5.47. (Cf. A. Scharpé's *Kāli-dāsa Lexicon* I. 3 ; p. 72).

(a) युवा...स्थिरः [स्थि°...यु°] Kum (var.).

(cd) श्लथवन्धिनीर्जताः । कपोलदेशे Kum (var.) ; श्लथवन्धिनीर्जताः । कपोलदेशे Kum (var.) ; श्लथलम्बिनीरिमा । जताः कपोले Kum (var.) ; कलमाग्रपिङ्गनाः (:) । जताः कपोले श्लथलम्बिनीरिमाः Kum (var.) .

Vaiśastha metre.

Oh wonder ! stone-hearted (is) the youth desired by you, whoever he (is), who ignores the matted hair hanging down loosely (and) tawny-like the shoots of paddy on the region of (your) cheeks, which has become devoid of the lotus on the ear (used as an ornament) for a long time. (R. D. Karmarkar's translation).

4203\*

अहो स्थैर्यं तेषां प्रकृतिनियमेभ्यः सुकृतिनां

प्रतिज्ञातत्यागो नहि भवति कुच्छ्रेऽपि महति ।

तथा हि त्वत्सेनाभरनमित्तघात्रीभरदलत्-

कटाहोऽपि स्वाङ्गं किमु कमठनाथश्चलयति ॥

(आ) Skm (Skm [ B ] 1505, Skm [ POS ] 3.27.5).

(c) ॠनमत् Skm (POS).

Śikharinī metre.

Wonderful is the stability of the good people in obeying laws of nature ; they never give up, having promised, their task, however great the trouble ; for, does the lordly tortoise ever shake his body, though his shell gets injured by the great load on the earth of your marching army ? (A. A. R.).

अहो स्वभावसाम्यं see No. 4159.

अहो हास्यतरं see No. 646.

4204

अहो हि मे बह्वपराद्धमायुषा

यदप्रियं वाच्यमिदं मयेदृशम् ।

त एव धन्याः सुहृदः पराभवं

जगत्यदृष्ट्वैव हि ये क्षयं गताः ॥

(आ) Kpr 10. 481, KāP 353.1-2, ARJ 140. 12-3, AR 141.1-2.

(a) अपराधं AR.

(c) सुहृदां ARJ.

Vaiśastha metre.

Oh ! a great fault has been committed by my life, that I had to speak in such a manner. Lucky are those that have died without seeing their friends fallen in trouble. (G. Jhā's translation).

अहो वा हारे वा कुसुमशयने see No. 4205.

4205\*

अहो वा हारे वा बलवति रिपो वा सुहृदि वा

मणौ वा लोष्टे वा कुसुमशयने वा दृपदि वा ।

तृणे वा स्त्रैणे वा मम समदृशो यान्तु दिवसाः

कचित् पुण्येऽरण्ये शिव शिव शिवेति प्रलयतः ॥

(अ) BhŚ 213, Vet 1.5, L in VCbr ad 2.21.

(आ) ŚP 4102 (a. BhŚ), VS 3413 (a. Harṣa-

deva [?]), Pad 92.62 (a. BhŚ), PdT

180 (a. Kpr.), PV 811 (a. Jagajjivana-

vraja), Skm (Skm [ B ] 2300, Skm

[POS] 5.60.5) (a. Muñja), RA 6. 57,

RJ 1369, SR 368. 40 (a. Auc.), SSB

263.42 (a. BhŚ), IS 844, Kpr 4.44, (a.

Utpala), KāP 90. 6, KāD ad 2.291,

AIKeś ad 20. 28 (p. 75), Kāvyañ

57. 18-20, Auc ad 16 (p. 131) (a.

Utpalarāja), SK 7. 26, SU 1009, SMJ

911, BPS f. 24 b. 153, SSD 4 f. 30a,

SSV 893, Rasavilāsa (MS, India Office

2526 b) par. 81, (cf. Kav p. 30).

(a) हारे [हारे] PV (MS).

(ab) अ° वा हा° वा कु° वा द्व° वा । मा° वा लो°

वा व° रि° वा सु° वा tr. BhŚ (var.),

VS, PdT, RA, Kpr, KāP, KāD, AIKeś,

Kāvyañ.

(b) मणौ PdT ; लोष्टे BhŚ (var.), KāD ;

लोष्ट्रे IS ; दृपदि PV (MS).

(c) तृणे [तृ°] BhŚ (var.) ; स्त्रैण्ये BhŚ

(var.) ; वास्त्रीणे [वा स्त्रै°] RA ; सृशो

or समो° BhŚ ; यान्ति BhŚ (var.), VS,

KāD, Kāvyañ; याति BhŚ (var.) ; दिवसाः

or दिवसान् BhŚ (var.).

(d) कदा [क्वचिन्] BhŚ (var.), KāD ; सदा [क्व°] IS ; काव्या° VS ; पुण्यारण्ये BhŚ (var.), Pad, PdT, Skm, RA, Kpr, KāP (var.), Auc ; जिन जिन जिनेति [शि° शि° शि°] Kāvyañ ; प्रणपतः or प्रलपतिः or प्रलयतः BhŚ (var.) ; प्रजपतः Skm (POS). Śikhariṇī metre.

Looking with equal indifference upon a snake or a necklace, a powerful foe or a friend, a jewel or a piece of iron, a flowery bed or stone, a blade or grass or a bevy of ladies, I now wish to pass the remaining days of my life in a holy forest continually meditating upon the divine name, Śiva (P. Nath's translation).

4206

अह्लस्त्रिश्चतुरम्बुभिः स्नपयसि स्वं पुष्करार्वाजितैर्  
भुङ्क्षे मेध्यतराणि सद्म तरुणान्यश्वत्यपत्राणि च ।  
पुण्यारण्यचरोऽसि न प्रविशसि ग्रामं सकृत्कुञ्जर  
ज्ञानं चेत् कियदप्युदेति न समा ब्रह्मर्षयोऽपि त्वया ॥

(अ) DikAny 92.

Śārdūlavikrīḍita metre.

Oh elephant, you take three or four baths a day by pouring the water with the tip of your trunk ; you, friend, take pure food of the tender leaves of the holy fig-tree ; you move about in holy forests and never enter inhabited villages ; as for

wisdom, how great it is ! even great sages are no equal to you. (A. A. R.).

4207

अह्लि भास्करमिच्छन्ति रात्रावमृततेजसम् ।  
अह्लि रात्रौ च राजानम् इच्छन्ति गुणिनं प्रजाः ॥  
(अ) JS 408. 55 (a. Sūktisahasra).

People desire the sun during day and the moon, the nectar-rayed one, at night ; but both night and day they desire the king who is meritorious in conduct. (A. A. R.).

4208

अह्लि रविर्दहति त्वचि वृद्धः  
पुष्पघनुर्दहति प्रबलोढम् ।  
रात्रिदिनं पुनरन्तरमन्तः  
संवृतिरस्ति रवेर्न तु कन्तोः ॥

(अ) AS 584.

(a) अह्लि AS (var.) ; त्वचिवृद्धं or शुचिवृद्धः  
AS (var.).

Dodhaka metre.

During day, when the sun is at its zenith, it burns our skin ; but when the flower-bowed one has waxed strong, he burns night and day. (Look at) the difference to us between the two, there is a covering against the sun, but none against Cupid. (A. A. R.).



**I. INDEX**  
OF  
**AUTHORS AND SOURCES OF INDIVIDUAL VERSES**

On the following pages authors and sources of the individual verses included in Vol. II are cited. The minimum necessary information about each author (or source) is given, as well as bibliographical references to more detailed information about the authors and sources. (For references of the texts used see "Abbreviations" prefixed to Vol. I and "Additional Abbreviations" included in the present volume).

At the end of each entry are given the numbers of the verses in the present volume where the authors or sources are quoted. The *subhāṣita-saṁgraha-s* which quote the appropriate verses are given in brackets. 'c.' after page-numbers of vol. I denotes column or columns of that page and 'a' or 'b' after 'c.' indicates the first or the second column, respectively, as the case may be.

*Agni-purāṇa*, One of the eighteen *mahā-purāṇa-s*. See for instance, R. C. Hazra, *Studies in the Purāṇic Records on Hindu Rites and Customs*; p. 134 sqq.

Nos. 2000, (2403), (2439), 2503, (3695).

AṄGADA, poet. No information. Mentioned in PG. (Cf. CC<sub>1</sub> 4, NCC<sub>1</sub> 51). No. 3138 (a. PV, but in ŚP, VS, SSB a. Vāsudeva).

*Aṅgira(h-smṛti)*, Several different *dharma-śāstra*-texts ascribed to Aṅgiras. Published by Jivānanda 1. 554-60, in ĀnSS's collection of *smṛti-s* and by A. N. Kṛṣṇa Aiyangar (different and longer) in Adyer Library series. Deals, in particular, with *prayaścitta*. Often quoted in *nibandha-s*. (Cf. P.V. Kane's *History of Dharmasāstra*, vol. I [second edition] pp. 507-9; NCC<sub>1</sub> 53-4).

No. 3628 (VīrS).

ACALA(SIMHA) or ACALANṚSIMHA, probably identical with Acala, Acala-dāsa, Pracaladāsa, Acalamiśra, and Acalarudra; poet. No information. Mentioned (?) by Rājaśekhara (ŚP 176), in Skm, ŚP. Also quoted in SkV, JS, Vidy, SuSS and Pad. (Cf. CC<sub>1</sub> 5, NCC<sub>1</sub> 55, Kav 18-9, AP 4-5, JS 14-15, Vidy 3, SkV LXVIII, Skm [POS] 37).

Nos. 2237 (Skm), 2289 (Skm), 2494 (ŚP, JS, SSB, Śloka-saṁgraha).

ADBHUTAPUṆYA or ADBHUTAPHULLA, see Puṇya, below.

*Anargharāghava* of Murāri. See vol. I p. 319 c. b and 351 c. b-352 c. a.

Nos. 2315 (SkV, Kav), 2365 (JS, VS), 2863 (JS), 3349 (JS), 3355 (VS, SSB), 3872 (JS) (sometimes a. Murāri).

ANDHA(VAIDYA)NĀTHA. See vol. I p. 319 c. *ab*.

No. 2086 (JS).

*Anyāpadeśasāta*, see Nilakaṇṭha Dīkṣita. See vol. I p. 319 c. *b* and 339 c. *b-340 c. a*.

Nos. 2896, 3826, 3849, 3850, 3859, 3899, 3966, 4206.

*Anyoktimuktālatā*, see Śambhu, below.

No. 3823.

*Anyoktimuktāvalī* of Haṁsa-Vijaya-Gaṇi. See vol. I p. 319 c. *b*.

Nos. 1891, 1925, 1958, 1961, 2029, 2231, 2235, 2239, 2276, 2404, 2474, 2478, 2494, 2499, 2506, 2603, 2608, 2639, 2648, 2665, 2674, 2696, 2732, 2733, 2743, 2744, 2793, 2800, 2803, 2810, 2815, 2819, 2889, 2890, 3173, 3175, 3203, 3205, 3650, 3696, 3815, 3816, 3817, 3819, 3844, 3847, 3920, 3942, 3969, 3991, 4072, 4109, 4155.

*Anyoktyaṣṭaka-saṁgraha*. See vol. I p. 319 c. *b*.

Nos. 1958, 2665, 2743, 2942, 3084, 3650, 3819.

APARĀRKA. See vol. I p. 319 c. *b-320 c. a*.

Nos. 2155, 3304.

APPAYYA DĪKSITA. See vol. I p. 320c. *a*.

*Abhijñānaśākuntala* of Kālidāsa. See vol. I p. 320 c. *a* and 325 c. *b-326 c. a*.

Nos. 2260, 2319, 2370, 2403, 2669, 2694, 3036, 3054, 3643, 3916, 3921, 4014, 4015 (in some texts a. Śāk. or Kālidāsa).

*Abhinanda*. See vol. I p. 320 c. *a*.

Nos. 2281 (SkV), 3091 (Skm).

ABHINAVA-KĀLIDĀSA, a title of Mādhava, author of *Abhinavabhārata-campū* and *Bhāgavata-campū*. Many authors are known as Abhinava-Kālidāsa. Quoted in *Vidy*; his identity is not known, (cf. NCC<sub>1</sub> 223).

No. 3866 (*Vidy*).

ABHINAVAGUPTA from Kaśmīr. Author of *Dhvanyāloka-locana* (or *Kāvyaśloka-ṭīkā*) and many other works. Wrote between A.D. 993 and 1015. Quoted by Maṅkha, Mammaṭa, Mādhavācārya, Śārngadeva and others. He quotes Bhaṭṭa-Nārāyaṇa, Vivekāñjana, of Bhaṭṭa-Divākaravatsa, Vidyāpati, Śiva-dṛṣṭisāra of Somānanda, Saṁkṣepa-vimarśādhiroha. (Cf. CC<sub>1</sub> 25, CC<sub>2</sub> 5, CC<sub>3</sub> 6, NCC<sub>1</sub> 224-6; JOR, Madras 14. 321-2, J. L. Mason, *Abhinavagupta as Poet*, JOIB 19. 3; p. 247 sqq., V. Raghavan, Mysore Orientalist 1.43).

No. 2101 (SRHt = *Locana* on *Dhvanyāloka*).

ABHIMANYU, poet. No information.

There is also a poem *Abhimanyuvākya* in 23 verses (I.O. 2663). Quoted in Skm. (Cf. CC<sub>1</sub> 25, CC<sub>3</sub> 6, NCC<sub>1</sub> 230).

No. 3214 (Skm, but in JS a. Kṣemen-dra or Kṣemeśvara).

*Abhilaṣitartha-cintāmaṇi*, see *Mānasollāsa*, below.

AMARASĪMHA. See vol. I p. 320 c. *ab*. No. 2252 (SkV).

AMARASŪRI, see *Ambaḍacaritra*, below.

AMARU. See vol. I p. 320 c. *b*.

Nos. 2511 (Skm but in VS a. Śrī-Harṣa-deva=BhPr), 3157 (Skm, ŚP, JS, SSB, but in SkV a. Śrī-Harṣa), 3696 (VS, but in SkV a. Bhaṭṭi-Hari), 4035 (JS).

AMITAGATI. See vol. I p. 320 c. *b*-321 c. *a*.

Nos. 1994, 2236, 2256, 2913, 3117, 3233, 3260, 3421, 3422, 3483, 3506, 3518, 3519, 3776, 3779, 3959, 4061, 4069, 4073, 4145, 4208.

AMṚTADATTA (=BHĀGAVATĀMṚTADATTA). See vol. I p. 321 c. *a*.

Nos. 2112 (VS, SSB, Vidy, but in SkV a. Vīryamitra), 2435 (VS, SSB, SuMuñ), 2475 (VS).

AMṚTAVARDHANA. See vol. I p. 321 c. *a*.

No. 2261 (VS).

AMṚTĀNANDAYOGIN. See vol. I p. 321 c. *a*.

*Ambaḍacaritra* of Amarasūri, a *kathā*-work belonging to the cycle of legends of king Vikramāditya. Jainistic (cf. L. Sternbach, *On the Poetical Part of the Ambaḍacaritra* in the Silver Jubilee Number of JOS [Madras]).

Nos. 2090, 2384, 2550, 3340.

ARGAṬA (or ARGAṬHA) (also called [?] RĀJAPUTRĀRGĀṬA), poet mentioned in ŚP, VS, JS. Some of the verses ascribed to Ravigupta and Amaruśataka are also ascribed to Argaṭa. One of the verses quoted in VS and a. Argaṭa is quoted by Namisādhu in his commentary on KāvR which was written in the latter half of the 11th and

early 12th century A.D. (Cf. CC<sub>1</sub> 30, 501, NCC<sub>1</sub> 279, AP 8, JS 18-9, VS 4-5).

No. 3674 (VS but in SRHt a. Ravigupta).

ARCITADEVA (ACITTADEVA or ACINTĀDEVA = BHAGAVATĀRCITADEVA), poet. No information. Quoted in VS. (Cf. CC<sub>1</sub> 5, NCC<sub>1</sub> 281, VS 5).

No. 3123 (VS).

ARJUNAVARMADEVA. See vol. I p. 321 c. *ab*.

No. 2434 (JS).

*Alaṅkārakoustubha* of Viśvevarapaṇḍita.

See vol. I p. 321 c. *b* and 362 c. *ab*.

Nos. 3110, 3663, 3752, 3985, 4061, 4200.

*Alaṅkāramahodadhī* of Narendraprabha.

See vol. I p. 321 c. *b* and 338 c. *ab*.

Nos. 1962, 1980, 2022, 2107, 2172, 2173, 2267, 2275, 2293, 2510, 2539, 2541, 2648, 2653, 2655, 2671, 2672, 2700, 2709, 2720, 2861, 2993, 3084, 3101, 3102, 3131, 3139, 3156, 3157, 3177, 3262, 3308, 3334, 3387, 3633, 3643, 3707, 3733, 3752, 3801, 3862, 3869, 3896, 3921, 3973, 3985, 4061, 4115, 4116, 4133, 4200.

*Alaṅkāraratnākara* of Śobhākaramitra.

See vol. I p. 321 c. *b* and 368 c. *a*.

No. 2832.

*Alaṅkāraśekhara* of Keśava(miśra). Treatise on *alaṅkāra* (Published in KM 50 and KāśīSS 56). See Keśavamiśra, below.

Nos. 2401, 2709, 3259, 4205.

*Alamkārasaṅgraha* of Amṛtānandayogin.

See vol. I p. 321 c. *b* and 321 c. *a*.

Nos. 1958, 2270, 2287, 2636, 2671, 2703, 2883, 2899, 3022, 3131, 3163, 3251, 3425, 3531, 3633, 3643, 3869, 3870.

*Alamkārasarvasva* of Ruyyaka. See vol. I p. 321 c. *b* and 356 c. *a*.

Nos. 1980, 2510, 2655, 2665, 2715, 2832, 2834, 3084, 3339, 3387, 3442, 3633, 3711, 3985, 4061, 4133, 4204.

*Alamkārasūtra*, an *alamkāra*-work by C. Tarkālamkāra (Calcutta, 1900). C. Tarkālamkāra lived in Beṅgāl within living memory. (Cf. NCC<sub>1</sub> 299).

Nos. 2026, 2883, 3633, 3862.

*Alamkṛti-maṇi-mālā*. See vol. I p. 321 c. *b*.

Nos. 1902, 1926, 1933, 1953, 2138, 2225, 2241, 2260, 2316, 2334, 2349, 2352, 2513, 2527, 2638, 2669, 2685, 2689, 2725, 2769, 2790, 2822, 2874, 2912, 3036, 3228, 3245, 3303, 3381, 3424, 3533, 3652, 3787, 3803, 3805, 3945, 3964, 4051.

ALLARĀJA. See vol. I p. 321 c. *b*.

AVANTIVARMAN (ŚRĪMAD-AVANTI-VARMAN), poet ; probably identical with the Mahārāja of Kaśmīr 855-883 A.D. Mentioned in Rājataranṅiṇī (4.715; 5.126) ; patron of Muktaḅaṅa, Śivasvāmin, Ānandavardhana and Ratnākara. Quoted in ŚP, VS, Skm, JS. (Cf. NCC<sub>1</sub> 308, VS 8, AP 8-9, AAus 461, Skm (B) 3, JS 19 sqq.).

Nos. 3325 (ŚP, VS, JS, SSB), 3746 (VS).

*Avaśiṣṭānyoktayoh* of Jagannātha-Paṅḍita. See vol. I p. 322 c. *a* and 332 c. *ab*.

Nos. 1997, 2028, 2029, 2500, 2504, 2600, 2731, 2732, 2733, 2749, 2756, 2761, 2793, 2800, 2843, 3850, 3918, 3966, 4042, 4053, 4109.

AŚVAGHOṢA (BHADANTA-AŚVAGHO-ṢA), Buddhist author who used Sanskrit in his works. Author of Buddhacarita, Saundarananda, Śāriputraprakaraṅa, Gaṅḍīstotra, Vajrasūci. Generally believed to be a contemporary of Kaṅṣka, but possibly more than one person are comfounded with the name of Aśvaghōṣa. Lived in the 1st or 2nd century A.D. Quoted in ŚP, SkV. (Cf. M. Winternitz, *Geschichte der Indischer Litterateur*, 201 sqq., CC<sub>1</sub> 34, NCC<sub>1</sub> 434-436 (contains bibliography), VS 8, Kav 25-9, SkV LXXI, T. N. Sreekantaiya, *A Few Unrecongized Stanzas of Aśvaghōṣa* in Prof. M. Hiriyanna Commemoration Volume, Mysore (1933) ; pp. 203-211.

*Aśvacikitsaka* of Nakula. See vol. I p. 322 c. *a* and 338 c. *a* (often mixed up with Jayadatta).

*Aśvavaidyaka* of Jayadatta. See vol. I p. 333 c. *a* (often mixed up with Nakula).

*Aśvaśāstra*, see *Aśvacikitsaka* and Nakula. See vol. I p. 322 c. *a* and 338 c. *a*.

*Aśvinīkumārau*, medical book of which they are eponymous. Quoted in JS. (Cf. NCC<sub>1</sub> 326).

No. 3496.

*Aṣṭāṅgasamgrahasūtra* of Vāgbhaṭa I, son of Simhagupta and grandson of Vāgbhaṭa, a Buddhist, probably identical with the author mentioned by

- I-tsing. Written in prose and verse in 150 chapters. (Cf. NCC<sub>1</sub> 327, ABORI 27.116 sqq.).  
Nos. 3020 (a. Vāgbhaṭa JS), 3418.
- ĀKĀŚAPOLI, poet, mentioned in Rasikajīvana of Gadādhara ; quoted in JS, ŚP. (Cf. CC<sub>1</sub> 38, NCC<sub>2</sub> 3, AP 9).  
Nos. 2813 (JS), 2818 (JS).
- ĀŅKOLAKARA. See vol. I p. 356 c. b (Lakṣmaṇa-bhaṭṭa Āṅkolakara).
- ĀNANDAKARAMIŚRA, father of Vidyākaramiśra and author of Vidy ; from Sarisava in Mithilā ; lived at the end of the 18th century. Quoted in Vidy. Not mentioned in CC<sub>1</sub> and NCC<sub>2</sub>.  
No. 4134.
- ĀNANDADEVĀ, poet. No information. Quoted in ŚP. (Cf. CC<sub>1</sub> 47, NCC<sub>2</sub> 106 AP 9).  
No. 3906 (ŚP, SSB).
- ĀNANDAVARDHANA. See vol. I p. 322. c. a.  
No. 3374 (VS).
- Ānandasāgarastava of Nīlakaṇṭha Dīkṣita. See vol. I p. 322 c. a and 339 c. b-340 c. a.  
Nos. 2378, 3039, 3040, 3047, 3440, 3875, 3849.
- Āpastamba-dharmasūtra. See vol. I p. 322 c. b.  
Nos. 2155, 2337.
- Āryāśataka of Appayya Dīkṣita. See vol. I p. 322 c. b and 320 c. b.  
Nos. 2741, 2742, 2860.
- ĀRYĀSAPTAŚATĪ of Govardhana. See vol. I p. 322 c. b and 330 c. ab.
- Nos. 2224, 2734, 3240, 3971.
- Āścaryacūḍāmaṇi of Śaktibhadra. See vol. I p. 365 c. b.  
Nos. 2346, 3669, 4106.
- ICCHĀLA (probably identical with Icchāṭa), poet. No information. In JS quoted as Icchāla, in VS as Icchāṭa or Icchāṭaka. (Cf. CC<sub>1</sub> 58, NCC<sub>2</sub> 245, VS 11).  
No. 2377 (JS).
- INDIŚESAPRUKHA. See vol. I p. 322 c. b.  
Nos. 1996, 2139 (both a. SRK).
- INDURĀJA of Koṅkaṇa, pupil of Mukula Bhaṭṭa. Author of the commentary called Laghuvṛtti on Udbhaṭa's Kāvya-lakṣarasamgraha. (Cf. NCC<sub>1</sub> 249).  
No. 2653.
- Inscription from Aithole*, Hyderābād, composed by Ravikīrti and dated 634 A. D. Contains a panegyric of King Pulakeśin II Cālukya, (cf. *Epigraphica Indica* 6.8 sqq.).  
No. 1978.
- Inscription from Deopāra*, see Umāpatidhara, below.
- UJJVALADATTA. See vol. I p. 322 c. b.  
No. 3028.
- Uttararāmacarita of Bhāvabhūti. See vol. I p. 322 c. b and 345 c. b-346 c. a.  
Nos. 1901, 2022, 2105, 2556, 2635, 2729, 3156, 4119.
- UTPALARĀJA. See vol. I p. 322 c. b-323 c. a.  
Nos. 2753 (SkV), 4205 (Kpr, Auc, but in ŚP, SSB, etc. a. BhŚ ; occurs also in BhŚ).

UTPREKṢĀVALLABHA. See vol. p. 358  
c. a (Vallabha) and 323 c. a.

UDBHĀṬA (*°tālamkāra*). See vol. I p. 323  
c. a.  
Nos. 2653, 2861.

UMĀPATIDHARA or UPMĀPATI, poet  
of Baṅgāl in the court of King  
Vijayasena (A.D. 1095-1158?), Vallālasena  
(A. D. 1158 [?]-1179) and his son  
Lakṣmaṇasena (1179-1206). Referred  
to by Jayadeva in GG and Merutuṅga  
in PrC. Quoted in Skm, JS, ŚP, PG.  
Possible author of Candracūḍacarita and  
the *praśasti* in the Deopāra Inscription.  
(Cf. CC<sub>1</sub> 70, NCC<sub>2</sub> 392, AP 13-14, JS  
21-2, Skm [B] 4, Skm [POS] 40-2, PG  
185-6, ZDMG 40. 142, JBORS 3. 24,  
PO 26. 46, JASB of 1865 ; p. 142,  
*Epigraphica Indica* 1.307-11, Pischel's  
*Die Hofdichter des Lakṣmaṇasena*,  
Göttingen 1893, pp. 6-17).

Nos. 2432 (Skm), 2489 (Skm), 2498  
(Skm), 2890 (JS), 3144 (Skm) 3530  
(Skm).

*Upadeśātataka* by Gumāni Kavi, one line  
*nīti*, one line illustration from *itihāsa-*  
*purāṇa-s*, published in KM II. 20-28.  
(Cf. CC<sub>1</sub> 67, 155, NNC<sub>2</sub> 354).

Nos. 3547, 3653, 3781.

UŚANAS. See vol. I p. 323 c. b. Quoted  
also in Harivaṁśa.

Nos. 2052, 2467.

URJITA. No information. Quoted in  
VS. (Cf. CC<sub>1</sub> 71, NCC<sub>3</sub> 1, VS 14).

No. 3764 (VS), but in SR a. BhŚ ;  
occurs also in BhŚ.

*Urdhvāmnāyasamhitā* (or *°purāṇa*). Inter-  
locution between Nārada and Vyāsa in  
12 chapters ; deals with Caitanya as an  
incarnation of Viṣṇu. (Cf. CC<sub>1</sub> 71,  
CC<sub>2</sub> 16, NCC<sub>3</sub> 3).  
No. 3552.

*Rtusamhāra* of Kālidāsa. See vol. I p. 323  
c. b and 325 c. b-326 c. a.  
Nos. 1890, 2351, 3722, 3759.

*Old Syriac*. See vol. I p. 323 c.b.  
Nos. 1995, 2014, 2120, 2857-8, 3012,  
3612, 3724.

*Aucityavicāracarcā*. See vol. I p. 323 c.b.  
Nos. 2283, 2766, 3038, 4205.

KANĀKA, poet. No information. Quoted  
in PG, but differently attributed in  
other *subhāṣita-saṅgraha-s*. Could be  
identical with Kaṅkaṇa or Koṅka or  
Kavikaṅkaṇa or Kaṅkaṇavarṣa quoted  
in other *subhāṣita-saṅgraha-s*. (Cf.  
CC<sub>1</sub> 77, NCC<sub>3</sub> 113, PG 187).

No. 2836, (but in SkV, Skm a. Prava-  
rasena and in ŚP, SSB a. Bilhaṇa).

KATUKĀDITYA. No information.  
Quoted in JS. Not mentioned in CC,  
NCC or JS.  
No. 2493 (JS).

*Kathāratnākara* of Hemavijaya. See vol. I  
p. 323 c.b-324 c.a.  
Nos. 1881, 1962, 2090, 2112, 2398,  
2424, 2577, 2578, 3082, 3476, 3550,  
3606, 3950.

*Kathāsaritsāgara* of Somadeva. See vol. I  
p. 323 c. b-324 c. a and 376 c.b.  
Nos. 2195, 2229, 3096, 3182, 3416,  
4153, 4193, 4998 (SRRU), 4201.

KAPARDIN (=BHATṬAKAPARDIN), poet. No information. Quoted in VS. (CC<sub>1</sub> 79, NCC<sub>2</sub> 149, VS 14).

No. 2578 (VS, SSB, but in BhPr a. Kālidāsa and in SRHt a. Śrīgāra-prakāśa).

KAMALĀKARA or RĀJANĀKA KAMALĀKARA), poet. No information, probably author of a commentary on Kpr. Quoted in JS, VS; in Skm one of the verses ascribed in JS to Kamalākara is attributed to Kamalāyudha (see below). (Cf CC<sub>1</sub> 80, NCC<sub>3</sub> 159, JS 22-3, VS 15).

No. 3309 (JS).

KAMALĀYUDHA or ŚRĪ-KAMALĀYUDHA). Poet, praised as a teacher of Vākpatirāja in a Prākṛt poem Gauḍavaho; mentioned with other poets by Abhinanda. Quoted in VS, ŚP, Skm, JS (also quoted in Daś), Subhāṣitaratna-kośa. (Cf. CC<sub>1</sub> 81, NCC<sub>3</sub> 167, Skm (B) 4, VS 15, AP 14, JS 23; cf. ABORI 23. 416).

No. 2273 (Skm).

KARṆĀṬA(KA) (BHATṬA-KAR°), poet. No information. Quoted in VS. (Cf. CC<sub>1</sub> 82, NCC<sub>3</sub> 185, VS 16; cf. ABORI 23.416).

Nos. 3155 (VS), 3277 (VS).

KARṆĀṬADEVA or KARṆĀṬAKA-DEVA, poet. No information. Quoted in Skm. (Cf CC<sub>1</sub> 82, NCC<sub>3</sub> 185; cf. ABORI 23. 416).

No. 3153 (Skm).

*Karṇāmṛta*. No information, used by SRK as source of many *subhāṣita*-s.

No. 2756 (SRK).

*Kalāvidya*. No information. Quoted in SRHt. Not mentioned in CC or NCC.

No. 3540 (SRHt; but in ŚP, SR, SSB a. P and NV a. Vallabhadeva; occurs in P).

*Kalavilasa* of Kṣemendra. See vol. I p. 324 c.b-324 c.a and 328 c.ab.

Nos. 2410, 2944, 3029 (a. Kṣemendra), 3777.

*Kalviḍambana* of Nīlakanṭha Dīkṣita. See vol. I p. 324 c.a and 339 c.b-340 c.a.

Nos. 2079, 3128, 3390 (SRK), 3636.

*Kalpataru*. See vol. I p. 324 c. b.

Nos. 2067, 2205, 2690, 2737, 3006, 3129, 3359, 3657, 3681, 3885, 3906, 4159.

KALHAṆA. See vol. I p. 324 c.b.

*Kavikaumudī* of Lakṣmīnṛsimha. See vol. I p. 324 c b and 356 c.b.

Nos. 2094, 2381, 3026.

*Kavitāmṛtakūpa* of Gauramohana. See vol. I p. 325 c.a and 331 c.a.

Nos. 1915, 3129, 3198, 3460.

KAVIRATNA, poet. No information. Quoted in ŚP, Skm, JS. Could also be a title and not a name, or a name of more than one person. There was also a Kaviratna contemporary to Bhoja of Dhārā. (Cf. CC<sub>1</sub> 87, NCC<sub>3</sub> 280, AP 14-5, Skm [B] 5, PG 192; cf. ABORI 23.417).

No. 4125 (PG).

KAVIRĀJA, poet, son of Kīrtinārāyaṇa and Candramukhī. Author (?) of *Pārijāta*harāṇa. Probably lived in the

- (SR,SSB, SRHt), 3325, 3365, 3382 (SR, SSB), 3393, 3644 (SR, SSB), 3649, 3655, 3710 (SRHt), 3748 (SSB), 3755, 3939. (Sometimes a. Kir. and sometimes a. Bhāravī).
- Kuṭṭanīmata* of Dāmodaragupta. See vol. I p. 326 c. b. and 336 c.a.
- Nos. 1916, 1943, 1955, 1963 (SR a. VS ; SSB, SuMuñ a. Dāmodaragupta), 2212, 2218, 2326, 2776, 2783, 3244, 3337 (JS, VS a. Dāmodaragupta), 3338, 3400.
- KUMĀRA** or **BHAṬṬA-KUMĀRA**. Possibly identical with Kumāradāsa. (See vol. I p. 326 c.b). Vidagdhanavallabhā of the Kāśmīrian Vallabhadeva, son of Malhāṇa. Poet. Quoted in VS, ŚP, Subhāṣita-ratnakośa. Kumāra, as poet, is also quoted in PG and Somadeva's Yaśastilakacampū. Cf. CC<sub>1</sub> 110, NCC<sub>4</sub> 200, VS 24, PG 194, cf. Journal of Kerala University Or. MSs. Lib., 12.136.
- No. 2272 (VS).
- KUMĀRADĀSA**. See vol. I p. 326 c. b.
- No. 2766 (Auc).
- Kumārasambhava* of Kālidāsa. See vol. I p. 326 c. b and 325 c. b-326 c a.
- Nos. 1920, 2016, 2401 (SR), 2502, 2725, 2769, 2790, 2831, 3067, 3100, 3220, 3223, 3424, 3425, 3426, 3512, 3513, 3637, 3786 (SR), 3787, 3862, 4060, 4202.
- KULAŚEKHARA**, see Mukundamālā, below.
- Kuvalayānanda* of Appayya Dīkṣita. See vol. I p. 326 b-327 c. a and 320 c. a.
- Nos. 1980, 2088, 2333 (SR), 2634, 2636, 2665, 2671, 2685, 2832 (SRK, but VS and SSB a. BhŚ, Skm a. Silhaṇa, and SR a. P; from P or BhŚ), 3042, 3190, 3234, 3394 (SR), 3643, 3752, 3795 (SR, but SSB a. Kpr. ; also in Kpr), 3958 (SR, but SRK, Skm a. Naiṣ.; also in Naiṣ), 4009 (SR), 4061 (SSB), 4133, 4135, 4192.
- KUSUMADEVA**. See vol. I p. 327 c.a.
- No. 2140 (VS=Dṛṣṭ).
- Kṛtyakalpataru* (or *Kalpataru*) of Lakṣmīdhara. An extensive digest, divided into 14 *kāṇḍa-s*, composed between 1100 and 1150 A.D. (Cf. P.V. Kane, *History of Dharmaśāstra*, vol. I ; pp. 315-18).
- No. 3119.
- Kṛtyasāra-samuccaya* by A. Jhā (or Ojā or Mīśra ; a *dharmaśāstra*-work, part of a bigger work. (Cf. NCC<sub>4</sub> 279).
- No. 4025.
- Kṛṣṇakarnāṃṭa* of Līlāśuka. See vol. I p. 327 c.a and 357 c.ab.
- Nos. 2278, 2176, 3158.
- KṚṢṆADĀSA**. See vol. I p. 327 c.a.
- KṚṢṆAPANDITA**. See vol. I p. 327 c.a.
- Nos. 2523, 3744 (PV), 3823 (PV).
- KṚṢṆAMIŚRA**. See vol. I p. 327 c.ab.
- No. 2643 (Prasanna, but in SkV and Skm a. Sonnoka).
- KṚṢṆARĀMA**. See vol. I p. 327 c. b<sup>1</sup>.
- Nos. 2074, 2286, 3590, 3952 (all quoted in SSB).
1. At the time of the preparation of this Index NCC<sub>6</sub> and following did not appear yet.



- KEŚAṬA** or **KEŚAṬĀCĀRYA**, poet ; mentioned by Abhinanda and Vasu-  
kalpa ; possibly identical with Keṭasa,  
Keśava or Keśara. No information.  
Quoted in Skm, Vidy, SkV. (Cf. CC<sub>1</sub>  
126, Vidy 6, SkV LXXIV).  
Nos. 2231 (Skm), 2644 (Vidy, but in  
VS and others a. Bhaṭṭodbhaṭa and in  
SRHt a. Ud[bha]ṭa).
- KEŚAVA DĪKṢITA**, poet. No information.  
Quoted in SSS. Not mentioned in CC  
(another Keśava-dīkṣita is mentioned  
in CC<sub>2</sub> 25).  
No. 2892 (SSS).
- KEŚAVAMIŚRA**, author of eight treatises  
on *alaṅkāra* (e.g., the *Alaṅkāra-  
śekhara*); wrote by request of Māṅkya-  
candra (16th century). (Cf. CC<sub>1</sub> 32,  
128, CC<sub>2</sub> 6, 188, CC<sub>3</sub> 28, NCC<sub>5</sub> 68).
- KOKKOKA** or **KOKA**. See vol. I p. 327  
c.b-328 c.a.
- KAUṬILYA**. See vol. I p. 328 c.a.  
Nos. 1995 (SRHt a. KN), 2106, 2465,  
2857, 2858, 3641 (SRHt), 3664, 4114.
- KṢEMASIMHA = ĀCĀRYA KṢEMA-  
SIMHA**, poet. No information. Quoted  
in JS. Not quoted in CC, NCC,  
nor JS.  
No. 3463 (JS).
- KṢEMENDRA**. See vol. I p. 328 c.ab.  
Nos. 2171 (VS), 2605 (VS, SSB ; not  
found in Kṣemendra's works, but  
occurs in Cr, BhPr), 2924 (VS, but  
in SRHt a. Vallabhadeva), 2944  
(JS=Kal), 3029 (SSB=Kal), 3241  
(JS or Kṣameśvara, but in Skm, a.  
Abhimanyu), 4141 (VS, SSB=Catur),  
4163 (SSB, VS=Deś).
- KHAṆḌANAKĀRA** (i.e., HARṢA). See  
vol. I p. 378 c.ab. (Cf. CC<sub>1</sub> 136).  
No. 3289 (SRHt ; in VS, SSB a.  
Harṣa=Naiṣ).
- GAṄGĀDATTA**, poet. No information.  
Quoted in VS. (Cf. CC<sub>1</sub> 137, VS 32).  
No. 2268.
- Gangālaharī* of Jagannātha Paṇḍita. See  
vol. I p. 332 c.b-333 c. a.  
No. 2042.
- Gangāśahāya*. Text used in the preparation  
of SSB. No information. Not quoted  
in CC<sub>1</sub>.  
No. 3429 (SSH).
- GAṆAPATI (BHAṬṬA-GAṆAPATI)**. See  
vol. I p. 329 c.b.  
Nos. 2573 (Pad), 2621 (Pad), 2833  
(Pad), 3109 (PV, but in Pad ascribed to  
Bhṅnukara).
- Ganikā-vṛtta-saṅgraha* or *Texts on Courte-  
zans in Classical Sanskrit*, compiled and  
presented by L. Sternbach, *Vishvesh-  
varanand Indological Series 4*,  
Hoshiarpur, 1953.  
No. 3108.
- GADĀDHARA**. See vol. I p. 329 c.a.  
Nos. 2168 (Skm), 2615 (Skm), 2885  
(Skm), 3137 (Skm), 3910 (Skm), 3940  
(Skm), 3975 (? RJ).
- Garuḍa-purāṇa*. See vol. I p. 329 c.ab.  
Nos. 1972, 2009, 2413, 2414, 2591,  
2726, 2920, 2959, 2963, 2987, 3009,  
3014, 3430, 3886, 4120, 4185.
- Gīta-Govinda* of Jayadeva. See vol. I  
p. 329 c. b and 333 c. ab.

- Nos. 3979 (Skm a. Jayadeva), 4057 (SR, but not found in GG).
- GUMĀNIKAVI**, see Upadeśasātaaka.
- Gṛhyasaṃgraha*. Collection of *gṛhya*-rules, quoted in IS. Contains also *purāṇa*- and gnomic verses.  
No. 3628.
- Gems from Sanskrit Literature*. See vol. I p. 329 c.b.  
Nos. 1937, 2152, 2158, 2190, 2193, 2198, 2644, 2832, 2854, 2920, 2957, 3174, 3345, 3540, 3673, 4135.
- GOTITHĪYA-DIVĀKARA**, poet. No information. Quoted in Skm. (Cf. CC<sub>1</sub> 159).  
No. 2148.
- GODĀDHARA-BHAṬṬA** (or GADĀ°).  
See vol. I p. 329 c. b-330 c. a.
- GOPIKA** or ĀCĀRYA GOPIKA. See vol. I p. 330 c. a.  
Nos. 2736 (Skm), 3923 (Skm), 4070 (Skm).
- GOBHAṬA** or GOBHAṬṬA. See vol. I p. 330 c.a.  
No. 2102 (JS).
- GOVARDHANA (BHAṬṬA)**. See vol. I p. 330 c.ab. Also see *Aryāsaptaśatī*, above.  
Nos. 2899 (a. Prasanna, but in JS a. Bāṇa), 3240 (Vidy), 3831 (ŚP, SSB).
- GOVINDA**, a Brāhmaṇa mentioned in BhPr.  
No. 3392 (BhPr).
- GOVINDAJĪ** (°JIT) son of Caku from Giripura ; author of *Sabhyālaṅkaraṇa*, a *subhāṣita-saṃgraha* from the 17th century. See *Sabhyālaṅkaraṇa*, below.
- GOSOKA**. See vol. I p. 330 c. b.  
Nos. 2151 (Skm), 3247 (Skm).
- Gautama-dharmasūtra*. See vol. I p. 330 c.b.  
No. 2155.
- GAURAMOHANA**. See vol. I p. 331 c.a.
- GAURĪ**, poetess. Quoted in PV. Not quoted in CC<sub>1</sub>. (Cf. J.B. Chaudhuri ; *Sanskrit Poetesses*, Introduction, Part A; pp. IX-XV and PV 91).
- Ghaṭakarpara-nīṭisāra* (-kāvya). Short collection of gnomic verses (22 verses) published in KSG (1.374) and KSH (120), sometimes attributed to Kālidāsa. See vol. I p. 339 c.b (Nīṭisāra). Cf. L. Sternbach, *A propos de petits recueils de vers gnominiques* in JA (1974), pp. 410-4 ; S. L. Katre, *Gatakarpara Problem*, Vikrama Volume 177-98 ; C. Vaudeville, *Note on the Ghaṭakarpara and Meghadūta*, JOIB 9. 2, pp. 125 sqq. (Cf. CC<sub>1</sub> 174).  
Nos. 1915, 2941.
- CANḌĀLACANDRA**, poet. No information. Quoted in Skm. (Cf. CC<sub>1</sub> 176).  
No. 2619 (Skm).
- Caṇḍīśataka* of Bāṇa. See vol. I p. 343 c.b.  
No. 2185.
- CANDEŚVARA ṬHAKKURA**. See vol. I p. 331 c.ab.
- Caturvarga-saṃgraha* of Kṣemendra. See vol. I p. 331 c.b and 328 c.ab.  
No. 4141 (VS, SSB a. Kṣemendra).

- Candrāloka* of Jayadeva-Pīyūṣavarsa. See vol. I p. 331 c.b and 333 c.b.  
Nos. 1996, 2995, 3497, 4200.
- CAPPHAḶADEVA or CAPALADEVA (?), poet. No information. Quoted in Skm, SRHt. (Cf. CC<sub>1</sub> 182 and V. Raghavan in Journal of Oriental Research, 13.304).  
Nos. 1958 (SRHt=Dvi), 2139 (SRHt, but in JS a. Ravigupta).
- CĀṆAKYA. See vol. I p. 331 c. b-332 c.a.  
Nos. 1881, 1915, 1972, 1985, 1988, 2009, 2059, 2090, 2091 (SR), 2092, 2097, 2116, 2126, 2154, 2164, 2176, 2198, 2207, 2208, 2216, 2220, 2336, 2389, 2390, 2411, 2412, 2413, 2414, 2415, 2520, 2529, 2531, 2605, 2644, 2690, 2787 (SR), 2832, 2835, 2855, 2884, 2901, 2910, 2920, 2942, 2954, 2959, 2963, 2971, 2987, 2991, 3009, 3012, 3014, 3017, 3031, 3045, 3060, 3068, 3148, 3160 (SR), 3165, 3175 (SR), 3188, 3214, 3252, 3282, 3294, 3302, 3345 (SR), 3361, 3402, 3405, 3417, 3430, 3459, 3465, 3466, 3495, 3504, 3517, 3538, 3539, 3541, 3550, 3553, 3558, 3570, 3582, 3595, 3615 (SR), 3629, 3631, 3666, 3671, 3674, 3685, 3690, 3705, 3706, 3719, 3720, 3726, 3727, 3736, 3741, 3756, 3845, 3886, 3909, 3920, 4079, 4099, 4108, 4113, 4117, 4120, 4121, 4159, 4165, 4171, 4185.
- Cāucaryā* of Kṣemendra. See vol. I p. 332 c.a and 328 c.ab.  
Nos. 3002, 3129, 3194, 3412.
- Cārudatta* of Bhāsa. See vol. I p. 347 c.a.  
Nos. 3019, 3324, 3810.
- Carr.* See vol. I p. 331 c.b.  
Nos. 1915, 2205, 2391, 2941, 2958, 2959, 2971, 3302, 3458, 3740.
- Citrāmānīsā* of Appayya Dīkṣita. See vol. I p. 332 c.a and 320 c.a.  
Nos. 2026, 3985.
- Citrāmānīsā-khaṇḍa(na)* of Jagannātha Paṇḍita. See vol. I p. 332 c.b-333 c.a.  
Nos. 2026, 2495, 2582, 3985.
- Caitanya-caritāmṛta* of Kṛṣṇadāsa. See vol. I p. 332 c.a and 327 c.a.  
Nos. 2747, 2751.
- CHITTAPA. See vol. I p. 332 c. b.  
Nos. 2398 (JS, but in Skm a. Śrī-Hanūmān).
- JAGAJJĪVANA (*Jagajjivana-Vrajyā*), father of Veṇīdatta, the compiler of PV and son of Nīlakaṇṭha. Author of *Jagajjivana-Vrajyā* and a commentary on the *Vṛttadyumaṇi* of Yasavanta. Quoted in PV. (Cf. CC<sub>1</sub> 194, PV 95).  
Nos. 2816 (PV), 3961 (PV), 4205 (PV but also a. to Utpala Muñja, Harṣa-deva ; found in BhŚ).
- JAGADDHARA PAṆḌITA. See vol. I p. 332 c.b.  
Nos. 2429 (VS), 3879 (VS).
- JAGANNĀTHA PAṆḌITA. See vol. I p. 332 c.b-333 c.a.
- JANĀRDANA (GOSVĀMIN). See vol. I p. 333 c.b.  
Nos. 1978, 2686, 2771, 2774, 2780.
- JAYADATTA. See vol. I p. 332 c.b-333 c.a (*Aśvavaidyaka*). Often mixed up with Nakula.

- Nos. 3056 (ŚP), (3218), 3314, 3389, 3881 (a. Jayadatta ; ŚP).
- JAYADEVA. See vol. I p. 333 c.ab.
- Nos. 2054 (ŚP, JS, SSB=Pras°), 2486 (JS), 3853 (Skm), 3979 (Skm).
- JAYAMĀDHAVA. See vol. I p. 333 c.b.
- Nos. 3053 (Skm, VS), 3948 (VS).
- JAYAVARDHANA. See vol. I p. 333 c.b.
- Nos. 2480 (VS), 4131 (VS).
- JAYĀDITYA. See vol. I p. 333 c.b-334 c.a.
- Nos. 3057 (Skm), 3284 (VS, but in Skm a. Hari and in SR a. BhŚ ; found in BhŚ).
- JALACANDRA. See vol. 334 c.a.
- Nos. 2274 (Skm), 2606 (Skm), 4001 (Skm).
- JALHAṆA. See vol. I p. 334 c.a.
- JAHNU (or ĀVANTIKA-JAHNU), poet. No information. Quoted in Skm. (Cf. CC<sub>1</sub> 54, 203, NCC<sub>2</sub> 185, Skm [B] 9).
- No. 3080 (Skm), 3379 (Skm).
- Jānakīharaṇa* of Kumāradāsa. See vol. I p. 334 c.a and 326 c.b.
- Nos. 2853, 3452, 4019.
- JĪVAKA. Probably mistakenly quoted for BĪJAKA, see Bījaka, below.
- JĪVANĀGA, probably identical with Jivanāyaka, poet. No information. Quoted in VS and ŚP, in the latter as Jivanāyaka. (Cf. CC<sub>1</sub> 207, VS 42, AP 31).
- JONA(KA) (=JONARĀJA [ ? ]). See vol. I p. 334 c.ab.
- No. 3976 (a. VS).
- JÑĀNĀNKUŚA, poet ; no information. Quoted in JS.
- No. 4036 (a. JS).
- Tantrākhyāna*. See vol. I p. 334 c.b.
- Tantrākhyāyika*. See vol. I p. 335 c.a and 335 c.ab (Pañcatantra).
- Tantri*, see Javanese Pañcatantra, ABORI 47. 59-100 and *Tantri-Kāmandaka*, See vol. I p. 335 c.a.
- Nos. 2371A, 3528.
- Tantri-Kāmandaka*. See vol. I p. 335 c.a and *Tantri*, above.
- No. 3615.
- TAIRABHUKTA. See vol. I p. 335 c.a and 353 c.a (Raghunāthopādhyāya).
- No. 4022 (PG).
- TAILAPĀṬĪYA-GĀṄGOKA, poet. No information. Quoted in Skm. (Cf. CC<sub>1</sub> 236).
- No. 2255 (Skm).
- TRIPURĀRI, poet. No information. Quoted in Skm, Skm quotes also *Tri-purāripāla*. (Cf. CC<sub>1</sub> 237).
- TRIVIKRAMA-BHAṬṬA. See vol. I p. 335 c.a.
- Nos. 1959 (SSB ; found in Dama°), 2154 (a. ŚP, VS, SSB, SRK, but in SuMuñ a. Vikrama and in RJ a. Bilhaṇa ; found in Dama°), 2428 (JS ; found in Dama°), 2679 (JS), 3371 (JS ; found in Dama°).
- DAKṢA, possibly identical with Daṅka and Dakṣaprajāpati), professional court poet. Presumably just after the time of Muñja. A Śaiva-Vaiṣṇava. Quoted

- in Skm and SkV. (Cf. CC<sub>1</sub> 241, SkV LXXX, Kav 42).  
No. 1910 (SkV, Skm).
- Dakṣa-smṛiti*. See vol I p. 335 c.a.  
No. (3897).
- DAṄḌIN. See vol. I p. 335 c.b.  
Nos. 2636, 2965 (ŚP, SRHt, Pad, RJ, SSB = KāD).
- Damayantī-kathā* or *Nalacampū*. See vol. I p. 335 c.b and 335 c.a (Trivikramabhāṭṭa).
- Dampatīśikṣānāmaka*. See vol. I p. 335 c.b.  
No. 1895.
- Darpadalana* of Ksemendra. See vol. I p. 335 c.b and 328 c. ab.  
Nos. 2015, 2367, 3090, 3184, 3185, 3263, 3461, 3484, 3526, 3887, 3935, 4130.
- Daśarūpaka* of Dhanañjaya. See vol. I p. 335 c.a and 336 c.b.  
Nos. 2899, 3512, 3643, 3786, 3831, 3985.
- DĀKṢIṆĀTYA. See vol. I p. 335 c.b.  
No. 2900 (PG).
- DĀMODARA (= DĀMODARA-BHAṬṬA), poet. No information. Quoted in PV and RJ. (Cf. PV 89, H.D. Sharma, *Some Unknown Sanskrit Poets of Mithilā* in Jhā Commemoration Volume; p. 362).  
Nos. 2574 (PV), 4107 (RJ).
- DĀMODARAGUPTA. See vol. I p. 336 c.a.  
Nos. 1963 (VS, SSB, SuMuñ = Kuṭṭ), 3337 (JS, VS = Kuṭṭ).
- DĀMODARADEVA, poet. No information.
- Quoted in ŚP. (Cf. CC<sub>1</sub> 251, AP 35).  
No. 4057 (ŚP, SR, SSB).
- DURGASIMHA. See vol. I p. 336 c.a and 340 c.ab (Pañcatantra).
- Dr̥ṣṭāntaśataka* of Kusumadeva. See vol. I p. 336 c.a and 327 c.a.  
Nos. 2140, 3630 (SR).
- DEVARĀJA, poet. No information. Many authors called Devarāja existed. Quoted in JS. Devarāja quoted in JS not mentioned (?) in CC<sub>1</sub>.  
No. 2797 (JS).
- Deopāra Inscription*, see Umāpatidhara, above.  
No. 3530.
- DEVEŚVARA. See vol. I p. 336 c.ab.  
Nos. 2657 (Pad), 4067 (Pad), 4165 (ŚP, SSB; found among Caṅakya's maxims).
- Deśopadeśa* of Kṣemendra. See vol. I p. 328 c.ab.  
Nos. 2064, 2983, 3784, 4163 (VS a. Kṣemendra).
- DHANAMJAYA. See vol. I p. 336 c.a.
- DHANADADEVA (ŚRĪ°), poet. No information. Quoted in ŚP. (Cf. CC<sub>1</sub> 266, AP 40-1).  
No. 2276 (ŚP).
- DHANAPĀLA. See vol. I p. 336 c.b.  
No. 3896 (JS, Skm).
- DHANIKA. See vol. I p. 336 c.b.
- Dhammanīti*, in Pāli. See vol. I p. 337 c. b.  
Nos. 2091, 2920, 3345.
- DHARMAKĪRTI. See vol. I p. 337 c.a.

Nos. 2483 (SkM, but in SR, SRK a. BhŚ ; found in BhŚ and Śant), 2619, 3131.

DHARMAKOŚA. See vol. I p. 337 c.b.

No 1932.

DHARMADĀSA, poet and author of Vidagdhamukhamaṇḍana, published in KSH 269, also quoted in ŚP and SkV ; several authors by the name of Dharmadāsa are known to have existed. (Cf. CC<sub>1</sub> 268, AP 41, SkV LXXXI ; versus L. Sternbach, *Indian Riddles*, VIS 67 ; pp. 94-96).

Nos. 2620 (SRK ; found in Vi°), 3275 (ŚP, SSB ; found in Vi°).

*Dharmaparīkṣā* of Amitagati. See vol. I p. 320 c.b-321 c.a.

No. 3528.

DHARMAPĀLA, poet. No information. Quoted in SkM and SkV. Possibly two different authors. (Cf. CC<sub>1</sub> 268, SkV LXXXII, SkM 11).

Nos. 2695 (SkM), 3378 (SkM).

*Dharmaviveka*. See vol. I p. 337 c.b and correct entry to read : A poem composed of 20 verses attributed to Halāyudha, but in reality a *subhāṣita-saṃgraha*, (cf. L. Sternbach, *A propos de petits recueils de vers gnomiques* in JA (1974) 391-434 ; pp. 416-9).

Nos. 3740 (SR), 3741.

DHARMĀKARA, poet. No information. Quoted in SkM and SkV. (SkV LXXXI mentions that a Dharmākara [ or Śrī-dharmākara ] is reported as a translator, *Mdo.* 33. 38 ; 72. 4, 5 ;

90. 7, 8, 11 ; 94. 4, but he probably has nothing in common with Dharmākara quoted in SkM and SkV ; whether Dharmākara quoted in SkM is the same as the one quoted in SkV is not certain, since the verse of SkM is not quoted in SkV). (Cf. CC<sub>1</sub> 270, SkV LXXXI, Kav 47, AB 516). See vol. I p. 337 c.b.

No. 3115 (SkM).

DHARMĀŚOKADATTA, poet. No information. Quoted in SkM. SkM and SkV quote also a poet by name Dharmāśoka. See vol. I part I ; No. 186. (Cf. CC<sub>1</sub> 270). See vol. I p. 337 c.b.

No. 2616 (SkM).

DHŪRJAṬI, poet. No information. Quoted in SkM. (Same verse in JS quoted anonymously). SkM quoted also a poet by name of Dhūrjaṭi-rāja. (CC<sub>1</sub> 272).

No. 2347 (SkM).

DHOYĪKA. See vol. I p. 337 c.b- 338 c.a. No. 4033 (SkM).

*Dhvanyāloka* of Ānandavardhana. See vol. I p. 338 c.a and 322 c.a.

Nos. 2000, 2101, 2582, 2715.

*Dhvanyāloka-locana*, see Abhinavagupta, above.

NAKULA. See vol. I p. 338 c.a (Aśva-cikitsaka). Often mixed up with Jayadatta).

Nos. (3218), 3383, 3559, (3881) (mostly so a. ŚP).

NAGNA, poet. No information. Quoted

- in Skm ; in Skm and VS also a poet by name of Nagnâcārya is quoted ; possibly identical. (Cf. CC<sub>1</sub> 274, VS 49).
- No. 3848 (Skm, but in JS a. Hanum ; in Prasanna a. Nārāyaṇa and in SkV a. Vākpatirāja ; is found in Veṅṇī<sup>o</sup> as well as in Hanum).
- Narabharṇa*. See vol. I p. 338 c.a.  
Nos. 2077, 2078, 2112, 2126, 2129, 2205, 2238, 2336, 3009, 3193, 3202, 3204, 3455, 3540, 3564, 3615, 3626, 3660, 3663, 3700, 3715, 3851, 3860, 3897, 4058, 4087, 4148.
- NARENDRA, poet. No information. Quoted in VS. (Cf. CC<sub>1</sub> 279, VS 50).  
No. 3812 (VS).
- NARENDRAPRABHA SŪRI. See vol. I p. 338 c.ab.
- Nalacampū*, see Trivikrama-bhaṭṭa, above.
- Navaratna*, a short didactic work in 9 stanzas, published in KSH I; in reality a short *subhaṣita-saṅgraha*, very popular in India, from the 15th century onwards and even now in Ceylon. Cf. L. Sternbach, *A propos de petits recueils de vers gnomiques* in JA (1974) ; pp. 371-434 (cf. pp. 423-5). (Cf. CC<sub>1</sub> 281).  
No. 3008.
- Navasāhasāṅkacarita* of Padmagupta. See vol. I p. 338 c.b and 340 c.b.  
Nos. 2834, 3442.
- NĀKOKA, poet. No information. Quoted in Skm. (Cf. CC<sub>1</sub> 282, AB 535-6).  
No. 2032.
- Nāgānanda* of Srī-Harṣa. See vol. I p. 338 c.b and 378 c.b.  
No. 2334.
- Nāṭyaśāstra* of Bharata-Muni. See vol. I p. 338 c.a and 345 c.a.  
Nos. 3699; 3811, 3927.
- Nāṭya-manī-kāḍigai* (<sup>o</sup>kaī), a Tamil didactic work. Cf. K. V. Zvelebil, *Tamil Literature*, 1974 ; pp. 124-5 ; and L. Sternbach, *Subhaṣita-saṅgraha-s, A Forgotten Chapter in the Histories of Sanskrit literature* in *Indologica Taurinensia* I ; p. 229.  
No. 3417.
- NĀRADA, *Naradasmṛti*. See vol. I p. 338 c.b.  
Nos. 3492, 3493, 3553.
- Nārādīya-purāṇa*. See vol. I p. 338 c.b.  
Nos. 3292, 3397, 3790, 4144, 4150, 4197.
- NĀRĀYAṆA. See vol. I p. 338. c.b-339 c.a.
- NĀRĀYAṆALACCHI, probably identical with Nārāyaṇa-labdhi (Nārāyaṇābdhi), a poet quoted in Skm. Nārāyaṇalacchi is quoted as the source of one verse in SkV where it is suggested that it is a corruption of the author Nārāyaṇa-labdhi and a popular form of Nārāyaṇa-lakṣmī ; since only Lakṣmī-nārāyaṇa is well known as a name, it was suggested that Nārāyaṇa-lakṣmī might be a work of that name. (Cf. CC<sub>1</sub> 293, SkV LXXXIII, Kav 51).

No. 2610 (SkV, Kav).

*Nalāḍiyar* (°ṭiyar), an anthology of quatrains in Tamil dealing with rebirth, *karman*, emancipation, *dharma*, *artha* and *kāma*, probably collected by a Jaina, but of no jainistic origin; many verses of it are based on Sanskrit *subhāṣita-s*; influenced the Singhalese *subhāṣita*-literature. (Cf. M. Winternitz, *The History of Sanskrit Literature* translated by S. Jhā, vol. III, part 3; pp. 668-69, K.V. Zvelebil, *Tamil Literature*, 1974; p. 123 sqq. and L. Sternbach, *Subhāṣita-saṁgraha-s, A Forgotten Chapter in the Histories of Sanskrit literature in Indologica Taurinesia I*; p. 229).

Nos. 3417, 3844, 4164.

NIRDAYA or NIRDDAMA, poet. No information. Quoted in SkV. Not quoted in CC.

No. 3391 (SkV).

*Nīti-Kyan*. See vol. I p. 339 c. a.

Nos. 2091, 3345, 3615.

*Nītidviṣaṣṭikā* of Sundarapāṇḍya. See vol. I p. 339 c. a and 370 c. b.

Nos. 1878, 1958, (2078), 2158, 2192, 2194, 2206 A, 2259 A, 2313 A, 3145, 3197, 3201, 3264, 3354, 3473.

*Nītipradīpa*, contains 16 verses (cf. L. Sternbach in JA; pp. 407-10 [op. cit.]). See vol. I p. 339 c. a.

No. 2029.

*Nītivākyaṁṛta*, see Somadeva Sūri, below.

Nos. 2824, 3540.

*Nītiśāstra*. See vol. I p. 339 c. b

No. 2920 (SRHt).

*Nītiśāstra* of Nītisāra. See vol. I p. 339 c. b.

Nos. 1919, 2091, 2145, 2958, 2961, 3345, 3615, 3686.

*Nītiśāstra* of Masūrākṣa. See vol I p. 339 c. b (first entry).

Nos. 2676, 2960, 3402, 3624.

*Nītiśāstra* in Telugu. See vol. I p. 339 c. b., Nos. 2533, 2959, 2971, 3615, 3740, 3886.

*Nītiśaṅgraha*. See vol. I p. 339 c. b

Nos. 2125, 2358, 2845, 3002, 3194, 3412, 4105.

*Nītisāra* ascribed to Ghaṭakārpara. See vol. I p. 339 c. b (cf. L. Sternbach in JA; pp. 410-4 [op. cit.]).

Nos 1915, 2941.

NĪLAKAṆṬHA DĪKṢITA. See vol. I p. 339 c. b-340 c. a.

NĪLAPAṬṬA (or NĪLAPAṬAHA, NĪLAPAṬA), poet. No information. Quoted in Skm, SkV. (Cf. CC<sub>1</sub> 302).

No. 2670 (Skm, SkV, but in Prasanna a. Vācaspati; found in PrC).

*Naiṣadhīyacarita* of Śrī-Harṣa. See vol. I p. 340 c. a and 378 c. b.

Nos. 1927, 1973, 1977, 2005, 2006, 2024, 2065, 2071, 2083, 2211, 2230, 2417, 2420, 2430, 2455, 2479, 2504, (SR, but not found there; in Pad a. Lakṣmaṇa), 2512, 2513, 2515, 2518, 2519, 2626, 2638, 2693, 2759, 2767, 2781, 2807, 2820, 2860, 2999, 3005, 3033, 3058, 3059, 3094, 3098, 3099, 3289 (VS, SSB, but in SRHt a. Khaṇḍana-kāra), 3306, 3310, 3427, 3531, 3704,



3762, 3780, 3913, 3957, 3958, 3962 (SSB, but not found there ; found in Ragh), 3967, 3968, 3970, 3972, 3977, 3978, 3981, 3984, 3996 (SSB a. *Saṃgrahīṭī*), 3997, 3999, 4000, 4002, 4003, 4004, 4010, 4018, 4020, 4066, 4122, 4126. (In some sources such as Skm, VS, JS, SR, SSB, SRK a Naiṣadha or Śrī-Harṣa or Harṣa).

*Pañcatantra*. See vol. I p. 340 c.ab.

Nos. 1881, 1906 (SRHt), 1915, 1937 (SRHt), 1942, 1946 (SRHt), 1950, 1964, 1995, 2010, 2011, 2012, 2014, 2039, 2043, 2046, 2050, 2066, 2069, 2073, 2082, 2084, 2085, 2091, 2096, 2097, 2120, 2123, 2124, 2139, 2142, 2152, 2156, 2164, 2167, 2168, 2175, 2176, 2195 (SRHt, but in SR a. H ; from H), 2196, 2197, 2199, 2210, 2238, 2285, 2302, 2304, 2308, 2323, 2324, 2369, 2407 (SRHt, but not found there), 2412, 2460, 2461, 2462, 2530 (SR), 2549, 2593 (SRHt, SR), 2639, 2644, 2718 (SR), 2824 (SR, but in Skm a. Silhaṇa; in VS, SSB a. BhŚ; and in SRK a. Kuv), 2848, 2857, 2858, 2885 (SR), 2948, 2971, 2985 (P or Viṣṇuśarma, SR, SSB, ŚP), 2986, 3010, 3012 (SR), 3013, 3018, 3023, 3108 (SR), 3116, 3119, 3196, 3249, 3253, 3279, 3287, 3300, 3317, 3331, 3344, 3388, 3406, 3433, 3434, 3450, 3452, 3471 (SRHt, but not found there ; from MBh), 3477, 3502, 3507 (SR), 3515, 3516 (SR), 3540, 3553, 3562 (SRHt, but not found there), 3612, 3615, 3623, 3625, 3628, 3643, 3667, 3673, 3683, 3712, 3716, 3723, 3724, 3728, 3774, 3950, 4046, 4086,

4096, 4099, 4134 (SR, but not found there), 4135, 4200.

*Pañcāyudhaprapañcabhāṇa*, propably a collection of *subhāṣita-s* ; used as source by the compiler of SRK. No information ; not quoted in CC. Nos. 3529 (SRK), 3980 (SRK).

*Pañcarātrarakṣā*, a philosophical work by Rāmānuja (11th century). No. 3897.

PAÑDITARĀJA. See vol. I p. 340 c.b and 332 c.b-333 c.a. (*Jagannātha*). No. 2746 (Vidy).

PADMAGUPTA or PARIMALA. See vol. I p. 340 c.a.

*Padma-pūrāṇa*. See vol. I p. 340 c.b.

Nos. 1917, 2258, 2551, 2825, 3024, 3189, 3428, 3546, 3618, 3619, 3687, 4085.

*Padyatarangiṇī* of Vrajanātha. See vol. I p. 341 c.a and p. 365 c.ab.

Nos. 1958, 1961, 1974, 2126, 2153, 2193, 2457, 2530, 2593, 2644, 2744, 2837, 2920, 3160, 3231, 3339, 3346, 3360, 3395, 3507, 3615, 3631, 3847.

*Padyatarangiṇī* of Haribhāskara. See vol. I p. 378 c.a.

Nos. 1961, 2332, 2405, 2555, 2809, 3110, 4155, 4184, 4205.

*Padyaracanā* of Lakṣmaṇa-bhaṭṭa Āṅkola-kara. See vol. I p. 341 c.a and 356 c.b.

Nos. 1944, 1961, 2028, 2030, 2361, 2408, 2436, 2497, 2504, 2522, 2572, 2573, 2621, 2630, 2644, 2650, 2657, 2662, 2711, 2808, 2809, 2833, 2870, 2977, 2995, 3109, 3110, 3149, 3152,

- 3371, 3399, 3497, 3609, 3733, 3839,  
3994, 4017, 4026, 4067, 4168, 4209.
- PADYAVENĪ** of Veṇḍidatta. See vol. I  
p. 341 *c.a* and 363 *c.b*.  
Nos. 1944, 1958, 1961, 1983, 2051,  
2068, 2180, 2348, 2436, 2523, 2561,  
2568, 2572, 2574, 2636, 2661, 2811,  
2816, 3073, 3078, 3109, 3110, 3639,  
3744, 3769, 3802, 3822, 3832, 3857,  
3860, 3961, 4006, 4026, 4205.
- Padyavali** of Rūpa Gosvāmin. See vol. I  
p. 341 *c.a* and 356 *c.a*.  
Nos. 1967, 2433, 2595, 2605, 2747,  
2751, 2836, 2900, 3073, 3093, 3138,  
3142, 3273, 3702, 3842, 3934, 4022,  
4125.
- Parāśara-dharma-saṁhitā**. See vol. I  
p. 341 *c.ab*.  
Nos. 2336, 3116, 4025.
- PARĀŚARAMĀDHAVA**, see *Parāśara-*  
*dharma-saṁhitā*, above.  
No. 4025.
- PARIMALA**, see *Padmagupta*, above.
- PĀṆINI**. See vol. I p. 341 *c.b*.  
Nos. 3797 (*Skm*), 3809 (*SkV*).
- PĀPĀKA**, possibly identical with *Pāmpāka*  
or *Pāmpaka*, poet. No information.  
Both quoted in *Skm* (one MS of *Skm*  
has *Pāpāka*, while the others have  
*Pāmpāka* or *Pāmpaka*). (Cf. *CC*<sub>1</sub> 334,  
*Skm* [POS] 70, AB 377).  
No. 2739 (*Skm*).
- PUNYA**, possibly identical with *Adbhuta-*  
*puṇya* and *Adbhutaphulla*, poet. No  
information. Quoted in *VS* as *Puṇya*,  
in *ŚP* as *Adbhutaphulla* (also quoted  
in *Sar* and *Daś*) and in *JS* as *Adbhuta-*  
*puṇya*; it is an *Amar* verse. (Cf. *CC*<sub>1</sub>  
339 and 8, *VS* 58 and I, *AP* 6).  
No. 3865 (*VS*).
- Puraṇārtha-saṁgraha**. See vol. I p. 341 *c.b*.  
Nos. 2340, 2821, 3191, 3654, 3658.
- Purātanaprabandha-saṁgraha**, a collection  
of many old *prabandha-s* similar and  
analogous to the matter in *PrC*,  
published by *Jinavijaya Muni* in *SJS* 2.  
Nos. 2511, 2578, 2670, 2696, 3797,  
3606.
- PURUṢOTTAMA**. See vol. I p. 342 *c.a*.
- PŪRNABHADRA**. See vol. I p. 340 *c.ab*  
(*Pañcatantra*).
- Prakāśavarsa**. See vol. I p. 342 *c.ab*.  
No. 3209 (*VS*).
- PRAJĀPATI**, poet. No information.  
Quoted in *Skm*. (Cf. *CC*<sub>1</sub> 348).  
No. 3444 (*Skm*).
- Pratimā-nāṭaka** of *Bhāsa*, a drama in 7 acts  
based on the *Rāmāyaṇa*. (See also  
vol. I p. 347 *c.a*).  
Nos. 2822, 3778.
- Pratyayaśataka**. See vol. I p. 342 *c.b*.  
Nos. 1942, 2529, 2530, 3160.
- Prabandhakośa**, see *Rājaśekhara Sūri*,  
below.  
Nos. 2112, 3606, 3985.
- Prabandhacintāmaṇi**, see *Merutuṅga*, below.  
Nos. 2511, 2578, 2670, 2696, 3497,  
3606.
- Prabodhacand'odaya** of *Kṛṣṇamiśra*. See  
vol. I p. 343 *c.b* and 327 *c.ab*.  
No. 4024.

*Prabhāvatī* or *Prabhāvatī-pariṇaya*, a drama written by Viśvanātha, author of the *Sāhityadarpaṇa*, mentioned in Sāh, but unknown. (Cf. CC<sub>1</sub> 354).

No. 3169 (Sāh).

PRAVARASENA, son of Añjana, poet praised by Bāṇa, probably from the 5th or 6th century A. D., possibly identical with the Kāśmīrian king Pravarasena who was the author of *Prākṛt* poem, *Setubandha* or *Rāvaṇavadha*, mentioned by Daṇḍin. Quoted in SkV, Skm, VS and Ksemendra's *Auc.* (Cf. CC<sub>1</sub> 357, SkV LXXXV, Skm [B] 13, Skm [POS] 72-3, VS 60-1; cf. K. S. Nagarajan, *Contribution of Kashmir to Sanskrit Literature*; pp. 278-282).

No. 2836 (SkV, Skm, but in PG a. *Kaṅka* and in ŚP, SSB, RJ a. *Bilhaṇa*).

*Praśnottara-ratnamālā* or *Vimala-praś°*, the Jewel-garland of questions and answers. A didactic work dealing with human morality composed in short questions and answers. Translated into Tibetan and included in the Tanjur. (Cf. M. Winternitz, *A History of Indian Literature*, translated by Mrs. S. Ketkar and Miss H. Kohn, vol. II; pp. 559-60, L. Sternbach, *On Some Non-Canonical Subhāṣita-Collections in Jain-Literature*, [footnote 92] in the *Buddha-Commemoration Volume*, Ahmedabad).

No. 1999.

*Prasangaratnāvalī*. See vol. I p. 342 c. b.

Nos. 1908, 2102, 2158, 2412, 3198,

3433, 3540, 3635, 3725, 3794, 4147, 4182 (all so a. in SRK).

*Prasāṅgābharāṇa*. See vol. I p. 342 c. b.

Nos. 2638, 2785, 3423, 3556, 3576, 4134.

*Prasannarāghava* of Jayadēva Piyūṣavarṣa.

See vol. I, p. 333 c. b.

Nos. 2054, 2534.

*Prasannasāhitya-ratnākara* of Nandana. See

vol. I p. 343 c. a.

Nos. 1891, 1900, 1910, 2076, 2161, 2252, 2283, 2319, 2485, 2534, 2582, 2587, 2619, 2636, 2643, 2665, 2670, 2709, 2810, 2899, 3131, 3221, 3445, 3696, 3754, 3761, 3799, 3846, 3848.

*Prastāvikavilāsa* of Jagannātha Paṇḍita. See p. 332 c. b-333 c. a.

Nos. 2746 (a. *Vidy*, but in SRK a. *BhV*; found in *BhV*), 3366 (in SR, SSB a. *Rasagaṅgā*, also found in *Rasagaṅgā*).

BAKA. See vol. I p. 343 c. a.

Nos. 2886 (VS), 3995 (VS), 4196 (VS).

BALLĀLA. See vol. I p. 343 c. a.

*Bahudarśana*. See vol. I p. 343 c. ab.

Nos. 2178, 2994, 3207, 3668, 4099.

BĀṆA. See vol. I p. 343 c. b.

Nos. 2899 (JS. but *Prasanna* a. *Govardhana*), 3943 (Skm).

BĀLAKR̥ṢṆA. Many authors of this name existed. (Cf. CC<sub>1</sub> 370). Quoted in PV (see also *Bijaka*).

No. 3802 (PV, but in VS. *Vidy*, JS. SSB a. *Bijaka*).

- Bālaramāyaṇa* of Rājāśekhara. See vol. I p. 343 c.b and 354 c.ab.  
Nos. 2070, 2397, 2754. (mostly in ŚP, JS, Skm, SkV, Kuv a. Rājāśekhara).
- BILVAMAṄGALA** or **MAṄGALA**. See vol. I p. 344 c. a and 348 c. a. Cf. F. Wilson, *The Bilvamaṅgalastava*, Leiden, 1973 and L Starnbach, JAOS 95. 3 ; pp. 540-1.  
No. 3073 (ŚP, PG, SSB).
- BILHAṆA**. See vol. I p. 334 c.a.  
Nos. 1911 (Skm ; also a. Śilhaṇa), 2095 (ŚP, SSB), 2154 (RJ, but found in Nalacampū only), 2363 (JS ; found in Vikram), 2522 (ŚP, Pad, SSB ; found in Vikram), 2637, 2795 (JS ; unknown), 2819 (ŚP, SSB ; unknown), 2836 (ŚP, SSB, RJ, but in SkV and Skm a. Pravarasena and in PG a. Kaṅka), 3906 (JS ; unknown), 3131 (SSB ; Bilhaṇa-kāvya), 3609 (ŚP, JS, Pad=Vikram).
- BĪJAKA** (= **BHAṬṬABĪJAKA**, or **BIJAKA** or **BĪJJAKA** or **BIYYĀKA** or **VIJJAKA**), poet. No information. Quoted in VS, ŚP, Skm, JS, Vidy and SSB. JS also quotes an author by name of Bījākā. (Cf. CC<sub>1</sub> 374, VS 72-3, AP 58-9, JS 43, Vidy 10)  
Nos. 3802 (VS, SSB, Vidy, but in PV a. Bālakṛṣṇa, in RJ a. Jivaka (mistakenly [?]) and in JS a. Vījaka ; it is found in Hanum), 4123 (JS a. Biyyāka).
- BUDHABHŪṢAṆA**. See vol. I p. 344 c.a.  
Nos. 1976, 2227, 2319, 2539, 2636, 2670, 2754, 2920, 3131, 3221, 3733, 3827, 3943.
- BUDHASVĀMIN**, see *Bṛhatkathāśloka-saṅgraha*, below.
- Buddhacarita*, see *Aśvaghoṣa*, above.  
No. 4100.
- Bṛhatkathāmañjarī* of Ksemendra. See vol. I p. 344 c.a. and 328 c.ab.  
Nos. 2136 (SRHt), 2835 (SRHt), 3485 (SRHt), 3532 (SRHt), 3670 (SRHt), 4146.
- Bṛhatkathāśloka-saṅgraha* of Budhasvāmin, Nepalese version of the *Bṛhatkathā* in verse, in free poetical redaction by Budhasvāmin ; stands closer to Guṇāḍhya's work than the Kāśmīrian version. Lacôte who edited the work places Budhasvāmin in the 8th or 9th century A. D. (?), (Cf. E. P. Maten, *Budhasvāmin's Bṛhatkathāśloka-saṅgraha*, Leiden, 1973 and M. Winternitz, *A History of Indian Literature*, translated by S. Jhā, vol. III, part 1 ; pp. 349-52 and Introduction to ŚIS).  
No. 2579.
- Bṛhat-parāśara-smṛti* (or *°sainhitā*), an extensive *smṛti*-work, probably a recast of the *Parāśaras-mṛti* made by Suvrata ; appears to be a later work. (Cf. P.V. Kane, *History of Dharmaśāstra* I ; pp. 195-96).  
No. 3544.
- Bṛhatsainhitā*, see *Varāhamihira*, below.  
Nos. 2163, 4154.
- Baudhāyana-(dharma-)sūtra*. See vol. I p. 344 c.b.  
No. 2337.
- BRAHMAVENDRA-SVĀMIN** (= **BRAH-**

MENDRA-), poet. No information. Probably a contemporary of Shah Jehan (17th century); he honoured Kavīndrācārya Sarasvatī. Quoted in PV. (Cf. B.C. Law, Volume, II; p. 147). No. 3857 (PV).

*Brahmavaivarta-purāṇa*, one of the *mahā-purāṇa-s*, meant for preaching the worship of Kṛṣṇa and Rādhā; consists of four parts; probably composed in the 8th century A.D. (Cf. R.C. Hazra, *Studies in the Purāṇic Records and Hindu Rites and Customs*; pp. 166-7) No. 2215.

*Bṛāhmadharma*. See vol. I. p. 344 c.b. Nos. 3351 (= Mn ), 3409 (= MBh ), 3620 (= MHh).

*Bhagavannāma-Kaumudī* of Lakṣmīdhara. See vol. I p. 344 c.b and 356 c.b-357 c.a.

BHAṬṬA, poet. No information. Quoted in Skm. (Cf. CC<sub>1</sub> 394, AB 539). No. 2582 (Skm, but in VS, JS a. Rudra or Rudraṭa).

BHAṬṬI. See vol. I p. 344 c.b.

*Bhaṭṭikāvya*, originally called Rāvaṇavadha, a grammatical poem by Bhaṭṭi. See vol. I p. 344 c.b and Bhaṭṭi, above. (CC<sub>1</sub> 395). Nos. 1905, 3299.

BHAṬṬODBHAṬA, see Udbhaṭa, above.

BHARATA MUNI. See vol. I p. 345 c.a.

BHARTṚHARI. See vol. I p. 345 c.a. Nos. 1912, 2077, 2113, 2126, 2193, 2265, 2302, 2314, 2356, 2483, (SR, SRK, but

in Skm a. Dharmakīrti), 2562, 2603, 2644, 2691, 2801, 2824, 2830, 2832 (VS, SSB, but in SR a. P; in Skm a. Silhaṇa and in SRK a. Kuv), 2954, 2973 2990, 3042, 3131, 3221, 3284 (SR, but in SkV, Skm a. Hari and in VS a. Jayāditya), 3342, 3383, 3447, 3497, 3681, 3734, 3738, 3742, 3764 (SR, but in VS, SSB a. Ūrjita), 3772, 3785 (in SLP, but in Skm a. Subhaṭa), 4112, 4124, 4205, (in ŚP, SSB and Pad a. Bhartṛhari, but also a. Harṣadeva [VS], Muñja [Skm], Utpala[rāja] Kpr and Auc, Jagajjīvanavraja [PV], Auc [SR]).

*Bhallaṭaśataka*. See vol. I p. 345 c.ab (Bhallaṭa).

No. 2665 (SR, Kuv, but in ŚP, SSB a. Mālavarudra, in Pras a. Kālidāsa, in Skm, Vidy a. Vidyāpati; in JS a. Vararuci).

BHAVAGRĀMĪNA-VĀTHOKA(°VĀDYOKA), poet, No information. Quoted in Skm. (Cf. CC<sub>1</sub> 397).

No. 3991 (Skm).

BHAVABHŪTI. See vol. I p. 345 c.b-346 c.a.

Nos. 1970 (RJ), 3171 (ŚP, JS, SSB), 3733 (Suvṛ, SkV, Kav, Pad), 3918 (RJ, but not found in any of Bhavabhūti's known works).

BHAVĀNANDA. See vol. I p. 346 c.a. Nos. 1960 (Skm), 2802 (Skm).

*Bhaviṣya-purāṇa*, an *upa-purāṇa*. Cf. R.C. Hazra, *Studies in the Purāṇic Records on Hindu Rites and customs*; p. 167 sqq. and also cf. L. Sternbach, *Manava-*

*Dharmasāstra I-III and Bhaviṣya-purāṇa* in *Purāṇa*, Varanasi, 1974. See vol. I p. 346 c. a.

Nos. 2336, 3351, 3628, 4187.

BHĀGAVATA (ŚRĪ-BHĀGAVATA), refers to Caitanya. (Cf. PG 213-16).

No. 2751 (PG).

*Bhāgavata-purāṇa*. See vol. I p. 346 c. a.

Nos. 2678, 2839, 2917, 2945, 3016, 3021, 3607, 3614, 3617, 3661, 4068, 4127, 4129, 4169, 4172, 4174, 4178, 4179, 4183, 4189, 4190.

BHĀNUKARA or BHĀNUDATTA. See vol. I p. 346 c. b.

Nos. 2408 (Pad), 2436 (Pad, PV), 2572 (Pad, PV), 2630 (Pad), 2662 (Pad), 2711 (Pad), 2808 (Pad), 2809 (Pad, PdT), 3109 (Pad, but in PV a. Gaṇapati), 3149 (Pad), 3152 (Pad), 4168 (Pad).

BHĀMAHA, son of Rakrilagomin, author of one of the oldest treatises of poetics, the *Kāvya-lamkāra*; he also commented on the *Prākṛt Grammar* of Vararuci. (Cf. P. V. Kane, *History of Sanskrit Poetics*, 3rd ed.; pp. 96-120, A. B. Keith, *Indian Studies in Honour of C. R. Lanman*; pp. 167-85, V. Raghavan *Bhoja's Śṅgāra-prakāśa*; pp. 284 sqq. and *Some concepts of Alamkāra-Śāstra*, Adyar; pp. 17-18, 94-103, 117-121, 134-35, 183-84, 200-3, NCC<sub>4</sub> 111).

Nos. 2648, 2653.

*Bhāmīnīvilāsa* of Jagannātha Paṇḍita. See vol. I p. 346 c. b and 332 c. b-333 c. a.

Nos. 1913, 2431, 2457, 2724, 2746, 2755, 2760, 2763, 2799, 2872, 3083, 3176, 3248, 3439.

*Bhārata-campū* in 12 *stabaka-s* by Ananta, prevalent in south India, used as source in SRK.

No. 4029 (SRK).

*Bhārata-mañjarī* of Kṣemendra. See vol. I 346 c. b and 328 c. ab.

Nos. 2041, 2594, 3265, 3743, 4166.

BHĀRAVI. See vol. I p. 346 c. b and 326 c. ab. (See also *Kirātārjuniya*).

Nos. 1914 (SRHt), 1926 (SRHt), 1949 (JS, SR, SSB), 2266 (JS, SRHt, SSB), 2294 (SR, SSB), 2307 (JS, SRHt, SSB), 2310 (JS, SRHt, SSB), 2477 (SSB, SuMuñ), 2490 (SSB), 3114 (SRHt, SR, SSB); (in all cases from Kir).

BHĀSA. See vol. I p. 347 c. a.

No. 4005 (JS, ŚP, SSB; unknown).

BHĀSKARA. See vol. I p. 347 c. a.

Nos. 2314 (VS, SSB; found in BhŚ), 2332 (PdT).

*Bhikṣātana-kāvya*. See vol. I p. 358 c. a (Vallabha [= Utprekṣāvallabha]).

Nos. 2891 (JS; a. Utprekṣāvallabha), 3876.

BHĪMAṬAḤ (°ṬA-BHAṬṬA), poet. No information. Mentioned by Rājasekhara. Quoted in JS. (Cf. JS 50; CC<sub>4</sub> 413 mentions only Bhīmaṭa Kaliñjarapati who wrote five plays).

No. 3926 (JS).

BHĪMASĪMHA (PAṆḌITA or BHĪMA-PAṆḌITA), poet. No information.

Quoted in ŚP and JS. (Cf. CC<sub>1</sub> 413, JS 50, AP 66).

No. 3268 (ŚP, JS).

**BHERĪBHANĀKARA**, poet. Author of *Bherībhaṅkarakāvya* (not extant). Śivaite from Banaras. 13th century. Quoted in JS, ŚP, SH, PdT, RJ, Vidy. (Cf. CC<sub>1</sub> 416, AP 66-7, PdT XCII-XCV, JS 50, Vidy 11).

No. 2509 (SH [?]).

**BHOJA** (or **BHOJADEVA** or **BHOJARĀJA**). See vol. I p. 347 c. b-348 c. a and *Bhojaprabandha*, below.

Nos. 2474 (JS), 2798 (JS). 3716 (SRHt; from P), 3796 (SkV), 3813 (SkV), 3898 (JS).

**BHOJAKĀLIDĀSA**. See vol. I p. 348 c.a. No. (2391).

*Bhojaprabandha* of Ballāla. See vol. I p. 348 c.a and 343 c.a (Ballāla).

Nos. 1915, 1981, 2112, 2114, 2121, 2153, 2208, 2219, 2361 (also in Pad, SSB, but in ŚP a. *Bhojarāja Kavivarga* and Vidy a. *Bhoja-Kālidāsa*), 2511, 2578, 2599, 2605, 2659, 2812, 2867, 2966 (but ŚP a. *Māgha*; not found in Śiś), 2998, 3042, 3231, 3392, 3496, 3550, 3606, 3789, 4180.

**BHOJARĀJA KAVIVARGA**, see *Bhojaprabandha*, above.

No. (2391).

*Bhramarāṣṭaka*, a poem composed of 8 verses attributed to Kālidāsa (see vol. I p. 325 c.b-326 c.a), but in reality

a short *subhāṣita-saṅgraha* (cf. L. Sternbeck, *A propos de petits recueils de vers gnomiques* in JA (1974); pp. 391-434 [cf. pp. 425-7]).

No. 3175.

**MANĀKHA**. See vol. I p. 348 c.a and *Śrīkaṅṭhacarita*, below.

No. 2586 (VS).

**MAṆGALA**. See vol. I p. 348 c. a and *Bilvamaṅgala*, above.

**MAṆIBHADRA**, poet. No information. Quoted in VS. (Cf. CC<sub>1</sub> 420, VS 84).

No. 3974.

*Matsya-purāṇa*. See vol. I p. 348 c.b.

Nos. 2343, 2344, 2641, 2865, 3931.

**MADANA**, poet. No information. Mentioned in BhPr. Quoted in ŚP and JS. (Cf. CC<sub>1</sub> 425, AP 70, JS 51).

Nos. 1922 (JS), 2507 (JS), 2713 (JS).

*Madanapārijāta*. See vol. I p. 348 c.b.

No. 1898.

**MADHU** (= **DHARMĀDHIKARAṆA MADHU**), poet. No information. Probably contemporary of King Lakṣmaṇasena of Beṅgāl. A Judge. Quoted in Skm. (CC<sub>1</sub> 426, Skm (B) 16).

No. 2706 (Skm).

**MADHUKAṆṬHA**, poet. No information. Quoted in Skm, SkV. (Cf. CC<sub>1</sub> 426, SkV LXXXIX)

**MANU** (*Mānava-dharmaśāstra*). See vol. I p. 348 c.a.

Nos. 1898, 2037 (SRHt, but not

found there), 2058, 2155, 2253, 2336, 2337, 2446, 2453, 2454, (2717), 2728, 2792, 2826, 2827, 2849 (SRHt, but not found there), 2850, 2937, 2943, 3116, 3118, 3304, 3350 (SRHt), 3351 (SR), 3486, 3603, (3676), 3892-94, 4025, 4080, 4090, 4138 (SRHt, but not found there), 4187.

*Manovimoda.* See vol. I p. 349 c.a.

Nos. 2663 (SkV, Skm, Kav), 4143 (SkV, Kav).

MAMMAṬA. See vol. I p. 349 c.a.

MAYŪRA. See vol. I p. 349 c.a.

Nos. 2191 (BhPr), 4023.

MALAYAVĀTA, poet. No information. Quoted in SkV. (Cf. SkV XC).

No. 3858 (SkV).

MASŪRĀKSA. See vol. I p. 349 c.b.

MAHARṢI, poet. No information. Quoted in VS. (Cf. CC<sub>1</sub> 434, VS 87).

No. 2585 (VS).

*Mahanāṭaka.* See vol. I p. 349 c.b. and 377 c.b (Hanūmat).

Nos. 2398 (a. Hanūmat in Skm, but in JS a. Cittapa or Chittapa), 2830, 2870 (Pad), 3629, 3802 (SR), 3848 (JS).

*Mahāpadya*, short (11 verses) *kāvya*-work, sometimes attributed (wrongly ?) to Kālidāsa, published in KSH (483). (Cf. CC<sub>1</sub> 438).

Nos. 1996, 3890.

*Mahābhārata.* See vol. I p. 349 c.b-350 b.a.

Nos. 1884, 1885, 1893, 1896, 1909, 1912, 1932, 1952, 1966, 2003, 2017,

2018, 2020, 2021, 2111, 2126, 2144, 2159, 2176, 2186, 2191, 2201, 2227-28, 2244-8, 2250, 2254, 2290-91, 2311, 2322, 2336, 2337, 2338, 2341, 2382, 2443, 2449, (2454), 2459, 2463, 2464, 2470, 2471, 2524, 2552, 2564, 2668, 2671, 2682, 2727, 2785, 2788, 2827, 2847, 2854 (a. Bhagavān Vyāsa JS), 2862, 2865, 2878, 2902-3, 2911, 2915, 2918, 2927, 2928, 2938, 2941, 2949, 2951, 2952, 2953, 2957, 2958, 2961, 2962, 2969, 2971, 2972, 2974, 2978, 3007, 3012, 3018, 3030, 3045, 3082, 3095, 3101-2, 3111, 3126, 3130, 3135, 3148, 3168, 3211, 3213, 3226, 3230, 3237, 3250, 3270, 3278, 3305, 3311, 3318, 3322, 3346, 3350, 3357, 3409, 3410, 3417, 3430 (SRHt ; but in ŚP, SSB a. Vyāsa), 3434, 3448, 3453, 3470, 3471, 3494, 3498, 3515, 3520, 3522, 3523, 3526, 3543, 3553, 3555, 3557, 3583, 3589, 3592-94, 3596, 3597, 3598-99, 3600-2, 3616, 3620, 3621, 3622, 3629, 3640, 3642, 3645, 3678, 3693, 3697, 3698, 3703, 3713, 3767, 3783, 3788, 3791, 3827, 3829, 3883, 3892-94, 3925, 3950, 4044, 4048, 4064, 4075, 4083-84, 4092, (SRHt a. Vyāsa), 4093, 4094, 4097, 4098, 4164, 4185, 4187. (Often only so attributed in SRHt, but not found there).

*Mahābhārata in Old Javanese.* See vol. I p. 350 c.a. Cf. L. Sternbach, *On the Sanskrit Niti-literature in Old Java and Bali* in *D.C. Sircar Felicitation Volume*.

Nos. 2227, 2228, 2322, 2336, 2459, 3522, 3536, 3557, 3718, 3883, 4048.



MAHĀMANUṢYA (°ṢA). See vol. I p. 350 c.b.

No. 3454 (VS, JS).

*Mahāvīracarita* of Bhavabhūti. See vol. I p. 350 c.b. and 345 c.b-346 c.a.

Nos. 2173 (SR, SSB), 2993, 3870.

MAHIMABHAṬṬA. See vol. I p. 350 c.b.

MAHĪPATIMANḌALĪKA or MANḌALĪKARĀJA, poet. No information. Quoted in ŚP, JS. (Cf. CC<sub>1</sub> 444, AP 72). No. 3942 (ŚP, JS, SSB).

MAHODADHI, court poet whose praise of a Rājyapāla in 1428 might indicate the name of his royal patron. Quoted in Skm, SkV ; his verses are sometimes a. Bṛṇa or Bhānukara. (Cf. CC<sub>1</sub> 446, SkV XC, Kav 68).

No. 2588 (SkV, Skm).

MĀGHA. See vol. I p. 350 c.b-351 c.a.

Nos. 1939 (SSB=Śiś), 2165 (SSB=Śiś), 2169 (SSB=Śiś), 2536 (SSB=Śiś), 2689 (SSB, but not found in Śiś=Mālati), 3141 (VS, but not found in Śiś), 3711 (SSB, but not found in Śiś=R).

MĀDHAVA. See vol. I p. 351 c.a.

Nos. 2055 (JS), 2180 (PV), 2590 (Skm).

*Mādhavānala-kathā* (or *Mādhavānala-Kāmakandalā-kathā*). See vol. I p. 351 c.a. (correct to ABORI 54 [1974] ; pp. 77-143).

Nos. 1961, 2109, 2242, 2339, 2550, 2565, 2920, 3282, 3283, 3343, 3395, 3847, 4037.

MĀDHAVENDRA-PURĪ. See vol. I. p. 351 c. ab.

No. 2747 (PG).

*Mānasollāsa* (or *Abhilaṣitārtha-cintāmaṇi*).

See vol. I. p. 351 c.b.

No. 2929 (SRHt).

MĀYURĀJA, poet. No information, mentioned by Rājasekhara. Quoted in JS. (Cf. CC<sub>1</sub> 452, JS 51).

No. 2181 (JS).

*Mārkaṇḍeya-puraṇa*. See vol. I p. 351 c.b.

Nos. 2844, 2864, 2996, 3481, 3583, 3766 (ŚP).

*Malatimadhava* of Bhavabhūti. See vol. I p. 351 c.b and 345 c.b-346 c.a.

Nos. 1970, 2019, 2349, 2689 (SR), 3159, 3385, 3482, 3733, 3807, 3855, 3915.

MĀLAVARUDRA, poet. No information.

Quoted by Kṣemendra in Kavi and Auc, and in ŚP. (Cf. CC<sub>1</sub> 453, AP 74).

Nos. 2283 (Auc, but in SRHt and Pras a. Kālidāsa), 2665 (ŚP and SSB; but in Kuv, SR a. Bhallaṭa°, in SkV a. Kavinanda, in JS a. Vararuci, in Skm and Vidy a. Vidyapati ; from Bhallaṭa°).

*Mālavikāgnimitra* of Kālidāsa. See vol. I p. 351 c.b and 325 c.b-326 c.a.

Nos. 1933, 2138, 2912 (SR, but in SRHt a. Śṛṅgāraprakāśa), 3134, 3441 (a. Kālidāsa in ŚP, SSB), 4043.

*Mitākṣarā*, an important commentary of Vijñāneśvara on Yājñavalkya-smṛti, written probably in the second half of the 11th century. (Cf. *Vijñāneśvara...* by S.G. Moghe in VIJ 7.89-94).

No. 4025.

*Mukundamāla*, see Kulaśekhara, above. A

Viṣṇuite devotional work from the 14th century.

No. 1931.

**MUKTIKALĀŚA** (BHATṬA MU°), poet.

No information. Probably great grandfather of Bilhaṇa. Quoted in Vikram (18.75), Kṣemendra's Kavi (5.1) and VS. No. 3732 (VS).

*Mugdhopadeśa* of Jalhaṇa, a *kāvya*-work of 66 verses dealing with prostitutes. Published in KM VIII. 125. See also vol. I p. 334 c.a. (Cf. CC<sub>1</sub> 106, M. Winternitz, *Geschichte der indischen Literatur*, 3. 155).

Nos. 3034, 3571, 3877.

**MUÑJA**, poet. No information. A Muñja was also a king of Dhārā and an uncle-predecessor of Bhoja. Quoted in Skm. (CC<sub>1</sub> 460, Skm [B] 17).

No. 4205 (Skm ; also a. Utpala, Jagaj-jivana ; from Bhś).

*Mudrārakṣasa* of Viśākhadatta. See vol. I p. 351 c.b-352 c.a and 362 c.a.

Nos. 1995 (JS a. Viśā°), 2175 (JS, SRHt a. Viśā°), 2607, 3838.

**MURĀRI**. See vol. I p. 351 c.b-352 c.a. and 319 c.a. (Anargharāghava).

Nos. 2315, 2365, 2810 (SkV, Skm), 2863 (JS=Anar), 3349 (JS=Anar), 3355 (VS, SSB=Anar).

*Mṛcchakatika* of Śūdraka. See vol. I p. 352 c.a and 367 c.b-368 c.a.

Nos. 1895, 2091, 2396, 2491, 2492, 2521, 2566, 2632 (SR), 2646, 3255, 3328, 3479, 3801 (SR, but not found there), 3810.

*Meghadūta* of Kālidāsa. See vol. I p. 352

c.a and 325 c.b-326 c.a.

No. 2614.

*Merutuṅga*, a Jaina, author of Prabandha-cintāmaṇi ; composed also a medical work *Kaṅkāladhyāyavārttika*. (Cf. CC<sub>1</sub> 467).

*Mohamudgara*. See vol. I p. 352 c.b. Nos. 2925 (SRK), 3577 (SR).

**YAJÑAGHOSA**, poet. No information. Quoted in Skm. (Cf. CC<sub>1</sub> 469, AB 521). No. 3611 (Skm).

*Yatidharmasaṅgraha*, a *dharmaśāstra*-work by Viśveśvarasarasvatī. (Cf. CC<sub>1</sub> 470). No. 3892.

**YĀJÑĀVALKYA-SMṚTI**. See vol. I p. 352 c.b.

Nos. 2049, 2155, 2828, 3119, 3676, 4091.

*Yogarasāyana*. See vol. I p. 352 c.b.

Nos. 2392-3 (ŚP), 3578 (ŚP), 3691 (ŚP, SSB), 3841 (ŚP).

*Yogavāsiṣṭha* (or *Vāsiṣṭha-rāmāyaṇa*). See vol. I p. 352 c.b and 360 c.a.

Nos. 2040, 2110, 3046.

*Yogaśāstra*, a work on *yoga*. Many works of this name are known to exist. No information. Quoted in ŚP. (Cf. CC<sub>1</sub> 479, CC<sub>3</sub> 103).

No. 1989 (ŚP).

**YOGEŚVARA**. See vol. I p. 352 c.b-353 c.a. Nos. 2709 (SkV, Skm, Vidy ; but in Prasanna a. Vidyā), 3072 (SkV), 3800 (SkV).

**YOGOKA**, poet. No information. Quoted in Skm, SkV. (Cf. CC<sub>1</sub> 481).

No. 2379 (Skm).

- Raghuvamśa* of Kālidāsa. See vol. I p. 353 c.a and 325 c.b-326 c.a.  
Nos. 1897, 1902, 1953, 1954, 2026, 2130, 2241, 2271, 2297, 2421, 2481, 2495, 2496, 2563, 2873, 2894, 3172, 3219, 3259, 3303, 3423, 3438, 3652, 3803, 3804, 3805, 3962, 4063. (In some secondary sources a. Kālidāsa)
- Rajendrakarṇapūra*, see Śāmbhu, below.  
No. 1998.
- Ratirahasya* of Kokkoka. See vol. I p. 327 c.b-328 c.a and 353 c.a.  
Nos. 3146, 3147.
- RATNĀKARA. See vol. I p. 353 c.a and Haravijaya-kāvya, below.  
No. 3839 (JS, ŚP, SSB, Pad = Haravijaya).
- Ratnāvalī* of Śrī-Harṣa. See vol. I p. 353 c.a and 378 c.b.  
Nos. 2598 (VS a. Śrī Harṣa), 3139, 3871, 3945.
- RAVIGUPTA. See vol. I p. 353 c.b.  
Nos. 2139 (JS, but in SRHt a. Capphaḷadeva and in SRK a. Indiśeṣaprukha), 3195 (VS, SSB), 3315 (VS), 3354 (VS, but in SRHt a. Sundarapāṇḍya=Dvi), 3433 (VS, but in SR a. H, and in SRHt a. Rāja =P and H), 3674 (SRHt, but in VS a. Argāṭa), 3878 (VS, SR, SSB).
- Rasagāṅḍhara* of Jagannātha-Paṇḍita. See vol. I p. 353 c b and 332 c.b-333 c.a.  
Nos. 2026, 2457 (SR = BhV), 2582, 3083, 3107, 3176, 3246, 3248, 3366 (SR, SSB, also in Prāstāvīkavilāsa), 3633 (SR), 3985.
- Rasamañjarī*. See vol. I p. 346 c. b (Bhānukara).  
No. 2662.
- Rasaratnapradīpikā* of Allarāja. See vol. I p. 353 c.b and 321 c.b.  
No. 4205.
- Rasikajivana* of Gadādhara-bhaṭṭa. See vol. I p. 353 c.b and 329 c.a.  
Nos. 1944, 1945, 1958, 1970, 1980 (SRK), 2065, 2126, 2154, 2276, 2361, 2372, (2404), 2487, 2506, 2522, 2545, 2550, 2573, 2601, 2603, 2621, 2650, 2665, 2688, 2696, 2711, 2749, 2761, 2796, 2803, 2806, 2808, 2809, 2819, 2836, 2842, 2843, 2899, 2995, 3074, 3077, 3110, 3157, 3171, 3174, 3205, 3308, 3339, 3343, 3371, 3399 (SRK, but in Pad a. Līlavatikāra), 3540, 3609, 3821, 3831, 3839, 3847, 3869, 3874, 3888, 3904, 3911, 3918, 3946, 3969, 3975, 3982, 3993, 3994, 4012, 4013, 4021, 4026, 4107, 4205.
- Rasikajivanī* (or *Rasikasañjivanī*). a *kāvya*-work. See vol. I p. 321 c.ab (Arjunavarmadeva)  
No. 2434 (JS).
- Rasikarājana* of Rāmacandra. See vol. I p. 353 c.b and 354 c.b-355 c.a.  
Nos. 1991, 3651, 3682, 3798, 3808, 4074.
- RĀGHAVACAITANYA, poet. Author of *Kavi-kalpalatū* and *Mahāgaṇapati-stotra*. No further information. Quoted in ŚP. Pad. (Cf. CC<sub>1</sub> 499).  
No. 2977 (a. ŚP, SSB. Pad; but in SRK a. Viśvaguṇā°).

- RĀJA**, see Ravigupta, above; also vol. I p. 353 c.b (Rājaga).  
No. 3430 (SRHt).
- RĀJACŪDĀMAṆIDĪKṢITA**. See vol. I p. 354 c.a.
- Rājatarangīnī** of Kalhaṇa. See vol. I p. 354 c.a and 324 c.b.  
Nos. 1957, 2202 (SR), 2226, 2292, 2309 (SR), 2602, 2613, 2697, 2979, 3199, 3215 (VS a. Kalhaṇa), 3401, 3711, 3954.
- Rājanīti in Pāli**. See vol. I p. 354 c.a.  
No. 3402.
- Rājanītiratnākara** of Caṇḍeśvara Ṭhakkura. See vol. I p. 354 c.a and 331 c.ab.  
Nos. 3116, 3177, 3375, 3387.
- RĀJAŚEKHARA**. See vol. I p. 354 c.ab.  
Nos. 2126 (RJ=Bhś), 2397 (ŚP, JS, Skm, SSB=Bālarāmā°), 2426 (Kav, SkV, Skm=Viddha°), 2587 (Prasanna), 2607 (JS), 2754 (SkV, Kav=Viddha° and Bālarāmā°), 3258 (JS; unknown), 3445 (SkV; unknown), 3754 (Skm), 4123 (Kav), 4161 (ŚP, SSB, Kuv; unknown).
- RĀJAŚEKHARA SŪRI**, a Jaina, author of the Prabandhakośa, written in the middle of the 14th century. (CC<sub>1</sub> 502).
- RĀMA**. Many authors are known to exist under this name. Poet. Quoted in VS, Skm. (Cf. CC<sub>1</sub> 505-7, VS 103).  
No. 2510 (VS, SSB).
- RĀMAKRṢṆA**. See vol. I p. 354 c.b.  
No. 3833 (SSB).
- RĀMACANDRA**. See vol. I p. 354 c.b-355 c.a.
- Rāmāyaṇa**. See vol. I p. 355 c.a.  
Nos. 1992, 2145, 2149 (SRHt, but not found), 2166, 2312, 2447, 2463 (SRHt, but not found = MBh), 2466, 2719, 2789 (SRHt), 2919, 2964 (SRHt), 2965, 2997, 3012, 3018, 3037, 3087-9, 3227, 3280, 3285 (SRHt), 3332, 3436, 3467, 3469, 3488, 3553, 3554, 3603, 3608, 3679, 3683, 3684, 3933, 4034 (SRHt), 4098 (SRHt, but not found = Mn), 4138 (SRHt a. Mn), 4157 (VS a. Valmīki, but not found in R), 4186.
- RUDRA** or **RUDRAṬA**. See vol. I p. 355 c.b.  
Nos. 2313 (Skm), 2582 (VS and JS, but Skm a. Bhaṭṭa), 3375 (SSB).
- RUYYAKA (RĀJĀNA-RU°)**. See vol. I p. 356. c.a.
- RŪPA GOSVĀMIN**. See vol. I p. 356 c.ab.
- RAIRŪPAKA (or RAIRUPAKA)**, probably identical with Rājānaka-Ruppaka or Ruyyaka, author of the Alamkāra-sarvasva. See vol. I p. 356 c.a. (Cf. VS 105-6; not quoted in CC). Quoted in VS.  
Nos. 2115 (VS), 3243 (VS).
- LAKṢMAṆA**. See vol. I p. 356 c.a.  
Nos. 2497 (Pad), 2504 (Pad), 2650 (Pad), 2804 (Pad, SSS), 3994 (Pad), 4017 (Pad).
- LAKṢMAṆASENA (= ŚRĪMAT-LA° or °NADEVA)**. Sena king of Beṅgāl and patron, among others, of Śrīdharadāsa, compiler of Skm. (12th century). Quoted in Skm, ŚP, PV. (Cf. CC<sub>1</sub> 537,

- Skm [B] 19, PV 226, AP 81).  
Nos. 3154 (Skm), 3370 (Skm).
- LAKṢMĪDHARA. See vol. I p. 356 c.b-357 c.a.
- LAKṢMĪNĀTHA. See vol. I p. 357 c.a. No. 2516 (Vidy).
- LAKṢMĪNṚSĪMHA. See vol. I p. 357 c.a. *Liṅga-purāṇa*, one of the *upa-purāṇa-s*; Śivaistic dealing with the *liṅga* of Śiva. No. 3527.
- LĪLĀVĀTĪKĀRA. No information Quoted in Pad. No. 3399 (Pad, but in SRK a Rasikajīvana).
- LĪLĀŚUKA. See vol. I p. 357 c.ab. *Lokaṇīti*. See vol. I p. 357 c.b. Nos. 2091, 2920, 3345, 3615.
- Locana on Dhvanyāloka*, see Abhinavagupta, above.
- Loharatnākara*, a work on metallurgy, quoted in ŚP. No further information. No. 3051 (ŚP).
- Laukikanyāyaśloka*. See vol. I p. 358 c.a. No. 2829.
- VAMŚIMIŚRA, poet. No information. Quoted in RJ (not quoted in CC<sub>1</sub>). No 3077.
- Vakroktijivita* of Rājānaka Kuntala (or Kuntaka, or Kuntalaka), an *alaṅkāra*-work from the middle of 11th century, published by S.K. De, Calcutta 1923, quoted in *Alaṅkārasarvasva*, *Sāhityadarpaṇa* and by Ratnakaṅṭha. (Cf. CC<sub>1</sub> 547).
- Nos. 2754, 3733.
- VANĀROHA, poet. No information, not mentioned in CC<sub>1</sub>. Quoted in SkV. No. 2612 (SkV).
- VARARUCI. Many authors of this name were known in India. A number of works are attributed to him (see CC<sub>1</sub> 551). As grammarian he is identified with Kātyāyana, the author of the *Vārttika* to Pāṇini. Tradition makes him one of the *navaratna-s* of the court of Vikramāditya. Rājaśekhara mentions him in a verse in JS. As poet he is quoted in VS, ŚP, Skm, Bhojaprabandha, JS. Vararuci's *Śatagāthā* is included in the Tibetan Tanjur, but this Vararuci is another poet, and a friend of Nāgārjuna. Cf. L. Sternbach, *A propos de petits recueils de vers gnomiques* in JA (1974); pp. 391-434. (Cf. CC<sub>1</sub> 551, AP 82, VS 108-9, Skm [B] 20, JS 57, *Mélanges Asiatiques* 2.170).
- Nos. 2665 (JS, but in Skm, Vidy a. Vidyāpati; in Kuv, SR a. Bhallaṭa in ŚP, SSB a. Mālavarudra = Bhallaṭa), 3933 (ŚP, VS, SSB).
- VARĀHA, poet; possibly identical with Varāhamihira, see below. Quoted in Skm. (Cf. CC<sub>1</sub> 551, Skm 20). No. 1900 (Skm).
- VARĀHAMIHIRA, well-known astronomer and mathematician, author of the *Bṛhatsamhitā* and a number of other works; died in 587 A. D. Quoted also in ŚP, VS, Skm, Auc, SkV, Kav, JS, Pad and other anthologies (see

Kav). (Cf. CC<sub>1</sub> 552, VS 110, AP 82, Skm [B] 20, Skm [POS] 107, SkV XCVI, Kav 98-100, JS 57).

No. 2193 (a. JS = Bṛha°).

VĀLLANA. See vol. I p. 358 c.a.

Nos. 2581 (SkV), 3079 (Skm).

VALLABHA. See vol. I p. 358 c.a.

VALLABHADEVA. See vol. I p. 358 c.ab.

Poet :

Nos. 2157 (JS), 2291 (SRHt = MBh), 2407 (JS, but in SRHt a. P, not found in P), 2458 (SRHt), 2553 (JS), 2696 (ŚP, JS, SSB=PrC), 2924 (SRHt, but in VS a. Kṣemendra), 3136 (JS), 3296 (VS), 3353 (SRHt), 3419 (VS, SSB), 3540 (NV), 3694 (SRHt), 3829 (SRHt = MBh), 4071 (JS), 4108 (SRHt; from C), 4109 (JS) 4181 (SRHt).

*Subhāṣitāvalī*, his work :

Nos. 1877, 1881, 1883, 1891, 1904, 1932, 1937, 1958, 1963, 1969, 1972, 1998, 2008, 2009, 2015, 2033, 2089, 2104, 2112, 2115, 2126, 2128, 2140, 2144, 2154, (2158), 2169, 2171, 2176, 2208, 2209, 2226, 2228, 2233, 2261, 2268, 2272, 2277, 2278, 2279, 2293, 2314, 2350, 2356, 2361, 2365, 2375, 2377, 2383, 2394, 2429, 2435, 2452, 2454, 2475, 2480, 2510, 2516, 2522, 2539, 2541, 2543, 2544, 2550, 2559, 2567, 2578, 2585, 2586, 2598, 2605, 2617, 2618, 2644, 2670, 2677, 2690, 2738, 2764, 2765, 2770, 2782, 2784, 2813, 2823, 2832, 2836, 2886, 2924, 2956, 2959, 2966, 2971, 2972, 2973, 2987, 3005, 3035, 3043, 3053, 3073, 3123, 3127, 3138, 3140, 3141, 3154, 3157,

3195, 3203, 3204, 3208, 3209, 3215, 3221, 3223, 3243, 3272, 3277, 3281, 3284, 3289, 3296, 3315, 3325, 3337, 3348, 3354, 3355, 3363, 3374, 3377, 3398, 3417, 3419, 3430, 3433, 3446, 3451, 3454, 3472, 3478, 3514, 3540, 3609, 3674, 3678, 3676, 3701, 3704, 3716, 3732, 3746, 3764, 3775, 3780, 3802, 3812, 3831, 3836, 3839, 3847, 3865, 3876, 3878, 3879, 3888, 3905, 3929, 3948, 3953, 3969, 3970, 3974, 3976, 3985, 3986, 3993, 3995, 3998, 4039, 4044, 4045, 4081, 4092, 4099, 4118, 4123, 4131, 4132, 4141, 4151, 4157, 4159, 4162, 4163, 4164, 4167, 4196, 4200, 4205.

VASANTADEVA, poet. No information. Quoted in Skm. (Cf. CC<sub>1</sub> 556).

No. 2488 (Skm).

*Vasiṣṭha-rāmāyaṇa* (or *Vāsi°*) See vol. I p. 360 c.a.

No. 3178 (ŚP).

VASUNĀGA, poet. No information. Quoted in VS. (Cf. CC<sub>1</sub> 557; VS 115).

No. 2765 (VS).

VASUNDHARA or VASUMDHARA, poet. No information. Quoted in Skm, ŚP and JS. His verses are also quoted anonymously in SkV. (Cf. CC<sub>1</sub> 557, AP 83, JS 58).

No. 3922 (Skm).

VĀKPATIRĀJA, poet, believed to be the son of Harṣadeva; author of *Gauḍavaho*, court poet of king Yaśovarman (7th or 8th century). Quoted in *Rāja-*

tarāṅgiṇī and by Yogeśvara (or Abhinanda) in 1733. It is also an epithet of Muñja. Quoted in ŚP, Skm, VS, SkV. (Cf. CC<sub>1</sub> 557, AP 84, VS 115, Skm [B] 21, SkV XCVIII).

No. 3848 (SkV, but in Prasanna a. Nārāyaṇa; in JS a. Mahān and in Skm a. Nagna; appears in Veṇī° and Mahān).

VĀGBHAṬA II. See vol. I p. 359 c.a.

VĀCASPATI. See vol. I p. 359 c.b.

Nos. 2062 (SkV), 2277 (RJ), 2670 (Prasanna, but in SkV, Skm a. Nīla-  
paṭaha or °paṭṭa).

VĀÑCHAKA, poet. No information. Quoted in Skm. (Cf. CC<sub>1</sub> 561).

No. 2406 (Skm).

VĀMADEVA, poet. No information. Quoted in Skm, SkV, Suktāvalī, Prasanna. (Cf. CC<sub>1</sub> 563, SkV XCVIII).

No. 2300 (Skm).

VĀMANA. See vol. I p. 359 c.b-360 c.a. No. 3880 (JS).

VĀMANASVĀMIN. See vol. I p. 360 c.a. No. 3221 (VS and ŚP, but in Skm a. Kālidāsa; appears also in Bhś [doubtful]).

VĀRTIKAKĀRA, poet. No information. Quoted in Skm, SkV and Prasanna. The name means writer of a commentary, but identified with Kumārila, who is also called Vārttikakāra and Vararuci. (Cf. CC<sub>1</sub> 565, SkV 167, Skm [B] 22).

No. 2076 (SkV, Prasanna, Skm).

VĀLMĪKI. See vol. I p. 360 c.a.

Vāsavadattā of Subandhu. See vol. I p. 360 c.a and 370 c.b.

No. 3339 (a. Subandhu in ŚP, SkV, SSB, JS).

Vāsiṣṭha-rāmāyaṇa, see Vasi°, above.

VĀSUDEVA (°BHAṬṬA). See vol. I p. 360 c.a.

Nos. 2374 (Skm), 2738 (VS), 3138 (ŚP, VS, SSB, Sabhyā°; but a. Aṅgada in PG), 3929 (a. Bhaṭṭa-Vā° VS), 3938 (Skm).

VĀSUDEVA SĀRVABHAUMA-BHAṬṬĀ-CĀRYA (= SĀRVABHAUMA-BHAṬṬĀCĀRYA). A Navadvīpa scholar, born about the middle of 15th century, son of Maheśvara Viśārada, author of Samāsavāda and possibly of Sārvabhaumanirukti. (Cf. CC<sub>1</sub> 715, 698, PG 228-30, 237-38).

No. 2433 (PG).

VĀHINĪPATI, poet. No information; wherever quoted as Viśvanātha Vāhinīpati, probably identical with Viśvanātha, the author of Sāh. Quoted in VS, PV, Pad. (Cf. CC<sub>1</sub> 569, VS 117, PV 117, 119-20).

Nos. 3639 (Viśvanātha-Vā° PV), 4026 (PV, Pad).

VIKĀṬANITAMBĀ. See vol. I p. 360 c.b.

Nos. 1961 (PV = MK), 2350 (VS), 2823 (VS).

VIKRA or VIKRAMA; probably an abbreviation for Vikramāditya, see below.

- No. 2154 (SuMuñ = Nalacampū and C), 3741 (SR = C).
- Vikramāṅkadevacarita* of Bilhaṇa. See vol. I p. 360 c.b and p. 344 c.a.
- Nos. 2345, 2363, 2522 (a. Bilhaṇa, ŚP, JS, Pad, SSB), 2637 (a. Bilhaṇa JS), 3003 (Vikr° JS), 3127, 3368, 3511, 3909 (a. Bilhaṇa JS, ŚP, Pad), 4045.
- Vikramacarita*. See vol. I p. 360 c.b.
- Nos. 1935, 1942, 1966, 2016, 2044, 2090, 2112, 2208, 2251, 2318, 2354, 2424, 2565, 2644, 2844, 2876, 2879, 2920, 2954, 2959, 3108, 3250, 3252, 3283, 3284, 3287, 3431, 3497, 3550 (SR), 3606, 3627, 3726, 3737, 3738, 3745, 3891, 4195, 4205.
- VIKRAMĀDITYA. See vol. I p. 360 c.b-361 c.a.
- Vikramorvāṣiya* of Kālidāsa. See vol. I p. 361 c.a and 325 c.b-326 c.a.
- Nos. 1934 (SRK = Vik), 2634, 2715, 3245, 3782 (SRK = Vik), 3985.
- VIJAYAPĀLA (RĀJAPUTRAVI° = RĀJĀNAKA-ŚRĪVIJAYAPĀLA); also RĀJĀNAKA-VIJAYAPĀLA. Poet. No information. Quoted in JS, VS. (CC<sub>1</sub> not quoted; VS 119).
- Nos. 2539 (SSB a. Rājānaka-Vijayapāla), 2541 (JS, VS).
- VIJAYAMĀDHAVA, poet. No information. Quoted in VS. (Cf. CC<sub>1</sub> 570, VS 119).
- No. 3446 (VS, SSB).
- VIJAKA, see BĪJAKA, above.
- VIJAKĀ, see VIDYĀ, below.
- VIṬṬHOHA ANNĀ. See vol. I p. 361 c.a. No. 2061 (SRK).
- Vidagdhanavallabhā*. An unpublished *subhāṣita-saṁgraha* preserved in 3 MS-s and described by Dr. V. Raghavan in the Silver Jubilee Volume of the Sanskrit Journal of the Kerala University Oriental Manuscript Library (12.1-2; pp. 133-154).
- Nos. 2665, 2899, 3966, 4108.
- Vidagdhamukhamanḍana*, treaty on enigmatology, see Dharmadāsa, above. (Cf. CC<sub>1</sub> 572).
- Nos. 3275, 4041 (SRK).
- VIDDŪKA or VIJJUṬA, probably identical with Vidhūka, poet. No information. Viddūka or Vijjuṭa quoted in SkV, Vidhūka quoted in Skm. (Cf. CC<sub>1</sub> [Vidhūka] 576; Viddūka or Vijjuṭa not mentioned, SkV XCIX).
- No. 2399 (SkV).
- Viddhaśalabhāñjikā* of Rājaśekhara. See vol. I p. 361 c.a and 354 c.ab.
- Nos. 2070, 2426 (Skm, SkV, Kuv a. Rājaśe°), 2754 (SkV, Kav a. Rājaśe°), 3988 (Skm a. Rājaśe°).
- VIDYĀ or VIJAKĀ or VIJIKĀ or VIJĀ or VIJĀKĀ or BIJĀKĀ or VIDYĀKĀ or VIJAYĀNKĀLA. The leading Sanskrit poetess, known only from *subhāṣita-saṁgraha-s*. Associated with Kālidāsa, Vikramāditya and Caṇḍāla, but contemporaneousness unlikely; probably lived between 650 and 850 A.D., praised by Rājaśekhara as the Kanarese Sarasvatī. As Vidyā quoted



in Skm, SkV, Prasanna (where almost any verse which seems to be composed by a woman is ascribed to her) and as Vijjakā, Vijjā or Vijjākā also in ŚP, VS. (Cf. CC<sub>1</sub> 571, 573, SkV XCIX-C, VS 119-20, AP 85-6, Skm [B] 22 ; cf. ABORI 23.421).

No. 2709 (Prasanna, but in SkV, Skm, Vidy a. Yogeśvara).

VIDYĀKARA. See vol. I p. 361 c.a.

VIDYĀKARAMIŚRA. See vol. I p. 361 c.a.

*Vidyākarasahasraka* of Vidyākaramiśra. See vol. I p. 361 c.b, both.

Nos. 1879, 1894, 1958, 1997, 2026, 2060, 2109, 2112, 2223, 2301, 2330, 2331, 2361, 2476, 2501, 2503, 2504, 2516, 2570, 2600, 2603, 2628, 2644, 2665, 2701, 2709, 2731, 2734, 2740, 2746, 2748, 2752, 2776, 2778, 2793, 2796, 2882, 2906, 3044, 3240, 3343, 3364, 3535, 3648, 3768, 3802, 3818, 3847, 3866, 3942, 4007, 4021, 4134.

VIDYĀPATI. See vol. I p. 361 c.b.

Nos. 2665 (Skm, Vidy, but Kuv, SR a. Bhallaṭa = Bhallaṭa ; in JS a. Vararuci, in ŚP, SSB a. Mālavarudra).

*Vidhānapārijāta*, one of the many *pārijāta-s* (*dharmaśāstra*), composed in 1625. (Cf. P.V. Kane's, *The History of Dharmaśāstra*, vol. I. 308).

Nos. 2336, 2728.

VIBHOKA, probably identical with Suvi-bhoka. No information. Quoted in Skm. (CC<sub>1</sub> 729, AB 543).

No. 2815 (Skm).

VIRIÑCI, poet. No information. Quoted in Skm. (Cf. CC<sub>1</sub> 578).

No. 2692.

*Vivekacūḍamani*, see Śaṅkarācārya, below.

Nos. 2675, 2939, 3329, 3347.

VIŚĀKHADATTA or VIŚĀKHADEVA.

See vol. I p. 362 c.a.

Nos. 1993 (see Viśākhadeva), 2175 (JS, SRHt = Mudr).

VIŚĀKHADEVA. See Viśākhadatta, above.

Nos. 1993 (JS = Mudr), 2175 (see Viśākhadatta).

VIŚVAGUṆĀDARŚA of Veṅkaṭādhvarin.

See vol. I p. 362 c.a. and 363 c.ab.

Nos. 1941 (SRK = Viś°), 2002, 2786 (SRK = Viś°), 2977 (SRK, but in ŚP, SSB, Pad a. Rāghavacaitanya), 3420 (SRK = Viś°), 3773 (SRK = Viś°), 3873 (SRK = Viś°).

VIŚVANĀTHA KAVIRĀJA. See vol. I p. 362 c.a.

Nos. 2568 (PV), 3534.

VIŚVEŚVARA. Many authors of this name existed in India ; poet. No information. Quoted in Skm. (See also next entry). (Cf. CC<sub>1</sub> 586-588).

Nos. 2240 (Skm), 2814 (Skm).

VIŚVEŚVARA-PANḌITA. See vol. I p. 362 c.ab and preceding entry.

*Viṣṇudharmasūtra*. = *Viṣṇusmṛti*. See vol. I p. 362 c.b.

Nos. 2155, 3430, 3544, 3553.

*Viṣṇudharmottara-purāṇa*. See vol. I p. 362 c.b.

- Nos. 2988, 3721.
- Viṣṇu-purāṇa*. See vol. I p. 362 c.b.
- Nos. 2088 (SRHt), 2249, (2454), 2095 (SRHt ? = MBh), 3307 (SRHt), 3677 (ŚP), 4140, 4173.
- VIṢṆUŚARMAN. See vol. I p. 363 c.a.
- Vīramitrodaya*. See vol. I p. 363 c.a.
- Nos. 2058, 2336, 2728, 3116, 3350, 3603, 3628.
- VĪREŚVARA (=BHAṬṬA-VĪ°). See. vol. I p. 363 c.a.
- VĪRYAMITRA (or VĪRAMITRA or VĪRYAMINDRA), a Pāla poet, Śaiva courtier. Quoted in Skm and SkV. (Cf. CC<sub>1</sub> 546, SkV C).
- Nos. 2112 (SkV, but in VS, SSB, Vidy a. Amṛtadatta), 3181 (Skm).
- VṚDDHI. See vol. I p. 363 c.b and 365 c.b. (Śakavṛddhi).
- Nos. 1891 (VS), 3888 (VS, ŚP, SSB).
- VṚṢṆIGUPTA, poet. No information. Quoted in VS. (Cf. CC<sub>1</sub> 599, VS 125). No. 3701 (VS).
- VENKAṬA NĀTHA. See vol. I p. 363 c.a and 377 c.b (Hamsasandēśa).
- VENKAṬADHVARIN. See vol. I p. 363 c.ab.
- VENĪDATTA. See vol. I p. 363 c.b and 341 c.a (Padyaveṇī).
- Nos. 2661 (PV), 3832 (PV), 4007 (PV).
- Veṇīsamhāra* of Nārāyaṇa. See vol. I p. 363 c.b and 338 c.b-339 c.a.
- Nos. 3848 (a. Prasanna, but in SkV a. Vākpatirāja, in Skm a. Nagna ; and in JS a. Mahān ; appears in Veṇī° and Mahān), 3869.
- Veṭalapañcaviṃśatika*. See vol. I p. 363 c.b-364 c.a.
- Nos. 1942, 2084, 2090, 2091, 2116, 2550, 2562, 2757, 2830, 2910, 2920, 2954, 3250, 3252, 3361, 3550, 3631, 4205.
- Vairāgyaśataka* of Gosvāmin Janārdana-bhaṭṭa. See vol. I p. 333 c.a.
- Nos. 2791, 2968, 3521, 3882, 3947.
- VAIRAUDHA or VAIRADA, poet. No information. Quoted in JS (not quoted in CC<sub>1</sub>).
- No. 3064 (JS).
- Vyaktiviveka* of Mahimabhaṭṭa. See vol. I p. 364 c.b and 350 c.b.
- Nos. 2725, 3172, 3259, 3802, 3862.
- Vyavahāra-kalpataru* of Lakṣmīdhara. See vol. I p. 364 c.a and 356 c.b-357 c.a.
- Vyavahārasaukhya*. See vol. I p. 364 c.a.
- VYĀSA (VYĀSAMUNI, BHAGAVĀN VYĀSA). See vol. I p. 364 c.b. Cf. L. Sternbach, *Vyāsa in Subhāṣita-samgraha-s* in ABORI 55.107-175.
- Nos. 1877 (JS, VS, SSB), 2176 (VS, SSB, SRRU = MBh), 2854 (a. Bhagavān Vyāsa JS = MBh), 2933 (SRHt = SkP), 2972 (SSB, but SRHt a. MBh), 3350 (ŚP), 3396 (JS), 3417 (a. Vyāsamuni VS, SSB), 3420 (ŚP and SSB, but in SRHt a. MBh = MBh), 3635 (JS, but in Skm a. Vyāsapāda = H), 3688 (Bhagavān Vyāsa JS), 3718 (Bhagavān Vyāsa ŚP, but in SSB a. Vyāsa and in SR a. P), 4081 (Vyāsamuni VS), 4092 (Vyāsamuni VS, but in SRHt a.

Mn = Mn), 4132 (Vyāsaśataka SRHt), 4164 (Vyāsamuni VS, but in SR and SRRU a. MBh = MBh).

VYĀSA (Ceylonese, Siānese), see Vyāsa-kāraya and Vyāsa-subhāṣita-saṁgraha, below.

Nos. 1877, 2009, 2933, 2958, 3165, 3434, 3615, 4049, 4132.

VYĀSAKĀRAYA (=Vyāsa Ceylonese, see Vyāsa-subhāṣita-saṁgraha, below). See also vol. I p. 365 c.a.

Nos. 1877, 2009, 2933 (SRHt a. Vyāsa), 2958, 3165, 3434, 3615 (SRHt a. Vyāsa-śataka), 3660 (SRHt a. Vyāsa-śataka), 4049 (SRHt a. Vyāsa-śataka), 4132.

*Vyāsa-śataka*. See vol. I p. 365 c.a and Vyāsa-subhāṣita-saṁgraha, below.

*Vyāsa-subhāṣita-saṁgraha* or *Vyāsa-śataka*, a South Indian *subhāṣita-saṁgraha* published on the basis of two South Indian MSs and ancillary sources (the Ceylonese Vyāsakāraya) and the Vyāsa-śataka quoted in the Śūktiratnahāra. Popular in Southern India and Ceylon. From Ceylon spread to Siām in the 20th century. Cf. L. Sternbach, *On the Sanskrit Nīti-literature of Ceylon*, ALB 35 ; pp. 258-265 ; L. Sternbach, *On the Vyāsa-subhāṣita-saṁgraha* in the Felicitation Volume in honour of Prof. E. Sluszkiewicz, Warszawa 1974 ; pp. 221-7.

VRAJANĀTHA. See vol. I p. 365 c.b

ŚĀMBHU, poet of Kaśmīr. (See also Budhabhūṣaṇa). Father of Ānanda Vaidya (Śrīkaṅṭhacarita). Author of

Anyoktimuktālatā, publ. in KM II and Rājendrakarnapūra. Referred to by Maṅkha (Śrīkaṅṭha° 25.97) and contemporary to him. Quoted in VS, PG. (Cf. CC<sub>1</sub> 636, 20, CC<sub>2</sub> 4, NCC<sub>1</sub> 180, VS 128, PG 233).

Nos. 1958 (VS=Rāje°), 2227, 2228.

*Śakaviddhi*. See vol. I p. 365 c.b.

No. 3998 (VS).

ŚĀŅKARAKAVI, poet. Many authors are known to exist under this name or a component of Śāṅkara like °guru, °kavi, °gaṇa, etc. No information. Quoted in ŚP. (Cf. AP 90).

No. 3042 (ŚP).

ŚĀŅKARAGAṆA, poet. No information. Quoted in VS. (Cf. CC<sub>1</sub> 625, VS 126).

No. 2677 (VS).

ŚĀŅKARAGURU, poet from Mithilā, quoted in RJ. No information. (Cf. H.D. Sharma, *Some unknown Poets from Mithilā* in Jhā's Commemoration Volume ; p. 363).

No. 1945 (RJ).

ŚĀŅKARA MIŚRA. See vol. I p. 365 c.b.

No. 2811 (PV).

ŚĀŅKARĀCĀRYA, son of Śivaguru, pupil of Govindācārya who was a pupil of Gauḍapāda. The greatest philosopher of the Vedānta, who lived probably between the middle of the 8th and the first half of the 9th century ; according to tradition he lived in the second century B.C. ; born at Kālaḍi, north of former Princely State of Travancore (now central Kerala) ; commentator of Vedāntic works and author of many

other works. (See CC<sub>1</sub> 626-9); among the works attributed to him are Vivekacūḍāmaṇi, Mohamudgara, Saundaryalaharī, etc. Quoted in VS. (Cf. CC<sub>1</sub> 626-29).

**ŚAṆKUKA.** Several author's of this name are known to exist. One is an author of an *alaṅkāra*-work mentioned in Kpr. Perhaps the same Śaṅkuka is mentioned in RT as author of a *kāvya* entitled Bhuvanābhyudaya (4.703-4) ; this one lived during the reign of King Ajitapīḍa (9th century). There existed also Śaṅkuka Mayūrasīnu (son of Mayūra). Quoted in ŚP, VS. (Cf. CC<sub>1</sub> 629, VS 127, AP 90).

No. 3708 (VS).

*Śatagāthā*, one of the eight *nīti*-works included in the Tanjur (in Tibetan : *T shigs-hu bcad-pa brgya-pa* by Mchogsred (Vararuci). (See L. Sternbach, *The Spreading of Cāṇakya's Aphorisms over "Greater India"*, Calcutta 1969 ; p. 15).

Nos. 2959, 4099.

**ŚATĀNANDA.** See vol. I p. 366 c.a.

No. 2007 (Skm).

*Śabdakalpadruma.* See vol. I p. 366 c.a.

No. 2941.

*Śabdārṇava*, given in Skm as the name of a poet, but more likely a collection of miscellaneous poetry. (See Vācaspati [Śabdārṇavavācaspati], above). Quoted in Skm, SkV, Kav. (Cf. CC<sub>1</sub> 635, 559, SkV CI, Kav 110-11).

Nos. 2740 (Skm), 3751 (SkV, Kav).

**ŚARAṆA,** See vol. I p. 366 c.a.

No. 3702 (PG).

**ŚAŚIVARDHANA,** poet. No information. Quoted in ŚP, VS. One of the verses of Śaśi°, as quoted in VS (1685), is ascribed to Kalaśaka and Śaśi°. Kalaśaka was the Mahārāja of Kaśmīr in the 11th century A.D. (Cf. CC<sub>1</sub> 638, VS 129, AP 91).

Nos. 2544 (VS), 2782 (VS).

**ŚAṬOKA,** identical with Sṛṭoka, poet. No information. Quoted in Skm. (Cf. CC<sub>1</sub> 707).

No. 2487 (Skm).

**ŚĀNTĀKARAGUPTA** (or ŚĀNTYĀKA°), probably identical with Śāntyākara. No information. Quoted in SkV and Skm (which quotes Śāntyākara and Śāntyākara Gupta). (Cf. CC<sub>1</sub> 641, Skm [B] 25, SkV CII).

No. 2434 (SkV).

*Śāntivilāsa* of Nīlakaṇṭha Dikṣita. See vol. I p. 366 c.a and 339 c.b-340 c.a.

Nos. 2380, 2967.

*Śāntiśataka* of Śilhaṇa. See vol. I p. 366 c.a and 367 c.a.

Nos. 2482 (SR), 2483, 2698, 2880, 2923, 3284, 4027.

**ŚĀRṆGADHARA.** See vol. I p. 366 c.b-367 c.a.

Poet :

Nos. 2088 (ŚP), 2422 (ŚP), 2560 (ŚP, SSB), 3205 (ŚP, SSB, RJ), 3563 (ŚP, SSB), 2757 (ŚP).

*Śārṅgadhara-paddhati*, his work :

Nos. 1883, 1887, 1888, 1908, 1942, 1958, 1959, 1961, 1984, 1989, 1990,

2038, 2040, 2054, 2057, 2095, 2099,  
2101, 2126, 2139, 2154, 2183, 2206,  
2227, 2228, 2231, 2232, 2259, 2276,  
2299, 2303, 2305, 2361, 2383, 2388,  
2392-93, 2397, 2422, 2426, 2451, 2474,  
2494, 2506, 2510, 2522, 2539, 2541,  
2550, 2560, 2571, 2578, 2589, 2592,  
2596, 2603, 2605, 2617, 2644, 2665,  
2674, 2680, 2681, 2684, 2696, 2709,  
2727, 2743, 2744, 2762, 2795, 2803,  
2815, 2819, 2824, 2836, 2840, 2844,  
2854, 2864, 2887, 2899, 2905, 2914,  
2920, 2966, 2970, 2977, 2980, 2985,  
2995, 3006, 3029, 3042, 3043, 3048,  
3051, 3052, 3055, 3056, 3063, 3073,  
3125, 3131, 3138, 3148, 3154, 3157,  
3166, 3167, 3171, 3178, 3187, 3200,  
3203, 3205, 3208, 3218, 3221, 3253,  
3268, 3272, 3275, 3312, 3313, 3316,  
3325, 3330, 3339, 3350, 3354, 3371,  
3380, 3389, 3395, 3413, 3418, 3430,  
3441, 3472, 3481, 3497, 3501, 3507,  
3524, 3540, 3542, 3544, 3549, 3551,  
3559, 3563, 3566-68, 3569, 3578, 3580,  
3581, 3585, 3586, 3591, 3604, 3606,  
3609, 3613, 3627, 3672, 3677, 3678,  
3691, 3696, 3709, 3718, 3721, 3725,  
3757, 3766, 3768, 3792, 3802, 3819,  
3831, 3839, 3840, 3841, 3847, 3854,  
3888, 3906, 3911, 3934, 3942, 3969,  
3985, 3991, 3992, 3993, 4005, 4057,  
4089, 4092, 4109, 4110, 4155, 4161,  
4164, 4165, 4194, 4200, 4205.

*Śalihotra*. General name for veterinary art ascribed to Śalihotra Muni, for whom Nakula, author of treatises on horses, created a father Aśvaghoṣa. Quoted in ŚP and by Hemādri. (Cf. CC<sub>1</sub> 644, AP

92). See also vol. I p. 367 c.a.

Nos. 3218 (ŚP), 3389 (ŚP).

*ŚILHAṆA*. See vol. I. p. 367 c.a.

No. 1911 (Skm [B], but in Skm [POS] a. Bilhaṇa).

*Śiva-purāna*. See vol. I p. 367 c.a.

No. 2557.

*Śivamahimna-stotra*, a Śivaite *stotra* (published in HSS).

No. 3758.

*Śivotkarṣamañjarī* of Appayya Dīkṣita.

See vol. I p. 367 c.b and 320 c.a.

No. 2897.

*Śiṣupālavadhā* of Māgha. See Vol. I p. 367 c.b and 350 c.b-351 c.a.

Nos. 1907, 1921, 1939, 1951, 2108, 2133, 2165, 2169, 2225, 2243, 2257, 2262 (SR), 2263 (SSB), 2267, 2301, 2316, 2317, 2391, 2339 (SR, SSB), 2342 (SR, SSB), 2352, 2355, 2441 (SR, SSB), 2527, 2536, 2567 (Skm, VS, SSB), 2685 (SR), 2720, 2851, 2869, 2874 (SR, but in SSB a. Kālidāsa), 3076 (SSB), 3113, 3164, 3223 (VS, JS), 3225, 3228, 3239 (SSB), 3254, 3256 (SR, SSB) 3298, 3562 (SR, SSB), 3363 (SR, SSB, VS), 3367, 3372, 3381, 3464 (SSB), 3491, 3533, 3627 (SR ŚP, SRK), 3647, 4101. (Often ascribed to Śiś or to Māgha).

*Śukasaptati*. See vol. I p. 367 c.b.

Nos. 2097 (Śto), 2664 (Śts), 2175 (Śts), 2532 (Śto), 2550 (Śto), 2690 (Śto), 2717 (Śto), 2920 (Śts), 2959 (Śto), 3148 (Śto), 3336 (Śts), 3550 (Śto), 3667 (Śts), 3735 (Śto).

*Śukranītisāra*. A *nīti-śāstra* attributed to

- Śukra or Uśanas ; although it contains information on administration in ancient times, probably quite recently composed (19th century ; cf. L. Gopal, *The Śukranīti, a Nineteenth Century Text* in BSOAS 25.3). (CC<sub>1</sub> 657, 299).  
Nos. 3572-75.
- ŚUDRAKA. See vol. I p. 367 c. b-368 c. a.
- Śṛṅgāratilaka. Several *kāvya*-works under this name exist ; the best known is attributed to Kālidāsa, another to Rudraṭa (see vol. I p. 368 c. a and 325 c. b-326 c. a). There is also one written by Vāgbhaṭa, a *bhaṇa* written by Rāma-bhadra Kauṇḍinya, an *alankāra* written by Rudrabhaṭa and others. (Cf. CC<sub>1</sub> 660-1).  
Nos. 2113 (Kālidāsa), 2313 (a. Rudraṭa), 2758 (Kālidāsa SR), 3911 (Rudraṭa ; ŚP, JS, RJ).
- Śṛṅgāraprakāśa. See vol. I p. 368 c. a.  
Nos. 2578 (SRHt, but in BhPr a. Kālidāsa ; and in VS, SSB a. Bhaṭṭa Kapardin), 2912 (SRHt, but from Māl ; so also SR), 3692 (SRHt).
- Śṛṅgāraprakāśa of Bhoja, an important and extensive *alankāra*-work ; see vol. I p. 347 c. b, 348 c. a.  
No. 2283.
- Śṛṅgāra-rasāṣṭaka, a poem composed of 8 verses attributed to Kālidāsa (see vol. I p. 325 c. b-326 c. a), but in reality a short *subhāṣita-saṃgraha*. (Cf. L. Sternbach, *A propos de petits recueils de vers gnomiqnes* in JA [1974] ; pp. 391-434).
- No.
- Śṛṅgārālāpa. See vol. I p. 368 c. a.  
No. 2113.
- ŚOBHĀKARAMITRA. See vol. I p. 368 c. a.
- Śrīkaṇṭhacarita of Maṅkha. See vol. I p. 368 c. b and 348 c. a.  
Nos. 2586, 3035 (SSB).
- Śrī-kathāratnākara of Hemavijaya, see Kathāratnākara, above.
- ŚRĪDHARADĀSA. See vol. I p. 368 c. b.
- ŚRĪPĀLA (= ŚRĪPĀLAKAVIRĀJA), a Jaina belonging to the Prāgvata community, son of Lakṣmaṇa, Blind poet. He revised the Nābheyānemikāvya or Dvisandhānakāvya of Hemacandrasūri, pupil of Ajitadevasūri of Bṛhadgaccha. Lived in the 12th century. His verses are quoted in the Prabandhakośa, Prabhāvākacarita of Prabhācandrasūri (13th century), a *praśasti* ; quoted in JS and ŚP (as Śrīpālakavirāja). (Cf. CC<sub>1</sub> 673, JS 62, AP 94, JOIB 133 ; pp. 252-59, ABORI 23.420).  
No. 2025 (JS).
- ŚRĪVYĀSAPĀDA. See Vyāsa, above.  
No. 3635 (Skm).
- Śrī-suktāvalī, see Suktāvalī, below.
- ŚRĪ-HARṢA, see Harṣa, below.
- Ślokāntara. See vol. I p. 368 c. b. Cf. L. Sternbach, *Nīti-Literature of Old Java and Bali* in D. C. Sircar Felicitation Volume.  
Nos. 2958, 3886.
- Saṅgraha or Saṅgrahīṭṭ. See vol. I p. 368 c. b-369 c. a.

Nos. 1938 (SSB), 2048 (SSB), 2080 (SSB), 2122 (SRHt), 2188 (SSB), 2189 (SSB), 2213 (SSB), 2264 (SSB), 2295 (SSB), 2366 (SRHt), 2528 (SSB), 2537 (SSB), 2633 (SSB), 2745 (SSB), 2779 (SSB), 2856 (SSB), 2893 (SRHt), 3085 (SSB), 3104 (SSB), 3369 (SSB), 3413 (SSB), 3537 (SSB), 3868 (SSB), 3900 (SSB), 3914 (SSB), 3996 (SSB), 4011 (SSB).

*Saṃskṛta-gadya-pāḍya-saṃgraha*, a modern anthology containing a short collection of *subhāṣita-s* collected by Śrī-Bṛhaspati Śāstrī in *Haridāsa-Saṃskṛta-grantha-mālā* 243 (ChSS).

No. 2103.

*Saṃskṛtapāṭhopakāra*. See vol. I p. 369 c.a.  
Nos. 3129, 3460, 4062, 4186.

*Saṃskṛta-lokoki-prayoga*, a modern collections of *lokoki-s* and *subhāṣita-s*.

Nos. 3231, 3289.

*Saṃskṛta-sūkti-ratnākara*. See vol. I p. 369 c.a.

Nos. 1881, 2126, 2176, 2200, 2249, 2307, 2675, 2939, 3028, 3209, 3347, 3540, 3587, 3847, 3878, 4100, 4119, 4164, 4174, 4198.

*Saduktikarṇāmṛta* of Śrīdharadāsa. See vol. I p. 369 c.a and 368 c b.

Nos. 1900, 1910, 1911, 1976, 2007, 2032, 2047, 2055, 2062, 2076, 2141, 2148, 2151, 2231, 2237, 2240, 2255, 2273, 2274, 2283, 2289, 2300, 2313, 2347, 2374, 2379, 2387, 2397, 2398,

2406, 2426, 2432, 2472, 2483, 2487, 2488, 2489, 2494, 2498, 2511, 2539, 2542, 2567, 2578, 2582, 2588, 2590, 2606, 2609, 2615, 2616, 2625, 2636, 2640, 2643, 2644, 2658, 2663, 2665, 2670, 2673, 2683, 2692, 2695, 2705, 2706, 2709, 2710, 2714, 2735, 2739, 2740, 2768, 2794, 2801, 2802, 2805, 2810, 2813, 2814, 2815, 2832, 2836, 2899, 3005, 3041, 3053, 3057, 3071, 3079, 3080, 3115, 3137, 3144, 3153, 3154, 3157, 3181, 3221, 3241, 3242, 3247, 3274, 3284, 3370, 3378, 3379, 3444, 3513, 3530, 3611, 3635, 3696, 3754, 3785, 3797, 3799, 3813, 3834, 3848, 3853, 3896, 3910, 3919, 3922, 3923, 3925, 3932, 3937, 3940, 3943, 3958, 3979, 3988, 4001, 4010, 4023, 4033, 4054, 4070, 4203, 4205.

*Sabhātaranga*. See vol. I p. 369 c.a.

Nos. 2216, 2644, 3174, 3395, 3920, 3960, 4009, 4031, 4061, 4129, 4175.  
(All quoted in SRK).

*Sabhārañjanaśataka* of Nīlakaṇṭha Dīkṣita.  
See vol. I p. 369 c.ab and 339 c.b-340 c.a.

Nos. 1876, 2013, 2052, 2056, 2437, 2442, 2930, 2950, 2955, 3015, 3032, 3489.

*Sabhyālakaraṇa* of Govindajit, a *subhāṣita-saṃgraha* composed of 853 ethical and descriptive verses divided into numerous *marīci-s*; quotes 101 authors and works composed after 1656 A. D. Edited on the basis of a single poorly

- written MS ; contains numerous mistakes.
- Nos. 2095, 2408, 2572, 2573, 2578, 2662, 3138, 3240, 3268, 4168.
- Samayamātīkā* of Kṣemendra. See vol. I p. 369 c.b and 328 c.ab.
- Nos. 2146, 2624, 2649, 2656, 3509, 3689, 3912.
- Samayocita-padya-mālikā*. See vol. I p. 369 c.b.<sup>a</sup>
- Nos. 1936, 1937, 1965, 1987, 2090, 2091, 2119, 2120, 2130, 2160, 2177, 2182, 2190, 2195, 2198, 2216, 2227, 2228, 2284, 2306, 2336, 2357, 2389, 2418, 2423, 2457, 2506, 2526, 2530, 2531, 2577, 2597, 2627, 2644, 2647, 2652, 2690, 2691, 2729, 2787, 2824, 2830, 2854, 2895, 2899, 2907, 2920, 2941, 2957, 2959, 2964, 3012, 3068, 3073, 3085, 3116, 3175, 3192, 3198, 3232, 3282, 3293, 3297, 3331, 3345, 3352, 3383, 3459, 3475, 3538, 3540, 3550, 3553, 3560, 3564, 3565, 3570, 3588, 3615, 3635, 3645, 3656, 3714, 3739, 3742, 3758, 3793, 3794, 3890, 3909, 3941, 4068, 4079, 4099, 4139, 4165.
- Sarasvatī-kaṅṭhābharāṇa* of Bhoja. See vol. I p. 369 c.b and 347 c.b-348 c.a.
- Nos. 1875, 1956, 2022, 2026, 2088, 2172, 2267, 2283, 2287, 2398, 2419, 2539, 2541 (SRHt), 2578, 2634, 2636, 2648, 2689, 2700, 2703, 2709, 2766, 2831, 2837, 3100, 3139, 3170, 3177, 3190, 3234, 3289, 3385, 3387, 3425, 3512, 3633, 3643, 3733, 3749, 3752, 3807, 3830, 3855, 3896, 3921, 3939, 3943, 3951, 3985, 4060, 4119, 4188, 4192.
- Sarasvatī-stuti* (Balinese), a Balinese *stuti*. (Cf. T. Goudrians and C. Hooykaas, *Stuti and Stava*, Amsterdam, London, 1971).
- No. 2293.
- SARVAJÑA, is rather a title than a name of an author, but so quoted in PG. There existed a prince Sarvajña-Jagadguru of Karṇāṭa who was an ancestor of Rūpa Gosvāmin, author of PG. Skm quotes Loṣṭa-sarvajña and Śailasarvajña. (Cf. CC<sub>1</sub> 701, PG 237).
- No. 3142 (PG).
- SARVADĀSA. See vol. I p. 369 c.b.
- No. 3070 (JS).
- SARVAVIDYĀVINODA, poet. No information. Quoted in PG. (Cf. CC<sub>1</sub> 702).
- No. 3273 (PG).
- SĀṬOKA, see Śāṭoka, above.
- SĀÑCĀDHARA or SAÑCĀDHARA, poet probably from Beṅgāl ; mentions Vaṭudāsa, who is probably the father of Śrīdharadāsa, author of Skm. Quoted in Skm. (Cf. CC<sub>1</sub> 707, 687, Skm [B] 27, Skm [POS] 132, JASB of 1906 ; pp. 175-76).
- No. 2625 (Skm).
- Sārasamuccaya*. See vol. I p. 370 c.a. Cf. L. Sternbach, *On the Sanskrit Nīti-Literature in Old Java and Bali* in *D.C. Sarcar Felicitation Volume*.



Nos. 1877, 1946, 2162, 2186, 2187, 2250, 2269, 2288, 2337, 2338, 2382, 2449, 2463, 2524, 2682, 2723, 2901, 2911, 2931, 2951, 2952, 2971, 2978, 2995, 3226, 3261, 3269, 3403, 3448, 3527, 3621, 3622, 3678, 3697, 4049, 4050, 4064, 4093, 4108, 4160, 4164.

**SĀRVABHAUMA-BHAṬṬĀCĀRYA**, probably identical with Vāsudeva-Sārva°, see above. Sārvabhauma in ŚP and VS is possibly identical with Sārva-bhauma Bhaṭṭācārya. In one of the verses quoted in ŚP a king Anaṅga-bhīma is mentioned; a poet Anaṅga-bhīma is quoted in JS (NCC<sub>1</sub> 156). (PG 237, CC<sub>1</sub> 715, VS 132, AP 95). Quoted in PG, VS, ŚP.

No. 2433 (PG).

*Sahityadarpaṇa* of Viśvanātha Kavirāja. See vol. I p. 370 c.a and 362 c.a.

Nos. 2403, 2456, 2655, 2660 (SR), 2709, 2841, 2875 (SR), 2894, 3169, 3339, 3376 (SR), 3464 (SR = also Śiś), 3534, 3633, 3643, 3711 (SR=RT), 3911, 3985, 4063, 4200.

**SUNDARADEVA**, author of *Sūktisundara*, a *subhāṣita-saṅgraha*, who must have lived at the court of Akbar and/or Shah Jahān (17th century). He depicts vividly conditions existing at the courts of the Muhammedan rulers and praises them. Many of his *subhāṣita-s* appear also in PV and PdT.

**SUNDARAPĀNDYA**. See vol. I p. 370 c.b. Nos. 1878 (SRHt=Dvi), 1988 (SRHt=C), 2078 (SRHt=Dvi), 2158 (SRHt=Dvi), 2192 (SRHt=Dvi), 2194 (SRHt=

Dvi), 3354 (SRHt=Dvi, but in VS a. Ravigupta).

**SUBANDHU**. See vol. I p. 370 c.b.

No. 3339 (ŚP, SkV. SSB ;=Vāsav).

**SUBHAṬA**. See vol. I p. 370 c.b-371 c.a.

No. 3274 (Skm), 3785 (Skm ; but in Śṛṅgarāḷapa a. Bhś=Bhś), 3932 (Skm).

*Subhāṣitanīvi*. See vol. I p. 371 c.a.

Nos. 1982, 2004, 2036, 2072, 2075, 2093, 2134, 2469, 2548, 3217, 3435, 3852, 4077, 4078, 4102.

*Subhāṣita-padya-ratnākara*, a modern Jaina *subhāṣita-saṅgraha* in five small volumes and a Gujarātī Commentary. (Cf. L. Sternbach, *On some Non-Canonical Subhāṣita-Collections in Jaina Literature*, para 7 (in *Mahāvīra Jina Celebration Volume*, Ahmedabad 1976).

Nos. 1878, 1881, 1908, 1915, 2090, 2091, 2097, 2249, 2251, 2394, 2414, 2424, 2454, 2890, 2959, 2971, 2985, 3160, 3198, 3219, 3284, 3519, 3538, 3540, 3577, 3587, 3615, 3629, 3645, 3681, 3776, 3885, 3891, 3959, 3960, 4079, 4083, 4085, 4086, 4088, 4091, 4093, 4097.

*Subhāṣitamāñjarī*. See vol. I p. 371 c.a.

Nos. 1945, 1951, 2046, 2102, 2153, 2221, 2234, 2932, 2958, 2971, 2985, 3267, 3359, 3620, 3627, 4052, 4134.

*Subhāṣitanuktāvalī*. See vol. I p. 371 c.a.

Nos. 1899, 1915, 1958, 1981, 2029, 2118, 2266, 2412, 2571, 2578, 2623, 2670, 2690, 2696, 2732, 2773, 2778, 2796, 2800, 2813, 2832, 2881, 2966, 3008, 3009, 3082, 3112, 3175, 3361, 3499, 3667, 3847, 3860, 3908, 3928, 3955, 3956, 4035.

*Subhāṣitaratnakoṣa* of Vidyākara. See vol. I  
p. 371 c.b and 361 c.a.

Nos. 1891, 1900, 1910, 1976, 2062,  
2076, 2101, 2112, 2126, 2127, 2161,  
2179, 2198, 2252, 2281, 2283, 2289,  
2315, 2319, 2399, 2426, 2483, 2484,  
2485, 2494, 2508, 2539, 2546, 2581,  
2582, 2587, 2588, 2609, 2610, 2612,  
2617, 2619, 2629, 2636, 2642, 2643,  
2644, 2663, 2665, 2670, 2709, 2714,  
2753, 2754, 2810, 2836, 2898, 2899,  
2981, 3028, 3072, 3084, 3106, 3131,  
3155, 3157, 3180, 3181, 3221, 3284,  
3315, 3339, 3391, 3445, 3490, 3513,  
3659, 3696, 3733, 3751, 3754, 3761,  
3770, 3796, 3799, 3800, 3809, 3813,  
3820, 3835, 3837, 3846, 3848, 3858,  
3878, 3917, 3924, 3943, 3981, 4014,  
4056, 4058, 4142, 4152, 4165, 4200.

*Subhāṣita-ratna-bhāṇḍāgāra*. See vol. I  
p. 371 c.b-372 c.b.

Nos. 1874, 1877, 1880, 1883, 1885,  
1886, 1895, 1897, 1899, 1908, 1913,  
1915, 1934, 1936, 1937, 1939, 1940,  
1944, 1945, 1947, 1949, 1958, 1959,  
1961, 1962, 1963, 1966, 1968, 1970,  
1971, 1974, 1979, 1980, 1982, 1995,  
1996, 1997, 2002, 2011, 2024, 2028,  
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2073, 2081, 2085, 2088, 2090, 2091,  
2095, 2100, 2102, 2103, 2109, 2111,  
2112, 2113, 2114, 2118, 2126, 2138,  
2139, 2140, 2143, 2144, 2147, 2150,  
2152, 2153, 2154, 2158, 2165, 2169,  
2170, 2171, 2173, 2175, 2176, 2193,  
2195, 2198, 2200, 2202, 2205, 2208, 2214,  
2216, 2221, 2224, 2226, 2227, 2231, 2234,  
2239, 2254, 2262, 2263, 2268, 2271,

2275, 2276, 2278, 2280, 2282, 2287,  
2293, 2294, 2296, 2298, 2299, 2302,  
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2324, 2325, 2327, 2332, 2333, 2339,  
2342, 2356, 2361, 2362, 2365, 2369,  
2383, 2397, 2398, 2400, 2401, 2404,  
2407, 2412, 2414, 2416, 2421, 2423,  
2426, 2431, 2435, 2440, 2441, 2456,  
2457, 2462, 2467, 2470, 2471, 2473,  
2474, 2477, 2481, 2482, 2483, 2494,  
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2536, 2539, 2541, 2542, 2545, 2550, 2560,  
2567, 2569, 2571, 2572, 2573, 2576,  
2577, 2578, 2583, 2584, 2588, 2593,  
2597, 2600, 2601, 2603, 2605, 2617,  
2620, 2621, 2622, 2623, 2631, 2632,  
2636, 2637, 2638, 2644, 2645, 2647,  
2650, 2655, 2657, 2659, 2660, 2662,  
2665, 2666, 2675, 2680, 2684, 2685,  
2687, 2688, 2689, 2690, 2691, 2696,  
2698, 2699, 2707, 2708, 2709, 2711,  
2712, 2718, 2721, 2724, 2731, 2732,  
2733, 2743, 2744, 2746, 2749, 2754,  
2755, 2756, 2758, 2760, 2761, 2762,  
2763, 2775, 2785, 2786, 2787, 2793,  
2795, 2796, 2800, 2803, 2804, 2806,  
2808, 2809, 2811, 2812, 2813, 2815,  
2817, 2819, 2824, 2830, 2832, 2836,  
2841, 2842, 2843, 2846, 2852, 2854,  
2866, 2867, 2869, 2871, 2873, 2874,  
2875, 2877, 2885, 2888, 2892, 2899,  
2904, 2906, 2909, 2912, 2914, 2916,  
2920, 2923, 2951, 2959, 2966, 2972,  
2973, 2977, 2985, 2989, 2990, 2995,  
2998, 2999, 3001, 3005, 3006, 3008,  
3012, 3025, 3027, 3033, 3035,

3036, 3042, 3043, 3049, 3050, 3060,  
 3062, 3065, 3067, 3073, 3074, 3076,  
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 3109, 3110, 3114, 3116, 3125, 3129,  
 3131, 3138, 3152, 3157, 3159, 3160,  
 3168, 3169, 3171, 3172, 3174, 3175,  
 3179, 3186, 3190, 3195, 3197, 3198,  
 3203, 3204, 3205, 3206, 3208, 3214,  
 3219, 3231, 3234, 3235, 3239, 3256,  
 3262, 3267, 3268, 3269, 3272, 3273,  
 3275, 3276, 3282, 3283, 3284, 3286,  
 3289, 3296, 3297, 3308, 3315, 3323,  
 3325, 3331, 3339, 3340, 3343, 3345,  
 3346, 3350, 3351, 3352, 3354, 3355, 3358,  
 3359, 3362, 3363, 3366, 3371, 3374,  
 3375, 3376, 3380, 3382, 3384, 3386,  
 3392, 3394, 3595, 3399, 3402, 3404,  
 3414, 3415, 3417, 3419, 3420, 3430,  
 3433, 3437, 3441, 3446, 3450, 3457,  
 3459, 3464, 3472, 3474, 3480, 3497,  
 3500, 3505, 3507, 3510, 3511, 3516,  
 3517, 3529, 3534, 3538, 3540, 3550,  
 3553, 3563, 3577, 3579, 3605, 3606,  
 3609, 3615, 3627, 3629, 3630, 3631,  
 3633, 3635, 3638, 3639, 3644, 3657,  
 3673, 3678, 3680, 3681, 3691, 3693,  
 3696, 3709, 3711, 3712, 3718, 3725,  
 3730, 3736, 3737, 3740, 3741, 3447,  
 3748, 3750, 3753, 3764, 3768, 3773,  
 3782, 3786, 3789, 3794, 3795, 3801,  
 3802, 3810, 3814, 3815, 3819, 3831,  
 3839, 3843, 3845, 3847, 3856, 3860,  
 3861, 3869, 3873, 3874, 3878, 3879,  
 3885, 3886, 3888, 3890, 3904, 3906,  
 3907, 3911, 3918, 3920, 3934, 3936,  
 3937, 3942, 3946, 3958, 3960, 3962,  
 3963, 3967, 3969, 3970, 3971, 3972,  
 3975, 3977, 3978, 3980, 3982, 3983,

3984, 3985, 3987, 3988, 3990, 3991,  
 3993, 3994, 3996, 3997, 3999, 4000,  
 4002, 4003, 4004, 4005, 4008, 4009,  
 4010, 4012, 4013, 4018, 4020, 4026,  
 4027, 4029, 4031, 4041, 4042, 4052,  
 4053, 4055, 4057, 4058, 4061, 4072,  
 4099, 4107, 4109, 4111, 4121, 4129,  
 4132, 4133, 4134, 4137, 4147, 4151,  
 4155, 4156, 4159, 4161, 4163, 4164,  
 4165, 4168, 4175, 4182, 4183, 4184,  
 4192, 4194, 4199, 4200, 4205.

*Subhāṣitaratna-samuccaya.* See vol. I p.  
372 c.b.

Nos. 2523, 2785, 3006, 3553, 4134,  
4147.

*Subhāṣitaratnākara.* See vol. I p. 372 c.b-  
373 c.a.

Nos. 1874, 1881, 1908, 1934, 1941,  
 1958, 1961, 1980, 1996, 2057, 2061,  
 2067, 2100, 2102, 2109, 2126, 2139,  
 2154, 2158, 2193, 2205, 2216, 2276,  
 2302, 2397, 2412, 2423, 2431, 2457,  
 2483, 2494, 2526, 2550, 2559, 2577,  
 2578, 2583, 2603, 2605, 2620, 2623,  
 2644, 2647, 2662, 2680, 2690, 2696,  
 2721, 2730, 2732, 2737. 2743, 2744,  
 2746, 2755, 2756, 2760, 2775, 2786,  
 2812, 2824, 2830, 2832, 2906, 2909,  
 2914, 2916, 2920, 2925, 2954, 2959,  
 2966, 2977, 2989, 2990, 2998, 3006,  
 3008, 3036, 3081, 3103, 3129, 3171,  
 3174, 3175, 3197, 3198, 3205, 3275,  
 3339, 3359, 3390, 3399, 3404, 3420,  
 3433, 3460, 3472, 3474, 3529, 3538,  
 3540, 3627, 3635, 3657, 3681, 3691,  
 3709, 3725, 3740, 3741, 3763, 3782,  
 3794, 3801, 3815, 3819, 3847, 3860,

3873, 3885, 3906, 3918, 3920, 3958,  
3960, 3969, 3980, 3985, 3993, 4009,  
4029, 4031, 4041, 4058, 4061, 4099,  
4109, 4111, 4129, 4147, 4155, 4156,  
4159, 4164, 4165, 4175, 4200.

*Subhāṣitasamgraha* by Puruṣottama Mayarāma Paṇḍya. See vol. I p. 373 c.a.

Nos. 2102, 2423, 2474, 2744, 2959,  
2966, 3027, 3727, 4028, 4080, 4111.

*Subhāṣitasāmdoha* of Amitagati. See vol. I p. 373 c.a and p. 320 c.b-321-c.a.

*Subhāṣitasaptasatī*. See vol. I p. 373 c.a.

Nos. 2040, 2110, 2153, 2208, 2244,  
2336, 2459, 2702, 2911, 2912, 2957,  
2997, 3036, 3046, 3231, 3587, 3596,  
4080, 4165.

*Subhāṣita-sāra-samuccaya*, a collection of *subhāṣita-s* in MS form. (MS 105666-13c 7 of the Asiatic Society of Bengal, as quoted in PV, PdT, RJ).

Nos. 2051, 2068, 2568, 2572, 2573,  
2574, 2578, 3109, 3371, 3609, 3639,  
3802, 3823, 3857, 3888, 4076, 4168.

*Subhāṣita-sudhānanda-laharī*, a *subhāṣita-samgraha* published from two MSs (giving two recensions) by Dr. V. Raghavan in *Malayamāruta*, III ; pp. 92-115 containing 115 *subhāṣita-s*, (cf. L. Sternbach, JAOS 95.2 ; pp. 309-10).

Nos. 3538, 3715, 4134.

*Subhāṣita-sudhā-ntdhi* of Sāyaṇa. See vol. I p. 373 c.ab and p. 370 c.a.

Nos. 1878, 1882, 1885, 1906, 1937,  
1952, 1965, 1972, 1976, 1978, 1988,  
2037, 2081, 2088, 2106, 2112, 2122,

2136, 2144, 2149, 2175, 2176, 2191,  
2192, 2195, 2238, 2266, 2290-91, 2310,  
2322, 2366, 2385, 2407, 2414, 2443,  
2448, 2462, 2463, 2477, 2541, 2578,  
2593, 2603, 2636, 2644, 2665, 2668,  
2871, 2727, 2785, 2789, 2824, 2832,  
2849, 2863, 2893, 2912, 2918, 2920,  
2941, 2952, 2958, 2964, 2969, 2971,  
2972, 2974, 2984, 2995, 3030, 3082,  
3084, 3130, 3148, 3160, 3204, 3322,  
3331, 3341, 3350, 3353, 3354, 3356,  
3411, 3471, 3521, 3522, 3557, 3562,  
3589, 3603, 3616, 3634, 3641, 3642,  
3660, 3670, 3674, 3690, 3698, 3701,  
3703, 3710, 3716, 3748, 3767, 3807,  
3829, 3969, 3993, 4047, 4049, 4076,  
4092, 4094, 4098, 4104, 4108, 4114.

*Subhāṣita-sudhā-ratna-bhāṇḍāgāra*. See vol. I p. 373 c.b-374 c.ab.

Nos. 1874, 1877, 1883, 1886, 1895, 1897,  
1899, 1908, 1913, 1915, 1923, 1934,  
1936, 1937, 1938, 1939, 1940, 1944,  
1945, 1947, 1949, 1951, 1958, 1959,  
1961, 1962, 1963, 1968, 1970, 1971,  
1974, 1979, 1980, 1982, 1995, 1996,  
1997, 2002, 2011, 2024, 2027, 2028,  
2029, 2030, 2031, 2033, 2048, 2051,  
2054, 2057, 2065, 2067, 2070, 2073,  
2074, 2080, 2081, 2085, 2088, 2091,  
2095, 2100, 2102, 2103, 2109, 2112,  
2113, 2114, 2118, 2126, 2138, 2139,  
2140, 2143, 2147, 2150, 2152, 2153,  
2154, 2158, 2165, 2169, 2171, 2173,  
2175, 2176, 2188, 2189, 2193, 2195,  
2198, 2200, 2205, 2208, 2213, 2214,  
2216, 2217, 2221, 2224, 2226, 2227,  
2228, 2231, 2234, 2239, 2262, 2263,

2268,	2271,	2275,	2276,	2278,	2280,	3029,	3033,	3035,	3036,	3042,	3043,
2282,	2286,	2294,	2295,	2296,	2298,	3049,	3050,	3060,	3062,	3065,	3066,
2299,	2302,	2307,	2310,	2314,	2315,	3067,	3073,	3074,	3075,	3076,	3081,
2322,	2324,	2332,	2333,	2339,	2342,	3082,	3084,	3085,	3103,	3104,	3105,
2356,	2361,	2362,	2365,	2383,	2397,	3108,	3109,	3110,	3114,	3116,	3125,
2398,	2400,	2401,	2404,	2407,	2412,	3129,	3131,	3138,	3152,	3157,	3160,
2414,	2416,	2421,	2423,	2426,	2431,	3162,	3168,	3169,	3171,	3172,	3174,
2435,	2440,	2441,	2456,	2457,	2473,	3175,	3179,	3183,	3186,	3190,	3195,
2474,	2477,	2481,	2482,	2483,	2494,	3197,	3198,	3203,	3204,	3205,	3206,
2500,	2504,	2505,	2506,	2510,	2514,	3208,	3214,	3219,	3229,	3231,	3234,
2515,	2517,	2518,	2522,	2523,	2524,	3235,	3239,	3256,	3257,	3259,	3262,
2525,	2526,	2530,	2534,	2535,	2536,	3267,	3269,	3272,	3273,	3275,	3276,
2537,	2539,	2540,	2541,	2545,	2550,	3282,	3283,	3284,	3286,	3289,	3297,
2560,	2567,	2569,	2571,	2572,	2573,	3308,	3315,	3323,	3325,	3331,	3339,
2576,	2577,	2578,	2583,	2584,	2588,	3340,	3343,	3345,	3346,	3351,	3352,
2593,	2597,	2600,	2601,	2603,	2605,	3354,	3355,	3358,	3359,	3362,	3363,
2617,	2620,	2621,	2622,	2623,	2631,	3366,	3369,	3371,	3375,	3376,	3380,
2632,	2633,	2637,	2638,	2644,	2645,	3382,	3384,	3386,	3392,	3394,	3395,
2647,	2650,	2655,	2657,	2659,	2660,	3399,	3402,	3404,	3413,	3415,	3417,
2662,	2664,	2665,	2666,	2675,	2680,	3419,	3420,	3429,	3430,	3433,	3437,
2684,	2685,	2687,	2688,	2689,	2690,	3441,	3446,	3450,	3457,	3459,	3464,
2691,	2696,	2698,	2699,	2707,	2708,	3472,	3474,	3480,	3497,	3500,	3505,
2709,	2711,	2712,	2718,	2721,	2724,	3507,	3510,	3511,	3516,	3517,	3529,
2731,	2732,	2733,	2743,	2744,	2745,	3534,	3537,	3538,	3540,	3545,	3550,
2746,	2749,	2750,	2754,	2755,	2756,	3553,	3563,	3577,	3590,	3605,	3606,
2758,	2760,	2761,	2762,	2763,	2775,	3609,	3610,	3615,	3627,	3629,	3630,
2779,	2785,	2786,	2787,	2793,	2795,	3631,	3632,	3633,	3635,	3638,	3639,
2796,	2800,	2803,	2804,	2806,	2808,	3644,	3657,	3665,	3673,	3675,	3678,
2809,	2811,	2812,	2813,	2815,	2817,	3680,	3681,	3691,	3693,	3696,	3709,
2819,	2824,	2830,	2832,	2836,	2841,	3711,	3712,	3718,	3725,	3730,	3736,
2842,	2843,	2846,	2852,	2854,	2856,	3737,	3740,	3741,	3747,	3748,	3750,
2866,	2867,	2869,	2871,	2873,	2874,	3753,	3764,	3768,	3773,	3782,	3786,
2875,	2877,	2885,	2892,	2899,	2904,	3789,	3794,	3795,	3801,	3802,	3810,
2906,	2908,	2909,	2912,	2914,	2916,	3814,	3815,	3819,	3831,	3833,	3839,
2920,	2923,	2940,	2951,	2959,	2966,	3843,	3845,	3847,	3856,	3860,	3861,
2972,	2973,	2977,	2985,	2989,	2990,	3868,	3869,	3873,	3874,	3878,	3885,
2995,	2998,	2999,	3001,	3004,	3005,	3886,	3888,	3890,	3900,	3904,	3906,
3006,	3008,	3012,	3025,	3027,		3907,	3911,	3914,	3918,	3920,	3924,

3934, 3936, 3937, 3942, 3946, 3952,  
 3958, 3960, 3962, 3963, 3967, 3969,  
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 3988, 3990, 3991, 3993, 3994, 3996,  
 3997, 3999, 4000, 4002, 4003, 4004,  
 4005, 4008, 4009, 4010, 4011, 4012,  
 4013, 4018, 4020, 4026, 4027, 4029,  
 4031, 4041, 4042, 4052, 4053, 4055,  
 4057, 4058, 4061, 4072, 4099, 4107,  
 4109, 4111, 4121, 4129, 4132, 4133,  
 4134, 4137, 4147, 4151, 4155, 4156,  
 4158, 4159, 4161, 4163, 4164, 4165,  
 4168, 4175, 4177, 4182, 4183, 4184,  
 4192, 4194, 4199, 4200, 4205.

*Subhāṣita-hārāvalī* of Harikavi. See vol. I  
 p. 374 c.b. The *pratīka*-index by L.  
 Sternbach of the *Subhāṣita-hārāvalī*  
 with the new numeration appeared in  
 the *Rajasthan University Studies* No. 6  
 (1973-74 ; pp. 33-66) ; corrigenda to  
 this index will appear soon.

Nos. 1883, 1942, 1957, 2054, 2097,  
 2116, 2126, 2154, 2158, 2206, 2224,  
 2227-28, 2296, 2302, 2307, 2397, 2412,  
 2428, 2509, 2510, 2516, 2522, 2534,  
 2535, 2565, 2578, 2667, 2680, 2684,  
 2762, 2792, 2794, 2795, 2824, 2854,  
 2914, 2920, 2944, 2970, 2977, 3006,  
 3008, 3014, 3084, 3085, 3125, 3208,  
 3241, 3339, 3354, 3395, 3415, 3418,  
 3439, 3463, 3472, 3501, 3507, 3540,  
 3605, 3615, 3661, 3667, 3677, 3678,  
 3702, 3725, 3804, 3896, 3908, 3911,  
 3946, 3951, 3985, 4092, 4100, 4164,  
 4180.

*Subhāṣitārṇava*. See vol. I p. 374 c.b-375 c.a.  
 Nos. 1889, 1914, 1919, 1942, 1958,

2015, 2090, 2098, 2113, 2126, 2184,  
 2356, 2384, 2386, 2530, 2550, 2578,  
 2691, 2696, 2859, 2921, 2942, 2954,  
 2958, 2959, 2971, 2973, 3009, 3061,  
 3082, 3124, 3148, 3165, 3212, 3214,  
 3282, 3295, 3340, 3342, 3344, 3360,  
 3361, 3395, 3408, 3432, 3450, 3465,  
 3476, 3548, 3561, 3610, 3631, 3717,  
 3844, 3847, 3889, 3902, 3950, 3960,  
 4028, 4040, 4048, 4057, 4084, 4088,  
 4132, 4142, 4165, 4170, 4200.

*Subhāṣitāvalī*, see Vallabhadeva, above.

SURABHI, poet. No information. Quoted  
 in Skm, SkV, Kav (Cf. CC<sub>1</sub> 729, SkV  
 CIV, Kav 115).

No. 2640 (Skm).

SUVARNA, poet. No information. Quoted  
 in Skm. (Cf. CC<sub>1</sub> 729).

No. 2658 (Skm).

SUVIBHOKA, see Vibhoka, above.

*Suṣṛttatilaka* of Kṣemendra. See vol. I  
 p. 375 c.a and 328 c.ab.

Nos. 2575, 3224, 3733, 3862.

*Sūktāvalī* (*Śrī-Sūktāvalī*). See vol. I  
 p. 375 c.a.

Nos. 2077, 2415, 2920, 2921, 2922,  
 2949, 2959, 3160, 3165, 3295, 3407,  
 3449, 3582, 4170.

*Sūktikarṇāmṛta*, see Sadukti-karṇāmṛta,  
 above.

*Sūktimuktāvalī* of (Bhagadatta) Jalhana.  
 See vol. I p. 375 c.ab and 334 c.a.

Nos. 1877, 1883, 1922, 1929, 1948,  
 1960, 1993, 2025, 2026, 2054, 2086,  
 2102, 2117, 2132, 2139, 2157, 2163,  
 2181, 2231, 2266, 2283, 2307, 2310,  
 2319, 2347, 2363, 2365, 2373,

2375, 2376, 2377, 2397, 2398, 2404,  
2407, 2426, 2428, 2430, 2474, 2479,  
2486, 2493, 2494, 2506, 2507, 2509,  
2522, 2545, 2553, 2580, 2582, 2601,  
2603, 2604, 2607, 2611, 2620, 2637,  
2651, 2665, 2667, 2679, 2694, 2696,  
2713, 2716, 2743, 2762, 2795, 2796,  
2798, 2803, 2813, 2815, 2818, 2819,  
2836, 2854, 2863, 2890, 2891, 2899,  
2944, 2992, 3003, 3020, 3064, 3066,  
3069, 3070, 3071, 3084, 3092, 3133,  
3136, 3138, 3157, 3171, 3216, 3221,  
3223, 3234, 3241, 3258, 3263, 3308,  
3309, 3325, 3331, 3337, 3339, 3341,  
3349, 3371, 3396, 3443, 3454, 3463,  
3496, 3501, 3609, 3688, 3696, 3731,  
3770, 3795, 3802, 3806, 3824, 3839,  
3848, 3867, 3872, 3880, 3884, 3888,  
3896, 3898, 3911, 3920, 3925, 3930,  
3942, 3951, 3965, 3991, 4004, 4005,  
4010, 4015, 4016, 4032, 4035, 4036,  
4059, 4061, 4071, 4103, 4109, 4123,  
4128, 4161, 4182, 4207.

*Suktimuktāvalī* of Somaprabhasūri. See vol.  
I p. 375 c.b (first entry).

No. 3236.

*Suktimuktāvalī* or *Hariharsubhāṣita* of  
Harihara. See vol. I p. 375 c.b.

Nos. 1940, 2001, 2023, 2031, 2034,  
2035, 2131, 2135, 2222, 2329, 2553,  
2946, 2947, 2975, 2982, 3000, 3011,  
3097, 3132, 3143, 3210, 3238, 3321,  
3364, 3373, 3763, 3825, 3944, 3989,  
4176.

*Suktimañjarī*, a modern collection of

*subhāṣita-s* compiled and explained by  
Baldeva Upādhyāya and published in  
the *Vidyābharāṇa-saṁskṛta-granthamāla*  
No. 142 (ChSS).

Nos. 1945, 1951, 1963, 2042, 2102,  
2154, 2221, 2231, 2234, 2435, 2477,  
2674, 2869, 2904, 3140, 3267, 3269,  
3380, 3474, 3801, 4162.

*Suktiratnāvalī* of Vaidyanātha, son of Rāma-  
bhaṭṭa Sūri, An anthology of verses still  
in MS (MS IO, 1203b = Eggeling  
4032).

Nos. 2426, 2474.

*Suktiratnahāra*. See vol. I p. 375 c.b-376  
c.a.

Nos. 1878, 1881, 1882, 1885, 1893,  
1896, 1906, 1914, 1926, 1931, 1937,  
1946, 1949, 1952, 1958, 1972, 1975,  
1988, 2020, 2037, 2063, 2078, 2081,  
2088, 2101, 2106, 2122, 2126, 2136,  
2139, 2144, 2149, 2158, 2175, 2176,  
2191, 2192, 2194, 2266, 2283, 2290-91,  
2307, 2310, 2311, 2322, 2359, 2366,  
2382, 2385, 2407, 2443, 2448, 2458,  
2462, 2463, 2464, 2541, 2578, 2593,  
2644, 2668, 2671, 2727, 2785, 2789,  
2832, 2849, 2862, 2893, 2912, 2918,  
2920, 2924, 2929, 2933, 2941, 2952,  
2958, 2964, 2969, 2971, 2972, 2974,  
2984, 2995, 3030, 3082, 3084, 3085, 3114,  
3130, 3148, 3174, 3270, 3285, 3289,  
3307, 3322, 3323, 3346, 3350, 3353,  
3354, 3356, 3411, 3430, 3433, 3434,  
3456, 3471, 3485, 3498, 3523, 3525,  
3532, 3540, 3543, 3553, 3557, 3562,

- 3589, 3600-2, 3613, 3615, 3616, 3622, 3634, 3641, 3642, 3660, 3670, 3692, 3694, 3698, 3703, 3710, 3716, 3767, 3829, 3883, 3895, 3950, 3985, 4034, 4047, 4049, 4076, 4084, 4092, 4094, 4097, 4098, 4104, 4109, 4114, 4118, 4132, 4138, 4159, 4181.
- Saktiśataka.** See vol. I p. 376 c.a.  
Nos. 1881, 2176, 2650, 2746, 2760, 2803, 2914, 2957, 3198, 3969, 4053, 4072, 4164.
- Saktisaṅgraha.** See vol. I p. 376 c.a.  
Nos. 1903, 2109 (SRK), 2425, 3105, 3508.
- Saktisahasra.** See vol. I p. 376 c.a.  
Nos. 2373 (JS), 4015 (JS), 4128 (JS), 4207 (JS).
- Saktisudhā.** See vol. I p. 376 c.b (first entry).  
No. 2216.
- Saktisudhā of Śrīmāṭṛ.** See vol. I p. 376 c.b.  
Nos. 2353, 3646, 3863-64, 3903, 4030, 4039.
- Saktisundara.** See vol. I p. 376 c.b and Sundaradeva, above.  
Nos. 2578, 2655, 2804, 2892, 3110.
- SŪRYAKALĪNGARĀJA.** See vol. I p. 376 c.b and 375 c.b-376 c.a (Sūktiratnahāra).
- SŪRYADĀSA SĀRKHEL** (Sarkhel [Persian] a title of honour) belonged to Śāligrāma near Navadvīpa, poet and officer of the Sultan of Gauḍa. Quoted in PG. (Cf. CC<sub>1</sub> 731, PG 238).  
No. 2597 (PG).
- SONNOKA.** See vol. I p. 376 c.b.
- Nos. 2179, (SkV, Kav), 2643 (SkV and Kav, but in Prasanna a. Kṛṣṇamiśra).
- SOMADEVA.** See vol. I p. 376 c.b.
- SOMADEVASŪRI,** son of Arikesari, author of a work on *artha*, the Nītivākyaṃṛta and the Yaśastilaka. Although Somadevasūri is a Jaina *digambara*, he stands on the ground of Brāhmaṇical laws and of Brāhmaṇical conceptions. The Nītivākyaṃṛta is strongly dependent on K. It is mostly a pedagogical work containing counsels for the king; written in prose. (10th century A.D.). (Cf. M. Winternitz, *History of Indian Literature*, translated by S. Jhā, vol. III part 2; pp. 599-603).
- SOMEŚVARA** (=Bhaṭṭa Someśvara). Many authors of this name are known to exist; they are poets (mentioned, e.g., in ŚP, JS, SRHt); writer on music, philosophy, etc. Whether Someśvara mentioned in ŚP and SRHt or Bhaṭṭa Someśvara mentioned in JS are one and the same person, is not certain. (Cf. CC<sub>1</sub> 737, AP 96, JS 46).  
Nos. 2538 (a. Bhaṭṭa-So° in JS), 4159 (SRHt = C).
- Skandapurāṇa.** See vol. I p. 377 c.a.  
Nos. 2091, 2204, 2368, 2933 (SRHt a. Vyāsa), 2934, 2935, 2936, 2985, 3018, 3107, 3333, 3477, 4136.
- Stuti-kusumāñjali** of Jagaddhara, a Śiva-stotra. See vol. I p. 332 c.b.  
Nos. 2429, 3879.
- Sphuṭaśloka.** See vol. I p. 377 c.a.  
Nos. 2100, 2423, 2457, 2526, 2569, 2577, 2585, 2623, 2647, 2662, 2721,



- 2730, 2830, 2906, 2909, 2916, 2959, 2989, 2990, 2998, 3008, 3081, 3103, 3394, 3474, 3538, 3740, 3741, 3801, 3815, 3918, 4058, 4111, 4156.
- Smṛticandrikā* of Devaṅṇabhaṭṭa, a *dharmaśāstra*-digest ; one of the earliest digests (not earlier than 12th or 13th century A.D.). Frequently quoted in *dharmaśāstra*-literature. (Cf. P. V. Kane, *History of Dharmaśāstra*, vol. I; pp. 343-47, CC<sub>1</sub> 746).  
Nos. 2336, 2728, 3553.
- Smṛtisāra* of Harinātha, a digest on several topics of *dharmaśāstra* still in MS, probably from the first half of the 14th century. (Cf. P.V. Kane, *History of Dharmaśāstra*, vol. I; pp. 372-74).  
No. 3553.
- Svapna-vāsavadattā* of Bhāsa. See vol. I p. 377 c.a and 347 c.a.  
No. 3964.
- She-rab dong-bu* (= *Nītisāra-Pī ājñā-daṇḍa*). See vol. I p. 377 c.ab.  
Nos. 4099, 4159.
- HAMSAVIJAYA GAṆI. See vol. I p. 377 c.b.
- Haṁsa-sandeśa* of Venkaṭanātha. See vol. I p. 377 c.b and 363 c.a.  
No. 3901.
- HANUMAT. See vol. I p. 377 c.b.
- Hantmannātaka* (= *Mahānātaka*). See vol. I p. 377 c.b and 349 c.b.
- Haravijaya-kāvya*, see Ratnākara ; see above and vol I p. 353 c.a.  
Nos. 3836, 3839.
- HARI. See vol. I p. 377 c.b-378 c.a.  
No. 3284 (Skm, but in SR a. BhŚ and in VS a. Jayāditya = BhŚ), 3696 (a. Bhaṭṭihari in SkV, but in VS and SSB a. Amar = Amar).
- HARICANDRA (VAIDYA HARICHANDRA), different from Bhaṭṭāra Haricandra. Physician and author of *Carakasambhita*. Mentioned in Hemādri's commentary on Vāgbhaṭa's *Aṣṭāṅgahṛdaya* and by Maheśvara, author of the *Viśvakośa*. Quoted in VS. (Cf. CC<sub>1</sub> 756, VS 136).  
No. 3451 (VS).
- HARIDATTA, poet. No information. Quoted in Skm. (Cf. CC<sub>1</sub> 757).  
No. 2710 (Skm).
- HARIDĀSA. There are many authors who bear this name. Probably one of the seven Haridāsa-s mentioned by Jagadbandhu Bhadra who were Vaiṣṇava poets of Beṅgāl. Quoted in PG. (Cf. CC<sub>1</sub> 757, PG 240-41).  
No. 3093 (PG).
- HARIBHĀSKARA. See vol. I p. 378 c.a.  
*Harivaṁśa*. See vol. I p. 378 c.a.  
No. 1880.  
*Harivaṁśa-purāṇa*. See vol. I p. 378 c.ab.  
Nos. 1880, 2053, 2467 (SR).
- HARIHARA-BHAṬṬA. There are many authors of this name. No information. Quoted in PV, IS and SH (?) (Cf. CC<sub>1</sub> 762-63, PV 93-41, JS 63).  
No. 3078 (PV).
- HARIHAROPĀDHYĀYA, son of Rāghavopādhyāya and grandson of Hṛṣīkeśopādhyāya of the Vatsagotra ; author of several works, viz., *Bhartṛharinirveda*, *Muktāvalī*, *Prabhāvati-pariṇaya* and a

Subhāṣitāvalī ; lived in the 18th century.  
(Cf. Vidy 16).

No. 3364 (Vidy).

**HARṢA** or ŚRĪ-HARṢA or HARṢADEVA.

See vol. I p. 378 c.b.

Nos. 2511 (Harṣadeva VS, but in Skm a. Amaru ; found in BhPr.), 3472 (VS, SSB), 3157 (SkV = Amar), 4205 (VS, also a. Utpala, Muñja, Jagajjivana = BhŚ).

*Harṣacarita* of Bāṇa. See vol. I p. 378 c.b and 343 c.b.

No. 3358.

**HALĀYUDHA**. Some think that he was the son of Dhanañjaya and brother of Paśupati and Īśāna ; author of the Brāhmaṇa-sarvasva ; probably he was a judge under king Lakṣmaṇasena of Beṅgāl in the 12th-13th century A.D. Others seem to believe that he was not a judge but a poet-lexicographer and writer on poetics (*Kavi-rahasya*) at the court of Kṛṣṇa III Rāṣṭrakūṭa in the middle of 10th century A. D. This seems more likely, since his verses occur in SkV. There is also a Halāyudha, the author of Dharmaviveka. Cf. L. Sternbach, *A propos de petits recueils de vers gnomiques* in JA (1974); pp. 391-434. Quoted in SkV, Skm, and JS. (Cf. CC<sub>1</sub> 764, Skm [B] 28, SkV CV).

No. 3066 (JS).

**HASTIPAKA**, poet. No information. Possibly a synonym for Meṅṭha. Quoted in VS and SkV. (Cf. CC, 765, VS 139, 94, SkV CVI).

No. 2617 (SkV).

*Hitopadeśa* of Nārāyaṇa. See vol. I p. 379 c.a and 338 c.b-339 c.a.

Nos. 1930, 1936, 1937, 1995, 2087, 2091, 2120, 2170 (SR), 2176, 2195 (SR, but in SRHt a. P = P), 2198 (SR), 2226, 2324 (SR), 2364, 2412, 2593, 2597, 2644, 2824, 2832, 2854, 2920, 2954, 2957, 3012, 3116 (SR ; also in P), 3198 (SR), 3206 (SR), 3276 (SR), 3282 (SR), 3301, 3320, 3331, 3352, 3433 (SR, but in VS a. Ravigupta and in SRHt a. Rāja = H), 3450 (SR), 3540 (but in ŚP, SR, SSB a. Viṣṇu-śarman or P ; in NV a. Vallabhadeva ; and in SRHt a. Kalāvidyā), 3553, 3615, 3629 (SR, SSB), 3635 (SR), 3724, 3794 (SR), 3941, 4082, 4094.

**HEMACANDRA**. See vol. I p. 379 c.ab.

**HEMAVIJAYA**, a Jaina author of the 16th-17th century. See Kathāratnākara, above.

**HEMASŪRI**, poet. No information. Quoted in JS. Not mentioned in CC<sub>1</sub>. No. 2651 (JS).

## II. INDEX

### OF

### SANSKRIT METRES

The following metres, other than *Śloka-s (Anuṣṭubh-s)*, were used in the verses quoted in this volume ; the metres in groups A and B are quoted according to the number of syllables to the quarter. Referential numbers to the non-metrical verses are given in *italics*.

#### A. AKṢARACCHANDAS (Sama)

##### (a) 10 syllables to a quarter

###### *Ekarūpa*

— — — — —  
— — — — —

No. 2758. Total : 1.

###### *Paṇava (or Kuvalayamālā)*

— — — — —  
— — — — —

No. 3927. Total : 1.

##### (b) 11 syllables to a quarter

###### *Indravajrā*

— — — — —  
— — — — —

Nos. 2942, 3033, 3036, 3204, 3530,  
3598, 3950, 3968, 3972, 3997, 3999,  
4000, 4002, 4019. Total : 14.

###### *Upajati (Indravajrā and Upendravajrā)*

— — — — —  
— — — — —

Nos. 1895, 1904, 1974, 1981, 1995,  
1999, 2005, 2095, 2130, 2174, 2180,  
2232, 2290, 2291, 2355, 2359, 2401,  
2402, 2405, 2420, 2474, 2481, 2491,  
2495, 2496, 2521, 2592, 2624, 2626,  
2650, 2666, 2725, 2865<sup>1</sup>, 2877, 2914,  
2957, 2959, 2976, 3020, 3022, 3027,  
3064, 3067, 3090, 3092, 3098, 3099,  
3103, 3167, 3179, 3185, 3187, 3235,  
3259, 3288, 3310, 3312, 3318, 3364,

3423, 3424, 3427, 3442, 3448, 3453,  
3509, 3510, 3511, 3512, 3518, 3519,  
3544, 3550, 3588, 3596, 3598, 3599,  
3609, 3611, 3633, 3637, 3639, 3657,  
3659, 3682, 3751, 3786, 3787, 3792,  
3796, 3797, 3803, 3804, 3805, 3806,  
3809, 3818, 3829, 3862, 3904, 3913,  
3917, 3925, 3952, 3962, 3967, 3970,  
3977, 3983, 3984, 3996, 3999, 4003,  
4005, 4012, 4017, 4018, 4049, 4051,  
4124, 4139, 4156, 4172, 4175.

Total : 125.

1. *Trisṭubh*.

###### *Upendravajrā*

— — — — —  
— — — — —

Nos. 2008, 2028, 2661, 2816, 3404,  
3802, 4033, 4191. Total : 8.

###### *Dadhaka*

— — — — —  
— — — — —

Nos. 2571, 4208. Total : 2.

###### *Rathodhata*

— — — — —  
— — — — —

Nos. 2241, 2271, 2568, 2585, 2894,  
2909, 3058, 3059, 3832, 3842.

Total : 10.

*Śalini*

— — —|— — —|— — —|— —

(Caesura after the 4th syllable).

Nos. 2596, 2963, 3562, 3622, 3892.

Total : 5.

*Svāgata*

— — —|— — —|— — —|— —

Nos. 2165, 2169, 2417, 2567, 2574,

2575, 2586, 2999, 3053, 3076, 3077,

3955, 3956. Total : 13.

## (c) 12 syllables to a quarter

*Upajāti (Vamśastha and Indravamśa)*

— — —|— — —|— — —|— — —|

Nos. 2824, 2853, 3629, 3811, 4189,

4190. Total : 6.

*Toṭaka*

— — —|— — —|— — —|— — —|

Nos. 1894, 2501, 2761, 2780. Total :

4.

*Drutavilambita (or Harinapluta)*

— — —|— — —|— — —|— — —|

Nos. 1897, 2029, 2065, 2271, 2272,

2318, 2319, 2332, 2344, 2350, 2421,

2546, 2693, 2699, 2700, 2701, 2729,

2732, 2733, 2739, 2752, 2753, 2759,

2762, 2765, 2767, 2873, 2874, 3112,

3172, 3173, 3175, 3221, 3234, 3268,

3299, 3366, 3374, 3476, 3499, 3652,

3704, 3708, 3762, 3776, 3782, 4058,

4069, 4072. Total : 49.

*Pramitakṣarā*

— — —|— — —|— — —|— — —|

Nos. 1939, 2262, 2263, 2436, 2441,

2536, 3239, 3243, 3256, 3362, 3363,

3365. Total : 12.

*Malatī (or Yamunā)*

— — —|— — —|— — —|— — —|

No. 2766. Total : 1.

*Vamśastha*

— — —|— — —|— — —|— — —|

Nos. 1973, 1977, 1982, 2006, 2016,

2083, 2256, 2351, 2352, 2360, 2430,

2438, 2476, 2477, 2479, 2490, 2492,

2512, 2513, 2515, 2519, 2562, 2638,

2646, 2647, 2669, 2675, 2677, 2781,

2790, 2807, 2820, 3094, 3100, 3117,

3130, 3236, 3262, 3289, 3290, 3306,

3317, 3319, 3421, 3422, 3426, 3464,

3643, 3644, 3655, 3680, 3681, 3722,

3748, 3755, 3802, 3808, 4029, 4036,

4045, 4065, 4066, 4125, 4126, 4145,

4151, 4162, 4202, 4204. Total : 69.

## (d) 13 syllables to a quarter

*Kalahamśa (or Prabodhita)*

— — —|— — —|— — —|— — —|

Nos. 1951, 2321, 2339, 3274. Total :

4.

*Mañjubhaṣiṇī*

— — —|— — —|— — —|— — —|

(Caesura after the 5th syllable)

Nos. 1907, 2349, 2842, 3164. Total :

4.

*Rucirā*

— — —|— — —|— — —|— — —|

(Caesura after the 4th syllable)

Nos. 2851, 3228, 3260. Total : 3.

## (e) 14 syllables to a quarter

*Vasantatilakā*

— — —|— — —|— — —|— — —|

Nos. 2172, 2173, 2179, 2183, 2236,

2272, 2273, 2278, 2296, 2298, 2400,

2404, 2406, 2408, 2529, 2598, 2603,

2612, 2615, 2617, 2619, 2891, 2910,

2966, 2990, 3009, 3019, 3025, 3039,

3040, 3047, 3062, 3069, 3199, 3429,

3440, 3447, 3533, 3584, 3817, 3819,

3822, 3836, 3839, 3855, 3856, 3857,  
3867, 3870, 3875, 3876, 3898, 3902,  
3915, 3916, 3919, 3920, 3929, 3930,  
3932, 3939, 3945, 3948, 3949, 3953,  
3957, 3961, 3969, 3976, 3987, 3991,  
3994, 3995, 4013. Total : 74.

(Caesurae after the 4th and 10th  
syllables)

Nos. 2146, 2150, 2171, 2239, 2280,  
2281, 2416, 2601, 2614, 2888, 2967,  
3439, 3823, 3835, 3896, 3901, 3905,  
3943, 3959. Total : 19.

## (f) 15 syllables to a quarter

*Mālinī* (or *Nāndimukhī*)

ॐॐॐ/ॐॐ— — —/ॐ— —/ॐ— —/

(Caesura after the 8th syllable)

Nos. 1890, 1967, 1968, 2022, 2026,  
2030, 2032, 2054, 2273, 2277, 2278,  
2280, 2281, 2282, 2284, 2299, 2328,  
2333, 2432, 2542, 2545, 2686, 2687,  
2688, 2689, 2690, 2691, 2694, 2695,  
2706, 2707, 2708, 2709, 2711, 2713,  
2714, 2746, 2754, 2755, 2757, 2773,  
2776, 2778, 2867, 2869, 2870, 3131,  
3139, 3140, 3141, 3142, 3146, 3147,  
3152, 3154, 3156, 3159, 3224, 3233,  
3343, 3370, 3371, 3372, 3380, 3384,  
3385, 3505, 3707, 3755, 3758, 3759,  
3773, 3778, 3779, 4055, 4057, 4074,  
4099, 4106, 4111, 4112. Total : 81.

*Śikhariṇī*

ॐ — —/— — —/ॐॐॐ/ॐॐ—/—ॐ/ॐ—

(Caesura after the 6th syllable).

Nos. 1886, 1900, 1901, 1944, 1976,  
1979, 1993, 1997, 2001, 2002, 2007,  
2042, 2086, 2101, 2117, 2127, 2302,  
2356, 2360, 2361, 2365, 2429, 2469,  
2472, 2478, 2480, 2482, 2483, 2484,  
2486, 2487, 2488, 2489, 2493, 2494,  
2504, 2505, 2506, 2507, 2508, 2509,  
2510, 2511, 2516, 2517, 2518, 2610,  
2629, 2633, 2635, 2640, 2642, 2643,  
2645, 2655, 2658, 2659, 2662, 2663,  
2665, 2667, 2673, 2674, 2735, 2786,  
2793, 2794, 2795, 2797, 2798, 2800,  
2801, 2802, 2803, 2805, 2808, 2809,  
2810, 2812, 2813, 2815, 2818, 2819,  
2829, 2834, 2880, 2883, 3083, 3084,  
3115, 3180, 3181, 3277, 3284, 3308,  
3309, 3331, 3401, 3419, 3420, 3463,  
3484, 3513, 3696, 3725, 3732, 3733,  
3734, 3738, 3744, 3745, 3750, 3754,  
3772, 3785, 3795, 3798, 3799, 3800,  
3801, 3807, 4027, 4034, 4111, 4141,  
4143, 4177, 4180, 4181, 4203, 4205.  
Total : 131.

## (g) 17 syllables to a quarter

*Narkuṭa* (or *Nardaṭaka*)

ॐॐॐ/ॐ—ॐ/—ॐॐ/ॐ—ॐ/ॐ—

No. 2440. Total : 1.

*Pṛthvī* (or *Vilambitagati*)

ॐ—ॐ/ॐ—/ॐ—ॐ/ॐ—/ॐ— —/ॐ—

(Caesura after the 8th syllable).

Nos. 1978, 1980, 1981, 1994, 1996,  
1998, 2094, 2223, 2426, 2473, 2498,  
2628, 2631, 2656, 2670, 2721, 2799,  
2804, 2806, 2811, 2817, 2832, 2882,  
2886, 3093, 3110, 3480, 3483, 3808,  
4042, 4167, 4184. Total : 32.

*Mandākrantā* (or *Śrīdhārā*)

— — —/—ॐॐ/ॐॐ/— —ॐ/— —ॐ/— —

*Harīṇī* (or *Vṛṣabhaceṣṭīta*)

ॐॐॐ/ॐ—/— — —/—ॐ—/ॐ—/ॐ—

(Caesurae after the 6th and 10th  
syllables).

Nos. 1910, 1924, 1962, 2025, 2047,  
2063, 2076, 2252, 2260, 2274, 2283,  
2313, 2534, 2538, 2539, 2540, 2541,

2692, 2771, 2772, 2774, 2868, 2871,  
3137, 3153, 3157, 3158, 3241, 3242,  
3355, 3378, 3398, 3490, 3650, 3763,  
3775, 3780, 4054, 4073, 4118. Total :  
40.

## (h) 19 syllables to a quarter

*Śardulavikrīḍita*

— — —/ॐ— ॐ—ॐ/ॐ—/— —ॐ/  
— —ॐ/—

(Caesura after the 12th syllable)

Nos. 2141, 2148, 2161, 2175, 2181,  
2185, 2231, 2234, 2237, 2274, 2275,  
2276, 2279, 2287, 2297, 2299, 2576,  
2577, 2580, 2581, 2588, 2590, 2600,  
2602, 2604, 2605, 2607, 2610, 2611,  
2613, 2616, 2618, 2622, 2625, 2889,  
2890, 2892, 2896, 2897, 2899, 2923,  
2954, 2956, 2977, 2993, 3003, 3005,  
3008, 3034, 3042, 3044, 3065, 3071,  
3073, 3079, 3203, 3445, 3451, 3529,  
3531, 3590, 3605, 3606, 3820, 3821,  
3824, 3825, 3826, 3833, 3834, 3848,

3849, 3850, 3853, 3859, 3860, 3871,  
3872, 3873, 3874, 3878, 3879, 3880,  
3884, 3899, 3906, 3907, 3908, 3909,  
3910, 3911, 3919, 3921, 3922, 3923,  
3924, 3926, 3936, 3937, 3938, 3940,  
3947, 3951, 3958, 3966, 3975, 3979,  
3982, 3985, 3986, 3989, 3990, 4001,  
4004, 4008, 4009, 4010, 4014, 4015,  
4020, 4021, 4024, 4206.

Total : 123.

## (i) 21 syllables to a quarter

*Sragdharā*

— — —/—ॐ—/—ॐ/ॐॐ/ॐ— —/  
ॐ— —/ॐ— —/

(Caesurae after the 7th and 14th syllables).

Nos. 2240, 2587, 2606, 2608, 2609,  
2898, 2900, 2973, 3026, 3041, 3043,  
3057, 3078, 3080, 3443, 3444, 3866,  
3869, 3900, 3934, 3942, 3988, 4023,  
4026. Total : 24.

## (B) AKṢARACCHANDAS (Ardhasama)

*Aparavaktra*First and third *pāda-s* : 11 syllables

ॐॐ/ॐॐ/—ॐ—/ॐ—

Second and fourth *pāda-s* : 12 syllables

ॐॐ/ॐ—ॐ/ॐ—ॐ/—ॐ—/

Nos. 3356. Total : 1.

*Aupacchandasiḥka*First and third *pāda-s* : 11 syllables

ॐ—/ॐ—/ॐ—ॐ/— —

Second and fourth *pāda-s* : 12 syllables.

ॐ—/—ॐ/—ॐ—/ॐ— —/

Nos. 1921, 1941, 1971, 2068, 2219,  
2221, 2307, 2310, 2335, 2433, 2435,  
2458, 2535, 2561, 2685, 2715, 2749,

2763, 3149, 3163, 3248, 3393, 3701,  
4061, 4062, 4063. Total : 26.

*Puṣpītāgrā*First and third *pāda-s* : 12 syllables

ॐॐ/ॐॐ/—ॐ—/ॐ— —/

Second and fourth *pāda-s* : 13 syllables

ॐॐ/ॐ—ॐ/ॐ—ॐ/—ॐ—/—

Nos. 1959, 1969, 2051, 2055, 2060,  
2079, 2255, 2276, 2289, 2294, 2300,  
2301, 2315, 2316, 2317, 2320, 2345,  
2346, 2347, 2684, 2710, 2736, 2737,  
2836, 3138, 3222, 3223, 3225, 3254,  
3255, 3298, 3341, 3367, 3368, 3381,  
3382, 3479, 3491, 3647, 3648, 3649,  
3760, 4070. Total : 43.

*Viyoginī*First and third *pāda-s* : 10 syllables

ॐ—/ॐ—/ॐ—ॐ/—

Second and fourth *pāda-s* : 11 syllables

ॐॐ—/—ॐॐ/ॐ—ॐ/ॐ—

Nos. 1911, 1914, 1926, 1931, 1948,  
1954, 1970, 2024, 2067, 2077, 2211,  
2225, 2261, 2267, 2297, 2298, 2455,  
2502, 2503, 2555, 2747, 2748, 2750,  
2751, 2769, 2866, 3113, 3219, 3220,  
3335, 3710, 3769, 4060, 4101, 4104.  
Total : 35.

## (C) MĀTRĀCCHANDAS

*Āryā*First and third *pāda-s* : 3 feet (12 *mātra-s*)Second *pāda* : 4½ feet (18 *mātra-s*)Fourth *pāda* : 2 feet + one short syllable + 1½ feet (15 *mātra-s*)

(Feet could be : ॐॐॐ, or — —, or — ॐ, or ॐ —, or ॐ—ॐ).

Nos. 1878, 1891, 1919, 1922, 1923,  
1925, 1933, 1934, 1935, 1940, 1943,  
1958, 1960, 1963, 2023, 2034, 2035,  
2048, 2074, 2078. 2080, 2129, 2139,  
2147, 2151, 2152, 2157, 2192, 2193,  
2194, 2206A, 2212, 2217, 2218, 2222,  
2224, 2259A, 2264, 2279, 2285, 2286,  
2304, 2305, 2313A, 2314, 2326, 2329,  
2331, 2334, 2369, 2370, 2377, 2394,  
2403, 2407, 2410, 2431, 2435, 2457,  
2525, 2543, 2544, 2553, 2569, 2573,  
2578, 2584, 2589, 2595, 2696, 2697,  
2705, 2712, 2730, 2734, 2738, 2740,  
2741, 2742, 2743, 2745, 2756, 2768,  
2770, 2777, 2779, 2783, 2784, 2791,  
2860, 2861, 2872, 2912, 2913, 2921,  
2944, 2981, 2998, 3029, 3055, 3072,  
3104, 3106, 3108, 3134, 3136, 3145,  
3155, 3171, 3174, 3177, 3195, 3197,  
3201, 3205, 3209, 3216, 3240, 3244,  
3245, 3247, 3264, 3272, 3273, 3295,  
3296, 3315, 3316, 3337, 3338, 3339,

3340, 3342, 3354, 3361, 3369, 3373,  
3375, 3377, 3383, 3386, 3387, 3392,  
3399, 3431, 3433, 3437, 3441, 3472,  
3473, 3506, 3524, 3540, 3545, 3547,  
3653, 3673, 3674, 3692, 3712, 3761,  
3777, 3781, 3813, 3815, 3831, 3837,  
3838, 3840, 3844, 3846, 3858, 3878,  
3882, 3888, 3912, 3928, 3946, 3971,  
4007, 4011, 4052, 4053, 4056, 4071,  
4107, 4109, 4110. Total : 188.

*Āryā-udgīti*First and third *pāda-s* : 12 *mātra-s*Second *pāda* : 15 *mātra-s*Fourth *pāda* : 18 *mātra-s*

(Matra could be — or ॐ)

Nos. 2330, 2760, 2765, 2846, 2875,  
3074, 3367, 3534. Total : 8.

*Āryā-upagīti*First and third *pāda-s* : 12 *mātra-s*Second and fourth *pāda-s* : 15 *mātra-s*

(Matra could be — or ॐ)

Nos. 2523, 2570, 2572, 2621, 2681,  
2731, 2968, 3011, 3257, 3269, 3459,  
3474, 3521, 3702, 4022. Total : 15.

*Āryā-gīti*First and third *pāda-s* : 12 *mātra-s*Second and fourth *pāda-s* : 18 *mātra-s*

(Matra could be — or ॐ)

Nos. 1916, 1961, 2031, 2061, 2131,  
2158, 2214, 2216, 2270, 2275, 2303,  
2537, 2558, 2583, 3132, 3143, 3155  
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3651, 3814. Total : 26.

*Dohodika*

First and third *pāda-s* : 12 *mātrā-s*  
Second and fourth *pāda-s* : 11 *mātrā-s*

No. 2823. Total : 1.

*Mātrāsamaka*

16 *mātrā-s* to each *pāda* (several  
varieties ; rhymed moric verse)  
Nos. 2925, 3597, 3699. Total : 3.

*Vaitaliya*

First and third *pāda-s* : 14 *mātrā-s*  
Second and fourth *pāda-s* : 16 *mātrā-s*  
No. 3376. Total : 1.

## (D) IRREGULAR

*Doha*

(Cf. Śant [Sch] ; p. 103 ; note to II-1.)

No. 2698. Total : 1. (See also  
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- frigid, 2180
- timid, 2748
- blameless, 4154
- pregnant, 3153, 3503
- menstruating, 3503, 3565
- in love, (*see also* love, flirtation), 2375, 3248, 3364, 3913, 4126, 4193, 4202
- going to meet her lover (or returning from the lover), 1922, 2346, 2347, 2348, (2351), (2476), 3239, 3699, 3763, 3785
- disappointed in her lover, 2586
- parted from her lover (*see* love)
- offended, 2179, 2643, 4143
- uncultivated, 3364
- unchaste, undesirable, unworthy of company, forbidden. 3683
- wanton, sensual, passionate, 2582, 3812, 3831, 3922, 3932, 3952, 4201
- intoxicated, 3876
- passionate (afflicted with passion), 3812
- rejecting a man, 3245
- woman's mind, woman's heart, 2015, 3215, 3550, 3656
- faults of women, 2215
- woman's tears, (*see also* pearls),

2285, 2635, 2666, 3380, 3534

- woman and man, 1943, 2204
- pursuit of women, attachment to women, company with women, 3131, 3680
- womb, mother's (*see* mother)
- word, words, syllable, good word, offensive word, (*see also* speech), 2158, 2382, 2420, 2423, 2424, 2557
- work (*see* act)
- work (craft), 2391
- world, three worlds, 2363, 2437, 2475, 2563, 2695, 3928, 3929, 3947, 4031, 4145, 4172
- world above and below, 3925
- worm, 3117, 3418, 3674
- worship, worshipper, (*see also* sacrifice), 3706, 4074
- worthless man (*see* man, wicked)
- worthy person, 1985
- wrangling, 3100
- wrath (*see* anger)
- wrestler, 3082
- wrong (*see* right, righteousness, injury)

#### Y

- Yama (*see* death)
- Yamunā, (*see also* river), 2429
- yogī, yoga, yogin, 2388, 2392-93, 2451, 2551, 3187, 3584, 3591, 3766, 3775, 4081, 4089
- youth, young, youthfulness, (*see also* life, three stages of; woman), 2206A, 2230, 2411, 2412, 2418, 2516, 2632, 2649, 2656, 2837, 2880, 2942, 2954, 2976, 3027, 3034, 3082, 3112, 3212, 3399, 3734, 3886, 4006, 4007
- young and old (*see* old and young)

## ADDENDA AND CORRIGENDA

### TO VOLUME II

<i>Page</i>	<i>Verse</i>	
433	1915	<i>read</i> in (d) line 2 : कार्यच्चंसो हि.
436	1931	<i>read</i> : of Kulaśekhara 13 (KM edition in fn.) <i>instead of</i> : 13.
438	1939A	<i>read</i> fn. 1 : i e. not to be thrown out by her.
438	1941	<i>read</i> metre : Aupacchandāsika.
440	1949	<i>read</i> in (अ) line 1 after 42.38 ; (a. Bhāravi).
442	1959	<i>add</i> in (अ) before AP : (a. Trivikrama).
443	1963	<i>add</i> in (अ) before VS : KāP 275.20-1,.
445	1970	<i>add</i> : (अ) Mālatī 9.19 ; <i>add</i> in (अ) after RJ (a. Bhavabhūti).
449	1988	<i>delete</i> at the end of translation : (A. A. R.).
449	1992	<i>add</i> in (अ) : R [Kumbh] 6.8.11,.
460	2046	<i>read</i> in translation line 1 : Brāhmaṇa.
462	2054	<i>insert</i> a line below (d) : Mālinī metre.
464	2068	<i>read</i> metre : Aupacchandāsika.
470	2095	<i>add</i> in (अ) before SR : SG 415,.
474	2114	<i>add</i> at the end of (अ) : (a. Bhoja).
476	2126	<i>read</i> in (अ) after 224 : SkV 1230,.
477	2129	<i>read</i> in translation line 4 : <i>citra-kāvya</i> .
477	2132	<i>read</i> : 2132*
480	2145	<i>read</i> in (अ) last entry : R [Kumbh] 6.9.8.
483	2163	<i>read</i> in (अ) : <i>A History</i>
484	2166	<i>read</i> in (अ) last entry : R [Kumbh] 3.33.20.
487	2176	<i>read</i> in (d) line 2 : SSSN ; .
493	2203	<i>read</i> in (अ) KN [TSS].
493	2207	<i>add</i> : (अ) Sa 37.6.
497	2224	<i>add</i> : (अ) ĀrS 2.41.
505	2269	<i>read</i> : 2269 <i>instead of</i> : 3269.

<i>Page</i>	<i>Verse</i>	
509	2283	<i>read</i> in (d) line 2 : °ववत्रक्लेब्धं.
509	2287	<i>read</i> in translation line 2 : [sea shore].
511	2293	<i>read</i> in (इ) line 1 : T. Goundrians ; line 2 : “ <i>Stuti</i> ” <i>instead of</i> : “ <i>Stuti</i> ”.
525	2357	<i>read</i> in translation, line 2 : <i>jujube-</i> .
534	2399	<i>read</i> in the text in <i>b</i> : कित्तिमृतामित्यस्ति. <i>Read</i> in (अ) : (a. Viddūka or Vijjūṭa).
536	2408	<i>add</i> in (अ) : SG 601 (a. Bhānukara).
538	2416	<i>read</i> : 2416*
547	2459	<i>read</i> in (अ) line 3 : 2460 <i>instead of</i> : 2450,.
558	2509	<i>add</i> at the end of (अ) : (a. [?] Bheribhaṅkara).
559	2516	<i>read</i> : 2516* <i>instead of</i> : 2616*
562	2530	<i>read</i> line 2 of (अ) : Cf. Nos. 2529, 2531-3.
562	2531	<i>read</i> line 2 of (अ) : 2529-30, 2532-3
563	2532	<i>read</i> in (अ) : Cf. Nos. 2529-31, 2533.
563	2533	<i>read</i> in (अ) : Cf. Nos. 2529-32.
564	2539	<i>delete</i> in (b) line 1 : Su° Hār°.
565	2541	<i>read</i> translation line 8 : “the” <i>instead of</i> : “that a”.
571	2572	<i>read</i> : (अ) PV 650 (a. Bhānukara), SG 602 (a. Bhānukara), Pad 79.12 (a. Bhānukara), SuSS 424 <sup>1</sup> , SR 345.9, SSB 222.12. <i>Read</i> footnote 1 : As quoted in PV. <i>Read</i> in translation line 2 : “the day, gave up ...”
571	2574	<i>read</i> : in (अ) : (a. Dāmodara).
572	2575	<i>read</i> in footnote line 2 : Svāgātā-verse.
572	2578	<i>read</i> in (अ) line 2 : “-kapardin”,.
577	2597	<i>read</i> in (d) line 2 : मौनं.
578	2603	<i>read</i> in (b) line 1 : हृन्त्य तितरं. <i>Read</i> in (c) line 3 : कित्त्वस्य.
579	2605	<i>add</i> at the end of (अ) line 2 : (a. Bhoja).
581	2613	<i>read</i> in (अ) line 2 : RT [C] 8.3406).
591	2662	<i>add</i> : (अ) Rasamañjarī of Bhānukara 21. <i>Add</i> in (अ) before SR : SG 235 (a. Bhānukara).
592	2665	<i>add</i> in (अ) line 7 before Kuv : Vjv 92,.
594	2670	<i>add</i> in (अ) : Vjv 21.1,.
598	2691	<i>read</i> in (अ) line 5 : SuM 7.9. <i>Read</i> in (a) line 1 : (उडडु*).
603	2711	<i>add</i> at the end of (अ) : (a. Bhānukara).



Page	Verse	
607	2734	<i>add</i> : (अ) ĀrS 25.3.
619	2789	<i>read</i> in (अ) line 1 : R [B] 3.33.35.
623	2808	<i>add</i> at the end of (आ) : (a. Bhānukara).
632	2843	<i>read</i> in translation line 3 : know <i>instead of</i> : knows.
637	2866	<i>read</i> in the text in <i>c उभयेन instead of</i> : उभयेन.
644	2899	<i>add</i> in (आ) at the end of line 3 : Vjv 25.2.
663	2979	<i>read</i> in (अ) line 2 : [VVRI] 7.504).
691	3106	<i>add</i> in translation line 3 after "upon" : their.
698	3138	<i>read</i> in (आ) line 4 : SG 417.
705	3171	<i>add</i> at the end of line 4 of (आ) : (a. Bhavabhūti).
707	3175	<i>read</i> in line 3 of the footnote : <i>Honigseim</i> .
709	3190	<i>read</i> in (d) : स्तनजृम्भणम्.
722	3249	<i>read</i> in translation line 2 : slain ; <i>read</i> in footnote 1 line 1 : <i>ausführbar für den</i> .
722	3253	<i>read</i> : in translation line 1 : Brāhmaṇa.
726	3268	<i>add</i> in (आ) line 2 before AP : SG 68 (a. Bhīmasīmha).
730	3284	<i>add</i> in (आ) line 1 after SkV 1617 : (a. Hari) ; <i>read</i> : in line 6 : SM 1444.
742	3340	<i>read</i> in (अ) : Ambaḍacaritra 40.
752	3386	<i>read</i> in (आ) line 4 : appear <i>instead of</i> : appears.
753	3390	<i>read</i> 3390 <i>instead of</i> : 3390*
763	3434	<i>read</i> in (इ) Vyās (C) 67,.
764	3441	<i>read</i> in (अ) line 2 : p. 25). <i>instead of</i> : 2.25).
785	3539	<i>read</i> in translation line 2 : the bath, an elephant ...
787	3550	<i>add</i> in (अ) after BhPr 143 : (a. Bhoja).
797	3603	<i>add</i> in (आ) at the end : <i>ab</i> .
803	3630	<i>read</i> in (आ) : SR 168.695.
805	3635	<i>read</i> in (अ) line 2 : HN 1.22,.
807	3645	<i>add</i> at the end of (आ) : SPR 658.16 (a. BhG).
812	3674	<i>read</i> in (आ) : SSSN : 183.62 (a. Ravigupta),.
819	3703	<i>read</i> in (आ) : SSSN 142.1 (a. MBh).
822	3716	<i>read</i> in German translation of the footnote line 2 : "ohne" <i>instead of</i> : "ohne".

<i>Page</i>	<i>Verse</i>	
831	3758	<i>read</i> in (अ) : -stotra <i>instead of</i> : -strotra.
834	3773	<i>add</i> (अ) Viśvaguṇādarśa 531.
841	3802	<i>add</i> : in (आ) line 6 after RJ 1191 : (a. Jīvaka), Vidy 477 (a. Bhaṭṭa-Bījaka).
842	3806	<i>add</i> : (b) वधो[गु°] SH.
862	3896	<i>read</i> in (d) : SH <i>instead of</i> : HS.
863	3898	<i>add</i> at the end of (आ) : Cf. Kav p. 63.
867	3918	<i>add</i> in (आ) before SR : RJ 614 <i>cd/ab</i> (a. Bhavabhūti).
869	3926	<i>read</i> in (आ) line 2 : (a. Bhīmaṭa).
879	3971	<i>add</i> : (अ) ĀrS 2. 37.
892	4025	<i>read</i> in the text (d) संस्थाप्या.
892	4026	<i>read</i> : in the text in c : वृष्टिर्वात्रोत्सुकानां.
903	4080	<i>read</i> : Mn. 2.159, Bhaṣya-purāṇa 1.4.124 and <i>add</i> in (d). ईप्सता [इच्छ°] Bhaṣya°
908	4102	<i>read</i> in (a) : °नुण्डिकवृत्तीनाम् .

<i>Page</i>	<i>Column</i>	<i>Line</i>	
930	<i>b</i>	20	<i>add</i> : after "NCC <sub>1</sub> 224-6" : JS 16 ; .
932	<i>b</i>	16	<i>read</i> : <i>Indischer Litteratur</i> 2.
934	<i>a</i>	2	<i>read</i> : and p. 323 c.a.
934	<i>a</i>	6	<i>read</i> : or UMĀPATI.
944	<i>a</i>	12	<i>read</i> : cf. <i>instead of</i> : versus.
949	<i>a</i>	33	<i>read</i> : [ footnote 92 ] in the Mahāvīra Volume, Ahmedabad 1976.
966	<i>a</i>	19	<i>read</i> : <i>Tshigs</i> ...
989	<i>a</i>	13	<i>read</i> : bad man.
990	<i>a</i>	19	<i>add</i> after Brahman : 2801,.
990	<i>a</i>	23	<i>delete</i> under Bīhmaṇa : 2801.
990	<i>a</i>	26	<i>read</i> : 3795 <i>instead of</i> : 3771.

#### ADDITIONAL CORRIGENDA :

*Page* : (vi) *line* : 3 *read* : appended to.

*Page* : 846 *verse* : 3822 *read* in the text (c) : जनपेक्ष्य.

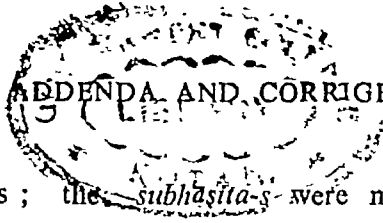
*Page* : 979 *col.* 2 *line* 29 *read* : JS *instead of* : IS.

*Page* : 1024 *read* page No. : 1024 *instead of* : 2024 ; and *read* in line 15 : °māñjali.

*Page* : 1032 *line* : 32 *read* : Suktimuktāvalī.

FURTHER  
ADDENDA AND CORRIGENDA  
TO VOLUME I

<i>Page</i>	<i>Line</i>	
xxxii	21	<i>add</i> after SkV : (as Jsv).
xliv	10	<i>read</i> : PS <i>instead of</i> : PSL.
xlviii	33	<i>add</i> at the end of the line : (Subhāṣita-savaskṛta(?) -śloka).
l	6	<i>add</i> after Sa : or SA.
l	10	<i>add</i> at the end of the line : = SG in MS.
li	16-17	<i>transfer</i> : ŚB and ŚbB (i.e. ŚB = the Budhabhūṣaṇa and ŚbB = Śrngāraprakāśa).
lii	4	<i>add</i> before Calcutta 1947 : Saṃskṛta-koṣa-kāvya-saṃgraha, Vol. V.
liii	18	<i>add</i> at the end : or in SkV (as Sl).
liii	20	<i>add</i> at the end : or in SkV (as Slp).
liv	16	<i>add</i> below : SPR Subhāṣita-padya-ratnākara by Munirāja Viśālavijaya, Vijayadharmasūri Jaina Granthamālā, Vols. 27, 31, 34, 48, 52.
lvi	21	<i>add</i> after SkV : (as Ssv).
lvii	19	<i>add</i> after BhŚ : or in SkV (as Ssm).
lviii	21	<i>add</i> after ABORI : 47.59-100.
lxii	2	<i>add</i> below : Vjv Vidagdhanavallabhā, as quoted by V. Raghavan in the Silver Jubilee Volume of the Sanskrit Journal of the Kerala University Oriental MS Library 12.1-2 (1963) ; pp. 133-154.
xcv	20	<i>add</i> before Another : Also modern and extensive is the Jaina <i>subhāṣita-saṃgraha</i> , the <i>S u b h ā ṣ i t a p a d y a</i> <i>r a t n ā k a r a</i> by Munirāja Viśālavijaya published in five small volumes in the Vijayadharmasūri Jaina Granthamālā (Nos. 27, 31, 34, 48, 52 ; <i>saṃvat</i> 1991-95) ; it contains 4065



Page Line

verses ; the *subhāṣita-s* were mostly culled from Jaina ethical sources, but the anthology contains also numerous verses (mostly ethical verses) from non-jainistic sources ; we come there across verses from the Mahābhārata, Mānavadharmasāstra, Yājñavalkya-smṛti and other *dharmaśāstra-s*, *purāṇa-s*, *kathā*-works, Kālidāsa's writings, so-called Cāṇakya's sayings, etc.

cii 17

add below :

**48.50 A.** *S u b h ā ṣ i t a - s u d h ā n a n d a l a h a r ī* is a collection of 130 ethical and descriptive verses preserved in two MSs in the Madras Government Oriental Manuscripts Library, giving two recensions of the text. Both recensions have some gaps which were, as far as possible, reconstructed by Dr. V. Raghavan who published this anthology in Volume II of the *Malayamārutāḥ*, New Delhi 1973 ; pp. 92-115. A great part of the verses are well-known *subhāṣita-s* culled from the Mahābhārata (e.g. p. 112, lines 9-10), the Pañcatantra (e.g. p. 107 verse 30), the Hitopadeśa (e.g. p. 112, lines 11-12), Bhartṛhari's *śataka-s* (e.g. p. 119, verses 52 and 53), so-called Cāṇakya's sayings (e.g. p. 113, lines 5-6, or verse 112), Bhallaṭaśataka (e.g. p. 93, verse 14), Caurapañcāśikā (e.g. p. 106, verse 14), Prasannarāghava (e.g. p. 111, lines 15-18), etc. Some verses appear in the oldest *subhāṣita-saṅgraha-s* only, e.g. in Skm (p. 110, lines 15-16) or VS (e.g. p. 115, verse 126).

cx 27

read : Vidagdhanavallabhā.

Page Verse

4 18

add : (अ) ĀrS 2.34 ; (a) °मनसो ĀrS.

4 21

add : (अ) Rasamañjarī of Bhānukara 51 ; Gaurīpati of Bhānukara, p. 90.2.

5 24

add in (अ) : SPR 1111.13 (a. Śrāddhaguṇa-vivarāṇa 32).

7 38

delete in (अ) after SkV 1072 : (a. Nārāyaṇa).

7 39

add in (अ) after PG 163 : (a. Jayanta), SH 1908 (a. Jayanta).

Add at the beginning of (d) : मेघालोलं सवति गृ° SH. Add at the end of (d) : चलते SH.

Page	Verse	
9	49	<i>add</i> in (अ) : Bhaviṣya-purāṇa 1.7.51.
11	62-63	<i>read</i> : (आ) <i>instead of</i> : (अ); <i>read</i> : JS <i>insted of</i> : IS ; <i>add</i> : SH 448 (No. 62 only).
18	108	<i>add</i> in (आ) : SPR 1110. 2 (a. Vyāsadeva) ; 1387. 10 (a. Vyāsadeva). <i>Add</i> at the end of (b) and (c) : SPR.
19	114	<i>read</i> in lines 4-6 upto 306 : SG 635, ZDMG 39.306 <i>instead of</i> : Sabhy° ...
23	133	<i>add</i> before SR : SG 431 (a. Gopāditya),.
27	165	<i>read</i> (अ) : ĀrS 2.47.
27	166	<i>read</i> in (आ) : (a. Gopika).
30	185	<i>add</i> in (आ) SG 712 (a. Uttyarāma). <i>Add</i> at the end of (a); सर्वस्मिन् गि° SG. <i>Add</i> : (b) सकलवाता° SG ( <i>contra metrum</i> ).
31	191	<i>add</i> in (आ) : Sar 4.77 (p. 447).
40	239	<i>add</i> in (आ) after JS 1.4 : (a. Kālidāsa),.
41	245	<i>read</i> in (आ) : SSSN 211.11 <i>instead of</i> : 3.7.11.
41	248	<i>add</i> at the end of line 1 of (अ) : (a. Dhanada), BhPr 144 (a. Kālidāsa).
42	249	<i>add</i> in (अ) after BhPr 144 : (a. Kālidāsa), BPC 46. <i>Add</i> in (आ) : SPR 1313.24. <i>Add</i> in (a) before Subh : BPC, SPR,.
46	275	<i>add</i> in (आ) : SH 851 ; 47* (a. Baṇakavi [ <i>stc</i> !]), Śatakaślokī MS IO Keith 7238. <i>Read</i> SSSN 143.21 (a. Bāṇa).
48	287	<i>add</i> in (आ) : SG 441 (a. Karṇotpala). <i>Add</i> in (a) line 1 after SuM : SG ; स्वन्तो SG ; <i>add</i> in (c) line 2 : SSB ( <i>instead of</i> : SSR), SG ; नितम्ब° SG ; प्रिय SG ;.
49	295	<i>read</i> in (अ) : Sāmudratilaka.
52	313	<i>add</i> in (आ) after ŚP 4029 . (a. Kṣemendra),.
53	315	<i>add</i> in (आ) after JS 183.44 : (a. Bilhaṇa),.
55	326	<i>read</i> in (आ) . Skm (POS) 5.1.1.
59	344	<i>add</i> in (आ) : SuSS 749, and <i>read</i> : SH 1823,.
59	348	<i>add</i> in (आ) : SH 1053, SPR 1322 10. <i>Add</i> at the end of line 2 of (a) : SH, SPR ; <i>Add</i> in (c) and (d) at the end of line 1 and line 2, respectively : SPR,.
61	354	<i>add</i> in (आ) after SSSN : (a. Bhāravi), and <i>read</i> 81.74.
63	366	<i>add</i> in (आ) : cf. Kav p. 38, and <i>read</i> : Skm (POS) 1.28.2).

Page	Verse	
64	368	<i>add</i> in (अ) : Ācārāṅgasūtravṛtti 2252. <i>Add</i> : (अ) SPR 602.3. <i>Add</i> : (a) ज्यमभेद्योऽयम् Ācā°. <i>Add</i> : (b) अमविकारी स उच्यते Ācā°. <i>Add</i> in (c) at the end of line 1 : Ācā°;
65	376	<i>add</i> in (आ) line 1 before SR : (a. Bhāravi).
65	378	<i>add</i> in (आ) : SPR 1383.5 (a. H).
67	390	<i>add</i> in (आ) : SH 370, SSJ 49.16, SN 626, SSD 2 f 142 a, JSub 209.2.
68	395	<i>add</i> in (आ) after PdT 289 : (a. BhŚ), SPR 92.6,.
70	408	<i>add</i> at the end of (आ) : cf. SPR 1058.5 <i>ab</i> only.
72	415	<i>add</i> in (आ) : SPR 1330 2 (a. BhG).
72	416	<i>add</i> : (अ) Stutikusumāñjalī (KM 23) 9.82.
74	433	<i>add</i> : (आ) SPR 688.6.
75	435	<i>add</i> in (आ) : SPR 521.14 (a. Upadeśatarāṅgiṇī pr. 20).
76	445	<i>add</i> : (अ) Stutikusumañjalī (KM 23) 10.80. <i>Add</i> in (d) at the end : Stuti°, VS (var.). <i>Delete</i> : ŚP (var.).
77	449	<i>add</i> in (आ) before IS : SG 285,.
81	471	<i>read</i> : (अ) ĀrS 2.31.
81	473	<i>add</i> at the end of (अ) : <i>cdlab</i> . See No. 4543.
84	491	<i>add</i> at the end of (आ) : (a. Bhāravi).
85	498	<i>add</i> in (आ) at the end of line 1 : Vjv 38.1.
87	508	<i>add</i> at the end of (आ) : Vjv 248.2.
89	522	<i>add</i> at the end of (आ) : (a. Mn).
94	545	<i>add</i> at the beginning of (आ) : SPR 296.10 (a. Jaina-Pañcatantra).
95	556	<i>add</i> in (अ) : Vivekavilāsa 3. 16. <i>Add</i> in (आ) : SPR 206.16. <i>Add</i> at the end of line 1 of (c) : Viva°, SPR ;
96	558	<i>add</i> in (आ) : Vjv 232.1.
98	574	<i>add</i> in (आ) : SPR 1299.37.
99	579	<i>add</i> : (अ) ĀrS 2.21.
103	600	<i>add</i> in place of MK 19 in (अ) : MK (MK [GOS] 26, MK [S] 25, KM [P] 19, MK [G] 14, MK [D] 85), BPC 3 v. I. <i>Add</i> in (आ) as first entry : SPR 1411.87 (a. BPC) v. I.,
106	620	<i>add</i> in (आ) : SPR 1236.71 (a. Jaina-Pañcatantra). <i>Add</i> in (b) after SSB ; ; करणे SPR ; . <i>Add</i> in (d) after PP : SPR.

Page	Verse	
107	624	<i>add</i> in (अ) : SH 932 ; 125* (a. Kṣemendra). <i>Add</i> in (d) as second entry : न ददाति वित्तलमपि SH ;.
111	650	<i>add</i> : (अ) SPR 1348.9.
114	671	<i>add</i> in (आ) : SPR 1304.50 (a. Sāraṅgadharasāṃhitā 10.94). <i>Add</i> as first entry of (c) : सन्धारनान् SPR.
114	672	<i>add</i> in (आ) before Cf. : SPR 1057.2.
116	684-5	<i>add</i> at the end of (आ) : No. 684 = SPR 1222. 32 (a. Bhāgavata).
117	688	<i>add</i> in (आ) : SPR 871.4 (a. Upadeśaprasāda 2.75).
118	691	<i>add</i> in (आ) line 6 after 3.8.2) : (a. Cittapa), AR 190, Rasagaṅgā 346, Alāṃkāratilaka of Vāgbhaṭa 37, Cit 44, Citkh 19. <i>Add</i> at the end of (आ) : (a. Sar), cf. Kav p. 38.
119-20	700	<i>add</i> in (अ) : PrC 95. <i>Add</i> (a) अम्युद्धृता...दलितं PrC.
120	701	<i>add</i> in (आ) : SH 1286.
120	705	<i>add</i> in (आ) after VS 677 and after SSSN 151.17 : (Bhallāṭa).
121	708	<i>add</i> at the end of (आ) : SuSS 327 (a. Bhānukara).
125	730	<i>add</i> at the end of (आ) : RK 393.
131	774	<i>add</i> at the end of (आ) : SG 530 (a. Bhānukara).
134	793	<i>add</i> : (अ) Aśvavaidyaka 6.1.
135	795	<i>add</i> at the end of (आ) : (a. Raghuvamśa).
136	802	<i>add</i> at the end of (आ) : SG 329 (a. Bhānukara).
136	807	<i>add</i> in (अ) before Cf. : Vṛddhahārītasamṛti 7.194. <i>Add</i> in (आ) at the end of line 1 : (a. Manu), SPR 827.13. <i>Add</i> : (b) तथा वृद्धचानवृद्धयम् Vṛddha°, SPR. (d) चाधिग° Vṛddh°, SPR.
137	808	<i>add</i> : (अ) SuMu 34. <i>Add</i> in (आ) : SPR 67.5 (a. Sindūra-prakarāṇa 33).
137	811	<i>add</i> in (आ) : SPR 1437.53 (a. Mn).
138	815	<i>add</i> in (आ) : SG 51, RJ 632,.
143	850	<i>add</i> as first entry in (आ) : SPR 1434.44. <i>Add</i> at the end of (d) : SPR.
144	855	<i>add</i> as the first entry in (आ) : SPR 765.13 (a. Mn),.
145	859	<i>add</i> : (अ) BhPr 397.
150	886	<i>add</i> in (आ) : SG 682 (a. Bilhaṇa).
150	889	<i>add</i> in (आ) after 3469 : (a. Bilhaṇa),.

<i>Page</i>	<i>Verse</i>	
172	995	<i>add</i> in (अ) RJ 828 (a. Amaru), SG 750 (a. Amaru),.
176	1018	<i>add</i> : (अ) Rasamañjarī of Bhānukara 129.
177	1026	<i>add</i> in (अ) : SPR 1224. 40 (a. Puṇyadhana-kṛpakathā 20). <i>Add</i> : (c) च [त्] SPR.
180	1043	<i>add</i> in (अ) line 4 before SSPr : (a. Pratāpacakravartin), SPR 257.34,. <i>Add</i> in (b) at the end of line 3 : SPR,.
182	1057	<i>add</i> SH 1592, and <i>delete</i> SHV part II 13.
183	1063	<i>read</i> : PG 48.
184	1067	<i>add</i> : SPR 1244.10 (a. BhG).
186	1080	<i>add</i> in (अ) as second entry : Bhaviṣya-purāṇa 1.4.37cd- 38ab, and in (d) line 5 : वा नि° Bhaviṣya°;.
196	1137	<i>add</i> : (अ) Rasamañjarī of Bhānukara 115.
201	1167	<i>add</i> in (अ) : Vjv 86.2,.
208	1208	<i>add</i> : (अ) Dhv 3.97 (p. 536).
214	1244	<i>add</i> : (अ) ĀrS 2.26.
221	1291	<i>add</i> at the end of (अ) : (a. Candraka), Regnaud VI 25 (p. 56). <i>Add</i> at the end of (b) : पत्तोसुकैः Regnaud VI.
224	1307	<i>add</i> at the end of (अ) : SPR 1719.15. <i>Add</i> in (c) after first VS : SPR ; .
225	1311	<i>add</i> in (अ) SG 180 (a. Kālidāsa),.
227	1325-6	<i>add</i> in (अ) after 2832 : (No. 1325) (a. Śrī Vyāsamuni).
229	1335	<i>read</i> in (अ) : SSSN 81.70 (a. Bhāravi),.
230	1340	<i>add</i> in (अ) : SPR 1241. 1 (a. P). <i>Add</i> in (a) line 2 after NBh : SPR.
230	1342	<i>add</i> in (अ) : Bhaviṣya-purāṇa 1.3.50.
231	1344	<i>add</i> in (अ) : SG 269 (a. Bhikṣāṭana).
232	1349	<i>add</i> at the end of line 2 of (अ) : 80. <i>Add</i> in (अ) SskrP 57.134.
234	1363	<i>add</i> in (अ) : SPR 896.1.
236	1374	<i>add</i> in (अ) : SPR 452.12 (a. MBh). <i>Add</i> in (c) line 1 after SRHt : SPR. <i>Add</i> in (d) line 4 after 12, 317.14 : SPR.
240	1399	<i>add</i> in (अ) : SSSN 143.15. <i>Read</i> : SH 991 ; 196*.
243	1419	<i>add</i> : (अ) Bhallaṭaṣataka 93.
244	1425	<i>add</i> in (अ) : SPR 864.27. <i>Add</i> at the end of (a) : एतसुजाप् SPR.
245	1430	<i>add</i> in (अ) : SPR 996.5.
247	1443	<i>add</i> in (अ) : SPR 1349.12. <i>Add</i> at the end of (a) and (d) : SPR.



<i>Page</i>	<i>Verse</i>	
252	1467	<i>add</i> : (अ) Rasamañjarī of Bhānukara 49.
257	1498	<i>add</i> : (अ) Mārkaṇḍeya-purāṇa 36. 63. <i>Add</i> in (अ) : SPR 810.34 (a. Mārkaṇḍeya-purāṇa).
258	1509	<i>add</i> : (अ) Rasataraṅgiṇī of Bhānukara p.77.
261	1524	<i>read</i> in (अ) line 2 : MBh (MBh [Bh] 5.40.3, MBh [R] ; <i>add</i> in (अ) after SSSN 180.23 : (a. Mn.),.
261	1527	<i>add</i> in (अ) line 7 in the place of MK 125 : Śto 327.20, MK (MK[GOS] 197, MK [S] 162, MK [P] 125, MK [G] 117, MK (D) 680).
263	1538	<i>add</i> : (अ) SPR 674.23 (a. AS).
264-5	1546	<i>add</i> in (अ) : SPR 955.10.
265	1547	<i>add</i> in (अ) : SPR 1207.14 (a. H).
269	1579	<i>read</i> in (अ) line 3 : SRRU and <i>read</i> JS 425.3.
270	1585	<i>add</i> in (अ) in the place of SHSB : SH 513.
272	1596	<i>add</i> in (अ) : RJ 513 (a. Nāgendra).
274	1610	<i>add</i> in (अ) : SPR 347.32,.
274	1611	<i>add</i> at the end of (अ) : (a. Mn.).
284	1666	<i>add</i> : (अ) ŚP 1527 (a. Kṣemendra), SH 1291 (a. Kṣemendra). <i>Add</i> : (a) च्वाकुलोऽपि विपत्पार्तः ŚP, SH.
285	1672	<i>add</i> in (अ) line 3 before SR : (a. Bhavabhūti), KāP 253.11-14,.
285	1674	<i>add</i> at the end of (अ) : (a. Indrakavi).
289	1697A	<i>add</i> : (अ) Pūrva-mīmāṃsā 83, SPR 31.13. <i>Add</i> at the end of (c) हिंसा नाम सवेद् धर्मो SPR.
304	1801	<i>add</i> in (अ) : SPR 1240.85,.
306	1810	<i>read</i> in line 2 of (अ) : (a. Chittapa).
306-7	1812	<i>add</i> in (अ) : SSkṛP 59.138.
309	1824	<i>add</i> in (अ) after Vidy : 96.
317	1870	<i>read</i> in (अ) : Skm [POS] 3.18.5 (a. Chittapa).

<i>Page</i>	<i>Col.</i>	<i>Line</i>	
321	1	3	<i>add</i> after 1538 : (SPR).
321	1	6	<i>read</i> : considered as a <i>instead of</i> : probably. <i>Delete</i> : line 9 and <i>read instead</i> : but since his verses are included in Skm he must have lived earlier. <i>Add</i> at the end of line 14 : NCC <sub>1</sub> gives his date as earlier than A.D. 1178.

<i>Page</i>	<i>Col.</i>	<i>Line</i>	
321	1	31-33	<i>delete from</i> : "but".
321	1	34-35	<i>delete from</i> : "but".
321	2	17	<i>add afterwards</i> : <i>Alaṅkāratilaka</i> of Vāgbhaṭa, see Vāgbhaṭa. No. 681.
321	2	24	<i>add after</i> 316 : 691.
322	1	1	<i>read</i> : Avaśiṣṭānyokta.
322	1	23	<i>add afterwards</i> : <i>Ācarāṅgasūtravṛtti</i> (or <i>Āyārāṇya</i> <sup>c</sup> ), a Jainist treatise of the way of life of a monk. No. 368 (SPR).
322	1	34-35	<i>read</i> : Skm (B) 3, Skm (POS) 39, P.V. Kane, <i>History of Indian Poetics</i> , pp. 152-199.
322	2	13	<i>add</i> : 18, 579, 1244,.
322	2	23	<i>add afterwards</i> : INDRAKAVI, Poet. No information (NCC <sub>2</sub> 250, AP 11). No. 1674 (RJ, but it is a Mālatī <sup>o</sup> verse).
324	1	12-15	<i>read</i> : KAYYAṬA or KAIYAṬA, poet and probable author of Bhāṣyapradīpa. Son of Jaiyaṭa. (NCC <sub>2</sub> 75, CC <sub>1</sub> 81, VS 15-16 (incorrect). No. 1607 (VS).
324	1	17	<i>read</i> : probably read.
324	1	25	<i>add at the end of the line to replace</i> SSB : SG, SSB). Cf. V. Ragahavan, JOR (Madras) 18.252-3.
325	2	12	<i>add after</i> 750 A.D. : Some consider that it was composed in the 3rd century A.D.
326	1	8	<i>add</i> : 239 (JS), 244 (BhPr),.
326	1	9	<i>add</i> : 249 (BhPr).
326	1	30	<i>add</i> : 1672.
326	1	32	<i>add</i> : 730,.
326	2	23	<i>add before</i> Śrī : Kumāradatta,.
327	2	7	<i>add</i> : 1697 (SRHt, SSSN).
327	2	20	<i>add after</i> Abhinanda : or Yogeśvara
327	2	27	<i>read</i> : Vāśaṭa.
327	2	28	<i>read</i> : (=KOKA).
328	1	4	<i>read</i> : 328 (JS),.
328	1	22	<i>delete</i> : 1663.

<i>Page</i>	<i>Col.</i>	<i>Line</i>	
328	2	32	<i>add</i> : 257, 313 (ŚP),.
328	2	35	<i>add</i> : 422, 533, 624 (SH), 712, 753, 803, 817, 823, 983, 1044, 1141, 1197, 1374, 1666 (ŚP, SH), 1680.
329	2	9	<i>add</i> afterwards : <i>Gītagaurīśa</i> (or ° <i>gaurīpati</i> ), see Bhānukara. No. 21.
329	2	21	<i>add</i> to replace 619) : 287, NCC <sub>6</sub> 61.
330	1	10	<i>read</i> : NCC <sub>6</sub> 130).
330	1	16-17	<i>read</i> : NCC <sub>6</sub> 158. No. 166 (Skm).
330	1	37	<i>read</i> : (12th century).
330	2	6	<i>add</i> : R. Pischel, Die Hofdichter des Lakṣmaṇasena, 1894 ; pp. 30-3.
330	2	23-24	<i>read</i> : NCC <sub>6</sub> 203).
330	2	25	<i>add</i> afterwards : GOVINDAJIT, see Sabhyālaṃkaraṇa.
331	2	6	<i>add</i> afterwards : CANDRAKA, poet and dramatist from Kāśmīr (2nd century), mentioned in RT (2.16), by Abhivanagupta, etc. (NCC <sub>6</sub> 345, JS 32, VS 84). No. 1291 (RJ, Regnaud VI).
332	1	23-24	<i>add</i> : and Citramīmāṃsākhaṇḍa. No. 691.
332	2	10	<i>add</i> : or 11th century.
332	2	12	<i>read</i> : containing a <i>stuti</i> for.
332	2	17	<i>add</i> : 681 (Skm).
332	2	21-22	<i>add</i> : Stutikusumāñjali (KM 23).
333	1	11	<i>add</i> : There is probably also another author of the same name mentioned in Vidy.
333	2	20	<i>add</i> afterwards : JAYANTA, poet. No information. Quoted in PG and SH. (NCC <sub>7</sub> 180). No. 39.
334	1	11	<i>read</i> : 1639 <i>instead of</i> : 1673.
335	1	30	<i>add</i> : (refers to Bhāgavata-Trivikrama).
336	2	20	<i>add</i> afterwards : DHANADA, poet. No information. No. 248 (VCjr ; in BhPr a. Kālidāsa=Cr 1128).
337	1	29	<i>read</i> : Studien 205-7).
337	2	6	<i>add</i> afterwards : No. 1596.
337	2	10, 14, 22, 26	<i>read</i> : de petits. <i>Add</i> : JA (1974) ; pp. 391-434.
337	2	31	<i>read</i> : Dharmāśokadatta.

<i>Page</i>	<i>Col.</i>	<i>Line</i>	
338	1	11	<i>add</i> afterwards : No. 326.
338	1	13	<i>add</i> : 1208,.
338	2	8	<i>add</i> afterwards : NĀGENDRA, poet. No information. No. 1596 (ŚP, RJ).
339	1	11	<i>add</i> in place of 88 : LXXXVIII, JS 39.
339	1	14	<i>add</i> : 131,.
340	1	22	<i>add</i> after Pūrṇabhadra : (called in SPR Jaina-Pañca-tantra).
340	2	8	<i>read</i> : AB 538 <i>instead of</i> : AP 538.
341	2	25	<i>read</i> : 794 <i>instead of</i> : 564.
341	2	30	<i>add</i> afterwards : <i>Pārśvanātha-caritra</i> of Bhāvadeva Sūri, a Jaina collection of fables. Nos. 249, 600.
342	1	23	<i>add</i> afterwards : <i>Purvamīmāṃsā(sūtra)</i> a <i>darśana</i> ; treatise containing a system of teaching on emancipation. No. 1697A (SPR).
342	2	6	<i>add</i> at the end : , SSSN.
342	2	21	<i>add</i> afterwards : <i>Prabandhacintāmaṇi</i> , see Merutuṅga. No. 700.
344	1	19	<i>add</i> after ŚP : JS,.
344	1	23	<i>add</i> : 886 (SG).
345	1	27	<i>add</i> after ŚP, : PdT,.
345	2	12	<i>add</i> : 1419,.
346	1	4	<i>add</i> : 1672 (JS = Mahāvīra°).
346	1	27	<i>add</i> : 684 (SPR).
346	2	5	<i>add</i> before and : Rasataraṅgiṇī.
346	2	10	<i>add</i> : Vidy 10,.
346	2	13	<i>read</i> : 243-258. .
346	2	14	<i>add</i> : S. K. De, <i>Indian Poetics</i> , pp. 241-252 ; S.G. Devasthali, NIA 7.111 sqq., JBRAS (NS) 23.57 sqq., 24-25.97 sqq.
346	2	15	<i>add</i> : 21. <i>Add</i> after second and third Pad : SG.
346	2	37,38	<i>add</i> after SRHt : SSSN.
347	1	4-5	<i>delete</i> : 1672...JS).
347	1	6	<i>add</i> afterwards : BHĀVADEVA SŪRI, see Pārśvanātha-caritra.

<i>Page</i>	<i>Col.</i>	<i>Line</i>	
347	2	17	<i>add</i> after ŚP : SG.
348	1	10	<i>add</i> : 859,.
349	1	1	<i>add</i> after 811 and after 855 : (SPR),.
351	2	25	<i>add</i> : 1498 (SPR).
352	1	27	<i>read</i> : and <i>instead of</i> : or.
352	1	28	<i>add</i> : Bāṇa (SH 451), Rāghava, Rājaśekhara,.
352	1	33	<i>add</i> : JS 47-48, Skm (B) 14, Skm (POS) 81-82 ; cf.
352	1	35	<i>add</i> afterwards : MERUTUṄGA, a. Jaina author of the Prabandhacintāmaṇi ; he composed also a medical work, the Kaṅkālādhyāyavārttika (CC <sub>1</sub> 467).
353	1	16	<i>add</i> after 795 : (SRHt).
353	2	19	<i>add</i> : 681, and <i>add</i> a new line after line 19 : <i>Rasataranginī</i> , see Bhānukara. No. 1509. <i>add</i> afterwards : <i>Rasamāñjarī</i> , see Bhānukara. Nos. 21, 1137.
353	2	23,26	<i>add</i> : 815, 1596.
361	1	23	<i>add</i> afterwards : <i>Vidagdhanavallabhā</i> , an unpublished collection of stray verses preserved in three MSs and analyzed by Dr. V. Raghavan in the Silver Jubilee Volume of the <i>Sanskrit Journal of the Kerala University MS Library</i> . Nos. 498, 508, 558, 1167.
361	2	36	<i>add</i> afterwards : <i>Vivekavilāsa</i> , a Jaina Encyclopaedia by Jinadatta. No. 556 (SPR).
363	1	24	<i>add</i> afterwards : <i>Vṛdha-hārīta-smṛti</i> , a minor <i>dharmaśāstra</i> . No. 807.
364	2	2	<i>add</i> := VYĀSADEVA.
364	2	24	<i>add</i> after ŚP : (SPR),.
365	2	35	<i>add</i> afterwards : <i>Śatakaśloki</i> , a collection of stray verses not yet published (MS India Office Library [Keith 7238]). Also one by Śaṅkara. No. 275.
366	2	40	<i>add</i> : 1666,
367	2	25	<i>add</i> : 1527.

Page	Col.	Line	
369	2	1	<i>add</i> before line 1 : <i>Sabhyālainkaraṇa</i> of Govindajit, a <i>subhāṣita-saṅgraha</i> composed after A. D. 1656 and containing 853 ethical and descriptive verses. Nos. 114, 185, 287, 449, 774, 802, 815, 886, 1344, 1666.
369	2	22	<i>add</i> : 191.
370	1	33	<i>add</i> afterwards : <i>Sindūraprakara</i> , see <i>Sūktimuktāvalī</i> of Somaprabha.
371	1	33	<i>add</i> afterwards : <i>Subhāṣita-padya-ratnakara</i> a modern Jaina collection of stray verses with a Gujarātī commentary in five small volumes. Cf. L. Sternbach, <i>On some Non-cononical Subhāṣita-collection in Jaina Literature</i> (para 7). Nos. 24, 108, 249, 348, 368, 378, 395, 408, 433, 435, 545, 556, 574, 600, 620, 650, 671, 672, 684, 688, 807, 808, 811, 850, 855, 1026, 1043, 1067, 1307, 1340, 1363, 1374, 1425, 1430, 1443, 1498, 1538, 1546, 1547, 1697A.
373	1	37	<i>add</i> afterwards : <i>Subhāṣita-sāra-samuccaya</i> , a collection of <i>subhāṣita-s</i> from the end of the 17th century, not yet edited, MS 105666-13c 7 in the Asiatic Society of Bengal, as quoted in PV, PdT, RJ. (Cf. J.B. Chaudhuri in B.C. Law Volume II ; pp. 145-158). No. 344.
373	2	18	<i>add</i> : 1399.
374	2	13	<i>add</i> : 390.
374	2	23	<i>add</i> : Also L. Sternbach, <i>subhāṣita-s of the Subhāṣita-hārāvalī of Harikavi</i> in the Rajasthan University Studies in Sanskrit and Hindi No. 6 (1973-74) ; pp. 33-66.
374	2	26	<i>add</i> : 348, 370.
375	2	11	<i>add</i> before of : or <i>Sindūraprakara</i> .
375	2	13	<i>add</i> : (KM VII).
377	1	1	<i>add</i> before line 1 : SOMAPRABHA, see <i>Sūktimuktāvalī</i> .
377	1	12	<i>add</i> afterwards : <i>Stutikusumāñjali</i> , see Jagaddhara. Nos. 416, 445.
379	1	3, 8	<i>add</i> : after 378 and after 1547 : (SPR).